

GOSPEL HERALD

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The way one congregation is working at the problem of the inactive member. It resulted in dropping approximately one fourth of the membership.

Housecleaning the Local Membership Roll

This can be a risky and difficult business. People may prize their name on the roll of a certain congregation even though they are long gone from that community and have no intention of ever returning. Frequently these persons make no contribution of any kind to the program "back there," whether financially or in prayers.

Meanwhile, "back there," there is a fellowship of Christians intending to live and work and worship together with integrity and spiritual growth. Annually each congregation is asked to report its total membership for publication in the next denominational YEARBOOK. Rather than risk the wrath of anyone who has not "officially" had his name removed from the membership list by either transfer, death, excommunication, or requested withdrawal, the pastor feels bound to report the total of all those persons whose names have never been removed.

The well-known fact is that our various churchwide boards frequently use the published membership figures in arriving at their suggested "askings" for financial support. One can't blame them. Most people seem to want help in knowing what their basic financial share might be and this is a very concrete way of determining it. Everyone knows, however, that ability to give varies widely and some must give more than the asking because others are only able to give less. But when the actual active contributing membership is considerably less than the published total due to the inclusion of inactive and noncontributing members, an unfair burden is laid upon the active and participating members of the congregation.

Furthermore, this sentimental leniency on the part of local churches to carry inactive members for years and years actually contributes to that person's spiritual delinquency. For surely, spiritual integrity would require that a serious church member transfer his membership to a congregation where he lives and can attend or else that he expect his name to be withdrawn from the roll. Most every social, professional, or business club operates this way. True, congregations are not clubs, but they should mean business!

One congregation developed a plan over a considerable period of time that is proving brotherly and practical.

This article is shared by a pastor and his congregation as a suggestion for others who may be struggling with the same problem.

At a quarterly congregational meeting, the Board of Elders of this congregation proposed the following categories with these descriptions (slightly edited for purposes of this article):

- I. *Active Resident Members* are persons who are contributing regularly to the life and work of the congregation according to ability. They shall serve as the membership list to be reported in the *Mennonite Yearbook*. Such members are to be considered eligible for the various Mennonite programs, such as Mutual Aid, etc.
- II. *Active Nonresident Members* are persons living elsewhere but maintaining an active relationship to the congregation by some measure of regular contribution, both financially and otherwise. These would be considered eligible for the various Mennonite programs. This arrangement is considered to be somewhat temporary, and would include those away in VS, CPS, school, etc. For this reason these names would also be temporarily considered a part of the membership list to be reported in the *Mennonite Yearbook* and also included in the congregational planning.
- III. *Inactive Resident Members* are persons giving no evidence of real interest in the congregation's life and program. These persons would not be listed on the membership roll and would not, therefore, be considered eligible for membership in the various Mennonite programs.
- IV. *Inactive Nonresident Members* are persons who reside elsewhere and are not contributing or demonstrating interest in the church's program. Such persons are not eligible for participation in the various Mennonite programs. The congregation carries a continuing concern and responsibility for such persons, endeavoring to help them find a more meaningful church relationship.
- V. *Nonresident Associate Members* are those living away from the home congregation and actively affiliated with some other church, but maintaining a relationship with the congregation because of a commitment to the Mennonite Church, making some financial contribution annually. Their eligibility for the various Mennonite programs will be determined in each case by the Board of Elders and the respective organization involved.

This proposal was discussed at some length and unanimously approved by action of that meeting.

Shortly thereafter the following letter was sent to the entire membership of that congregation:

Dear Christian Friends:

The purpose of this letter is to inform you of a recent action of the congregation regarding membership roll.

The Board of Elders was earlier asked to bring the membership list of the congregation up to date. . . . This congregation has had much mobility in its membership. Therefore, it requires diligence to keep membership meaningful.

You can well understand the difficulty the congregation has in trying to respond to the broader church's suggested giving quotas. The inclusion of a long list of inactive and/or nonresident members places an extra burden on those who are active and participating.

The Board of Elders has worked long and hard at trying to find a satisfactory solution to this particular problem. We want to be sensitive to the needs of persons and to their particular situations. We believe that faithfulness requires active involvement in congregational life where we live. The purpose of the congregation's decision is to encourage this.

It has now been decided to list membership of this congregation in five different categories, only the first two of which will be considered as the membership roll. Only this total will be submitted for reporting in the *Mennonite Yearbook*, and will serve as the basis for our congregational planning and giving. These categories are as follows:

(See categories above)

We very much desire having every one of you qualifying for one of the first two categories. We want to be sensitive to your needs and to your situation. We would be glad to discuss your relationship to the congregation at any time.

Feel free to express yourself about this decision. We will assume that your particular category is clear to you. If not, please indicate it to us.

May we become increasingly more diligent in being the people of God in our time.

Very sincerely yours,
Chairman, Board of Elders

Mailed with this was a list of every name on the roll with a classification number before it. A sixth category was added which was simply a designation of "nonmember, but regular attendant."

A full year was allowed to pass before a new congregational directory was issued with each name classified as earlier proposed. The remarkable thing was that in the intervening time only one person responded objecting to the classification she had been given, and this objection was, so far as we know, satisfactorily explained further by a letter written by the pastor.

The following letter was then sent to all members along with a copy of the new directory.

Dear Christian Friends:

AT LAST the newly revised Directory of members, regular attendants, and officers and teachers of our congregation is in your hands. The Pastor and Church Secretaries have worked diligently over many weeks in an attempt to make it as informative, up-to-date, and accurate as possible.

One new aspect of this Directory is the incorporation of the classifications proposed to the congregation months ago and approved. *If, for any reason*, your classification is not correct, please contact the Pastor at once. Otherwise, it will be assumed that the classification is presently correct from both the congregation's standpoint and yours. Changes will be reported from time to time in the weekly bulletin.

The intention is, that in the next revision of this Directory, only those names will appear in the list and be reported in the *Mennonite Yearbook* that are either Active or Associate members or Regular attendants.


We wish you a very happy holiday season and God's very best to you in the New Year.

Yours, for Christ's sake,
Pastor and Board of Elders

Note in paragraph three above that the plan for the next congregational Directory is to include only the names of the active members, resident and nonresident, associate members, and regular nonmember attendants. And only the two active categories, resident and nonresident, will be reported in the denominational YEARBOOK for publication.

This all reminds one of a story the Baptist theologian, A. H. Strong, once told to theological students in a chapel talk. He said: "I remember reading about an old Scotchman who told another, 'We have had a great revival in our church.' 'How many were brought in?' asked the other. 'Oh,' was the reply, 'we did not get any in, but we got a lot of them out.'"

This story would apply best to unrepentant backsliders but perhaps it has some application also to Christians who are simply poor custodians of their church membership. I believe the "home church" needs to give such persons a nudge and perhaps even a deadline concerning the transfer or removal of their church membership for both the best spiritual interests of the member and of the "home" congregation.

In case a person whose name has been removed by the above described process asks for a church letter in the future, this pastor will simply write a factual letter stating the case and wishing this person God's very best as he joins the fellowship of whatever church he chooses to submit the letter to. The home church has not sacrificed any of its integrity, yet it has had opportunity to give encouragement to that former member in his decision to transfer his membership and is able to maintain a responsible church roll. 

The Gospel Herald 80 Percent Plan

The 80 Percent Plan for *Gospel Herald* has been developed for congregations who find the regular Every Home Plan not suitable for them.

In contrast to the Every Home Plan which requires the participation of every family with at least one adult member at the special price of \$5.20 per subscription, the 80 Percent Plan allows a congregation to enroll at least 80 percent, but less than 100 percent, of its homes at the special 80 Percent Plan rate of \$5.75 per year.

As with the Every Home Plan, the 80 Percent Plan means the congregation appoints a secretary who supplies the *Gospel Herald* office with the list of subscribers and their addresses, renews the list each year, and makes payment for the congregation. The magazine, however, is mailed directly to subscribers.

Working with one person in the congregation, instead of many individual subscribers, saves work and expense for *Gospel Herald* and gives subscribers a price advantage. It also provides the opportunity for more members to become informed about the church's beliefs and work. Congregations without a group subscription plan seldom have more than a third of the homes receiving a denominational paper.

The subscription year for the 80 Percent Plan is May 1 to April 30, the same as for the Every Home Plan. However, a congregation may begin any time during the year and will be charged fifty cents per subscription per month for the remaining months of the subscription year.

Write to *Gospel Herald*, Mennonite Publishing House, Scottsdale, Pa. 15683.

Anselm Answers

Editor's note: Send in your questions. Keep them short. Anselm will try.

Dear Anselm:

We were discussing what a pastor's salary should be. Some even wondered if the pastor should have a salary. Others wondered how much. — J.B.

Dear J.B.:

An answer to whether a pastor should receive payment for his service becomes clear to any open-minded person who reads the Scripture. Strange how over the years we felt all church workers, missionaries, teachers, etc., should be paid but the payment of the preacher who served right among us is sometimes questioned. We don't trust him.

How should a pastor's wage be decided? Several suggestions may help. Some congregations put the pastor's wage on the same level as a schoolteacher of the community who has equal years of experience. Others suggest that a pastor should receive at least the average or median income of any ten wage earners of the congregation. Also the median income of your community can easily be found in the government's report book of income by counties. This may be a guide. One pastor suggested that the pastor could be paid a sum equal to the tithes of any ten wage earners of the congregation.

One thing often forgotten is to keep the pastor's salary up to date. Another is to look at fringe benefits most workers receive and the added expense in such things as travel a minister may have. For a more thorough discussion read the article, "How Much Should We Pay Our Pastor in 1972?" *Gospel Herald*, Nov. 16, 1971.

No Joy Without Suffering

A young person usually thinks of joy as fun or a good time. But the older we grow or mature in our Christian life, the more we see that the joys of life involve suffering and risks and disappointments. In every possibility for good there is an accompanying possibility for evil in the sense of suffering, sorrow, disappointment, and defeat.

Life is so constituted that we must risk pain if we are to grow, for growth is a painful experience. Do not think of the home, or church, or school as a place of peace and joy and comfort without conflict, challenge, defeat, disappointment, and suffering, in the process of reaching our goals.

Suffering increases our capacity and our ability to appreciate joy. We should never seek suffering for its own sake, and few people will. But we can depend on life to bring it our way without seeking it. But by our proper attitude toward it, and by God's grace and help, we can find an even greater joy through it.

Do not try to avoid all suffering in life. But ask Him for grace to accept what He sees fit to bring into our experience for our good and for His glory. May God give us grace to stop trying to avoid that which may hold His richest blessing for us. — Christian E. Charles.

* * *

When we are praying for others we are perhaps the most like our Lord that we can be on earth.

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Do Strict Churches Grow?

In a new book, *Why Conservative Churches Are Growing*" (Harper & Row), Dean M. Kelly presents evidence that churches with rigorous standards prosper at the same time churches with "open-minded" attitudes are declining.

"Amid the current neglect and hostility toward organized religion in general," Kelly writes, "the conservative churches, holding to seemingly outmoded theology and making strict demands on their members, have equaled or surpassed in growth the yearly percentage increases of the nation's population."

At the same time, Kelly adds, "While the mainline churches have tried to support the political and economic claims of our society's minorities and outcasts, it is the sectarian groups that have had most success in attracting new members from these very sectors of society."

As a liberal churchman himself he suggests that the more liberal churches may have to adopt stricter standards of faith and practice to ensure their survival today. He says, "The quality that enables religious meanings to take hold is not their rationality, their logic, their surface credibility, but rather the *demand* they make upon their adherents and the degree to which that demand is met by commitment."

According to Mr. Kelly, commitment, discipline, and missionary zeal are the three prime evidences of social strength of religious organizations. And he traces these manifestations in such movements as the Anabaptist and others.

A major factor in the decline of membership of less strict churches is precisely their willingness to accept new members without requiring them to conform to strict standards, Kelly maintains. Adding numbers without making demands and contributions binds only into a fellowship which easily falls apart when difficulty comes.

Further, Kelly defines the major, and indispensable function of religion as "explaining the meaning of life in ultimate terms." The meaning of life for the more radical

churches and sects is clear. This and the demand of total commitment is precisely the reason they prosper.

If you desire more of the same statements with evidence, read the book.

Does this say anything to us? If we would take the time to ponder what author Kelly says, we might be helped.

For one thing, a congregation or church that stands for little will fall for much and attract few who mean business. To make demands upon members does not need to mean harsh enforcements or condemnations of others. This is not the Spirit of Christ. But to demand dedication and giving meaning to membership will attract and we should not fear standing for what we believe. The congregation which can point clearly to and demonstrate what it believes and what the practice of the Christian life must involve will thrive or grow. People want certainty.

This cannot mean that simply to take a strict position will mean growth. If so, the Amish might be among those growing most rapidly. Mission must also be linked with belief to be effective.

All this is saying that teaching of doctrine is important. Discipline is essential for well-being and growth. And standards dare not be blurred or glossed over.

Even more important, it is necessary that the church "explain the meaning of life in ultimate terms." Here we have the Scripture to speak in clear tones. Paul says to Timothy that the gospel alone explains the meaning of life here and the meaning of life hereafter. He says, "Life and immortality [are brought] to light through the gospel." The answers to the meaning of life here and hereafter all the philosophers of all ages sought. And every heart is crying out the same today. Let us proclaim the answer of both, afresh in Jesus Christ.

In a real sense a movement doesn't grow unless it has something unique over against something else. And this is really what the church has, a unique message of reconciliation, forgiveness, and joy through Jesus Christ. — D.

"Well Tried," Faithful Servant

Thomas a Kempis said, "Man considers the deeds, but God weighs the intentions."

This can be comforting or discomfoting. It is comforting when we try our best yet fail. Numerous examples in Scripture show that God is more concerned with our motives and our faithfulness than with great achievements.

A minister, who did not have great pulpit abilities, received a note of appreciation for one of his messages. He

responded, "It gives me great joy to know I have actually helped somebody. Looking at my own poor qualifications for the ministry, I sometimes think my highest reward will not be 'well done' but rather 'well tried, My good and faithful servant.'"

All of us can take the same comfort as we keep our intentions sincere, even though we do not realize the highest fulfillment of our dreams. — D.

Confessions of a Mennonite Storyteller

By I. Merle Good

How does one tell a story?

I confess that few questions have pursued me as that one has. It has haunted me year after year as we have attempted to write and produce on stage the story of our lives. Why us? the question mocked. And why our story?

The answer is distressingly simple: we are called to tell our story because God has chosen us to be His people.

OK, you say, so God wants you to be His people. Big deal. What's so unique about that? Doesn't God call all men and women to be His?

Yes, He does.

So why write plays about the people who gave me birth and who reared me in Lancaster County? Why not write about the real issues out there in the larger world? Why not write something universal, something exciting that could really rally people to follow Christ in a great revival that would sweep the world? Why write about a backward, ignorant people whose isolation makes them and their Amish neighbors the laughing stock of millions of tourists every year?

I hear these questions endlessly now; if not from the lips and knowing eyes of others, then from my own persistent doubts they keep welling up in my mind. I confess these questions are hard ones. For I too want a respectable background, an exciting faith, a story with an inside track to God that will attract the envy of the whole planet. I can just see the headlines—"God Digs Merle Good!" Wouldn't that be sensational? The whole world will certainly want to be like me when that story breaks! They'll swarm to hear. And why not—that's the kind of story one should tell.

One problem: it's not my story. All those years while I was growing up on the farm, God never called a single press conference to tell the world how good I was. I kept living as though I thought He might. But in point of fact, I wasn't all that good. As I recall, the opposite was true. God was good to me. Many times.

So I tell my stories about God being good to me and my people because it's the only story I know. I read and hear other stories, true; but I don't know them. Knowing comes



The Festival Players from the Dutch Family Festival, Lancaster, Pa., in a reunion scene from *These People Mine*, the musical pageant by Merle Good which will premiere at Mennonite World Conference in Curitiba, Brazil.

from being there. And being there was Lancaster for me. Even here in New York, where I see God being good to a lot of people, the story that tells it best for me remains the one I've lived with the longest. Not that there aren't stories to tell here. But at the moment I leave that telling to others.

I feel the call to tell the story of my own people, caught in a terrible struggle to reject and deny the symbols of our subculture and join the larger world. It's a story that cries out to be told. And since it's my story too, I try to tell it, bit by bit.

You see, I sorta place a lot of stock in the Bible on this point. Without assuming to understand the whole truth about the Scriptures, I must confess that much of the Bible strikes me as an accounting of God's being good to His people and His teaching them how to live.

But that's only half of it. The Bible also gives us the sorry story of how His people did indeed live. It tells the story of David and Goliath, but it also fills us in on the details of David and Bathsheba. Faith and doubt are presented side by side, obedience and disobedience, love and hate. The

1. Merle Good, Lancaster, Pa., is producer of plays performed primarily in the Lancaster area to large local and tourist attendance. In his article he seeks to interpret his goal in writing plays. Merle attends school in New York City.

story of God's people as told in the Scriptures does not exactly flatter His people.

That's important. We all want the story to tell how good we are and how terrible the other people are. Storytelling as demonstrated in the Bible, however, tells it like it is. It contrasts how much God loves His people with how much His people love themselves. To be sure, there are miracles and great moments of faith in the story. But the victory is God's. And the people share in the victory only as they follow Him.

It's a hard thing to learn. I have tried to imagine what parts of the story we would delete if we were writing the Bible. Adam and Eve? Lot's wife? The wars of the kings? Peter's denial? The disagreement between Paul and Barnabas? The sleeping disciples in Gethsemane? Would we consider these incidents "hanging out our dirty wash in public"? I fear so.

Storytelling has its risks. There are those who think my story stinks, not only because of how I tell it, but especially of who I am; they have no time for what they consider antiquated stupidity, and their tolerant condescension suggests that my people's chances of being in the kingdom are only slight, at best.

These who are embarrassed by my story urge me to either join the larger society or shut up. And then there are many among my own people who believe that my storytelling exposes the failures and faults of our changing way of life, and they ask, "How do you expect God to touch people (in the audience) if you show them the bad side along with the good?" They infer that witnessing is impressing people with our own remarkable goodness, so that they'll want to be like us; whereas the story of the Scriptures appears to place the stress on helping people everywhere, sinful as we all are, to accept the love of God, demonstrated in Christ.

But I don't wish to sound impertinent. These concerns plague us all. And everytime we tell our story, whatever that story may be, the temptation is to picture ourselves to our listeners as respectable and good, the kind God can't do without.

A story, to be meaningful and honest, must be specific. It must wear clothes, possess emotion, engage in specific action, and celebrate certain symbols. For God does not love people in a symbol-less vacuum any more than any of us lives in one. There is no such thing as a culture-less Christ. The Bible tells us He was a Jew, living in a certain Roman territory, among the religious symbols of a specific culture at a particular time in history.

Our stories too, to be credible and understandable, must be specific. For many times, the more concrete and honest our story becomes, the more universal it grows.

We, in our production company, have taken the route of a small stock corporation in telling our stories, mainly be-

cause we dreamed of providing a financial base for creative brothers and sisters in our church to earn their living exploring their own roots. Dozens of talented writers, musicians, actors, and artists in my generation have fled the church in search of jobs in the larger world.

Our concern has been to provide an ongoing forum that encourages young people especially to concentrate their efforts on interpreting the symbols, changes, and struggles of their own people and their own stories. This has brought us much joy. It has caused some misunderstanding, too, from time to time. There are many in our brotherhood, I've discovered, who will gladly buy a copy of my novel, but get upset about paying for tickets to see one of our plays. I think I understand their frustration, and I'm sorry if either the novel or the play appears to be commercialization of our faith.

Our intentions are to manage our projects in such a Christian and businesslike way that they provide part-time and full-time jobs for creative young people to learn to tell their stories.

The questions of why and how remain difficult. But I must confess the toughest question for a storyteller, as it is for any child of God in any work for Him, is neither how nor why—but "So what?" We are pressured every day to assess our importance in the kingdom. "What is our significance?" we are asked; and when no one else is asking, we ask ourselves the question. How do we add up, in God's evaluation? Does He really need us? Or is our story overshadowed by someone else's?

We must not tell our story in order to be important or significant. We tell our story, rather, because it's the only one we know. Because it's specifically about us in our own culture, loved and pursued by God. Because it helps us take another look at ourselves—strengths, weaknesses, and all. Because others should know that God loves such a people.

Such a story is good news.



Knowing That We Are Christians

We receive from him whatever we ask, because we obey his commands and do what pleases him. This is what he commands: that we believe in the name of his Son Jesus Christ and love one another, just as Christ commanded us. Whoever obeys God's commands lives in God and God lives in him. And this is how we know that God lives in us: we know it because of the Spirit he has given us. — 1 John 3:22-24.

From *Good News for Modern Man* (TEV). Copyright © by American Bible Society, 1966, 1971. Used by permission.

The Man from New England

By Stanley C. Shenk

The blind man of John 9 could qualify as one of those "unforgettable characters" that *The Reader's Digest* used to feature. His speech is a terse, lean, salty, and delightful as that of anyone from Brattleboro, Laconia, or Merrimack.

"Salty" language? "Brattleboro" language? Well, there is the story of a big-stomached New Yorker who was wheeling his multicylinder car along a gravel road in New England when he suddenly spotted an elderly "native" beside the road. The driver hit the brakes—hard—and came to a stop amid a shower of small stones. The visitor looked at the countryman, and then asked, "Have you lived here all your life?" After a prolonged silence, the reply came, "Not yet."

Calvin Coolidge was a New Englander, and he spoke the same way. No flights of oratorical fancy for Cal Coolidge. No vermillion prose or complexities. He made his words count. Once when Coolidge returned home from church, his wife asked him what the sermon was about. He thought a bit, chose his reply carefully, and said, "Sin." After a half minute of silence, his wife asked with some asperity, "Well, what did he say about it?" Cal's reply: " 'Gainst it.' "

I call the blind man of John 9 "The Man from New England." Note his manner of speaking. According to the RSV, the first of his ten comments in John 9 consisted of just four words. He settled an argument as to whether he was the former blind beggar by saying, "I am the man" (v. 9). When he was asked how his eyes were opened, he gave the whole account in just twenty-eight words! Some people who have had a major operation can use 5,000 words and still not be under the anesthetic. A little later, the ex-blind man cut his description of his healing down to just twelve words. "He put clay on my eyes, and I washed, and I see" (v. 15). When asked for his opinion about Jesus, he replied in four words. "He is a prophet" (v. 17).

Upon being recalled for a second examination by the disturbed and doubting Sanhedrin, he began to show irritation—so much so, in fact, that he used 21 words. "Whether he is a sinner, I do not know; one thing I know, that though I was blind, now I see" (v. 24). The religious leaders then "reviled him" (v. 28), and asserted that while they knew Moses, they knew nothing of Jesus' origin. At this point the former blind man exemplified the old adage, "Beware the anger of a patient man." He sounded off in a superb little sermonette (76 words long) in which he flung the essence of first century AD Jewish theology into the faces of the Jewish leadership—the ecclesiastical big wheels who knew this theology perfectly well, and

were bypassing it in their passionate hatred of Jesus.

After this verbal explosion (one that was all the more dramatic and meaningful in view of his earlier sparseness of speech) the healed man quickly reverted to character. His last two utterances are very brief. Indeed, in the last one of all, he simply says, "Lord, I believe" (v. 38).



Thoughts in a City Park

*hey
thanks so much
for my freedom from fear*

*when i see people
who do not know your love
and are ruled instead
by fears
i see a little bit
of what you do*

*it is really great
not to be afraid
of anything
or anybody*

*really
when i stop
and think about it
it is simply amazing
that*

*sensitive
naive
little me
can be so secure
and free
and fearless
— Mil Miller*

Wit and Wisdom

An old man surprised everyone with his cheerfulness since he seemed to have an unusual amount of trouble and relatively few pleasures. When asked the secret of his cheery disposition, he replied, "Well, you see, it's like this. The Bible says often, 'and it came to pass,' *never* 'it came to stay.' "

• • •

Boss: "Are you sure your wife knows you're bringing me home for dinner?"

Young Man: "Does she know? We argued about it for half an hour this morning."

Learning and earning go together naturally

*Your job gives you a feel for life
no lecture or book can do

*You earn much or all
your college costs

The college that makes it possible for every student to go overseas in the Study-Service Trimester now takes another step forward.

Every student, beginning in September, may expand his college program beyond classroom, laboratory, and library to the world of work.

Known as "Study and Work" (often shortened to "SAW"), the new program accepts the important value of on-the-job full-time work experiences. A student can develop new skills and interests, gain specialized training, get help in his career choice. Plus maturity, deeper appreciation for work, readiness to shoulder adult and financial responsibility.

SAW is personalized to fit each student's situation. Goshen College's calendar, divided into three trimesters, is flexible. It easily accommodates blocks of work and study in a year, or spread over several years.

In addition, the student earns the funds to keep his borrowing for college low, or erase the need for loans altogether.

The college's director of career services, J. B. Shenk, is ready to give individual attention to every SAW student. He will help him find a job in the thriving industrial community surrounding the college. And give help on study plans, career choices, and placement upon college graduation.

Want more information? Write to Admissions Office for a copy of the SAW booklet and for answers to your questions.

GOSHEN COLLEGE
Goshen, Indiana 46526

The World Is Your Campus at Goshen College

Items and Comments

Court Upholds Teacher's Stand Against War

The U.S. Court of Appeals for the Second Circuit, in a 13-page decision, upheld the right of a teacher to express political views that do not interrupt school-work.

The ruling came on an appeal by Charles James, a 44-year-old English teacher, who was discharged from Addison High School near Corning, N.Y., for wearing a black armband to school in 1969 on "moratorium days" observed by opponents of the Vietnam war. Mr. James is a Quaker.

In overturning a District Court decision that approved dismissal of Mr. James, Judge Irving B. Kaufman said school officials violated the teacher's constitutional rights.

School officials had no right to discharge a teacher "who did not more than wear a black armband in class in symbolic protest against the Vietnam war," the judge said, stressing that the armband had not disrupted classroom work.

Churches Can Avoid Telephone Tax

Religious-related agencies can file a "certificate of exemption" which enables them to avoid, legally, paying certain federal taxes, such as the 10 percent federal telephone tax.

The form is available from local telephone offices, according to the Peace Section-Washington Office of the Mennonite Central Committee.

Church agencies may request exemption from tax imposed by Section 4251 of the Internal Revenue Code "on all local telephone service, toll telephone or radiotelephone messages or conversations, and teletypewriter exchange service" billed to them.

Delton Franz, editor of the Peace Section's "Washington Memo," noted that the 10 percent federal telephone tax alone "amounts to a significant sum every month" for many church agencies.

Russia, China Have No Drug Abuse

Is communism the answer to drugs? The "East" thinks so.

Peking, Moscow, Sofia, and Budapest claim they don't have drug addiction problems because their societies do not face the type of social stresses which, in the West, are sometimes believed to drive people to drugs.

The U.N. Economic and Social Council (ECOSOC), seeking a concerted international attack on the growing social malady, debated this issue but found the communist countries oppose any financial participation in U.N. antidrug programs.

"Soviet youth have no inclination for drugs because of the many sporting, cultural, and artistic organizations that direct their energies into constructive channels."

The alleged absence of narcotic abuse in China was explained as follows: "By implementing the policy of combining strengthened leadership and the mobilization of the masses and combining government decrees and widespread propaganda education, we have within a short period eradicated the serious poisonous effects of opium smoking throughout the country, brought exclusively by imperialism over the past century and more."

Methodists Endorse Amnesty

The annual meeting of the United Methodist Baltimore Conference went on record in favor of amnesty for young men who have defied draft laws, fled the country, or deserted the military in opposition to the Vietnamese war.

Lay and clerical delegates voted 500 to 197 in favor of the resolution that included a stipulation that resisters or deserters might be required "to serve our country in other capacities as a sign of their serious response to this offer of reconciliation."

Six Presbyterians Are Barred

Six persons attending the General Assembly of the United Presbyterian Church, U.S.A., in Denver, have been barred from ever again visiting the U.S. Air Force Academy in Colorado Springs, for "disturbing the service."

They stood silently during the 11 a.m. worship service at the Protestant chapel.

They were detained for 45 minutes, photographed, and given letters barring them from future visits to the academy.

The Presbyterians stood to show their concern over the Indochina war. They had gone to the academy during a tour arranged by Clergy and Laymen Concerned (CLC), an antiwar movement.

Is Sunday 'Sin-Day'?

Sunday is "sin-day" for many people, Roman Catholic Bishop Cornelius Lucey of Cork told children at a confirmation ceremony.

"Sunday," he said, "as a day of rest, recreation, and amusement, had more than its share of temptations for us."

"In fact, it is said that for many persons, Sunday is their 'sin-day,' particularly in the matter of bad reading, drinking, brawling, and immodest conduct."

"Surely," he added, "Sunday is a day

to enjoy ourselves, but to enjoy ourselves within the limits of the Ten Commandments."

Chicago Cubs No. 1

In the Fellowship of Christian Athletes (FCA), the Chicago Cubs have first place — not only in the National League's Eastern Division but in the entire major leagues.

Few members of the clubs are either members or strong supporters of the evangelical organization. And they're no more hesitant about making a pitch for Christianity than they are about playing a good game on the field.

"The last thing I want anybody to do is accuse a Christian of being a sissy," says catcher Randy Hundley.

"I know without any reservations that one of these days I will have eternity in heaven through Christ on the cross," he testifies. Mr. Hundley has been known to "interview" reporters that were assigned to ask him questions — sometimes he asks the newsmen if they are Christians.

Israel Cites Influx

Israeli Minister of Immigrant Absorption, Nathan Peled, told the Knesset (Parliament) that 185,000 immigrants had come to Israel since 1967.

Of these, he said, 80,000 came from Europe, 53,000 from Asia and Africa, 35,000 from North America, and 17,000 from Latin America.

He said that some 60,000 new immigrants are expected to arrive in Israel during 1972.

Mr. Peled noted that about 9 percent of the newcomers leave again during their first year of residence in Israel.

He also noted that there is a decline in the number of immigrants from "developed Western countries" due, he said, to fear of possible lowering of one's standard of living and to fear of unemployment in Israel.

Opposition to Inter-marriage

The marriage of a Jew and Gentile, even if a rabbi officiates, cannot be considered a Jewish marriage, two Washington, D.C., rabbinical groups declared.

In a joint statement, the Washington Board of Rabbis and the Washington Region of the Rabbinical Assembly declared that "since mixed marriages tend to weaken the fabric of our people and our faith, Jewry and Judaism cannot and do not condone them."

In issuing the statement, the rabbis said they hoped to convey their belief that the Jewish religion is "weakened and threatened by intermarriage."

CHURCH NEWS

Higher Education Personnel Discuss Peace Studies

Forty-five representatives from ten Mennonite colleges and seminaries met on the campus of the Associated Mennonite Biblical Seminaries, Elkhart, Ind., June 5-8 to discuss what peace means for the college curriculum. Most participants were faculty members, but there were enough students to keep the discussions from becoming severely theoretical or irrelevant.

The purposes of this colloquium sponsored by the Council of Mennonite Colleges and the Mennonite Central Committee Peace Section with a grant from the Schowalter Foundation were: (1) to sense anew how peace church insights can permeate the curriculum, e.g., a nonresistant historiography, a nonviolent social order, an ethic of love; (2) to focus the value of peace studies as a part of Christian faithfulness and a requisite for intelligent living in our time; (3) to share with each other programs and ideas for peace study and peace research now underway or proposed on our campuses; (4) to work on concrete ways in which the curriculum can be infused and enriched with

both a peace emphasis and peace studies; and (5) to learn what is going in peace studies and peace research in other North American educational institutions.

Three resource persons included Hana Newcombe, perhaps the most knowledgeable person in the field of peace research in North America; Allen Deeter, director of the Peace Studies Institute at Manchester College (first such program in North America); and Richard McSorley, SJ, of Georgetown University, the only professor of Peace Theology in North America.

Throughout the three days, the conferees felt a continual tension between the desire to see the entire curriculum permeated with a peace orientation and an equally strong interest in trying to develop special programs devoted to peace studies. All agreed to the conviction that learning about peace can be done only in a peaceful community; that peace is more readily caught than taught; and that peace is more an applied, action-oriented science, than a theoretical one.

further sanctuary. On the same day, the Arvada Church held a "service in celebration of conscience with a call for repentance — turning around from complicity in the Indochina war and a reaffirmation of the good news." The service included a litany from Scripture, statements of the three AWOL men, church statements, and the General Conference statement "The way of peace."

Hayes said he had been trying for the past year to get a discharge from the Navy as a conscientious objector, but his claim had been denied.

"When my ship was finally deployed for Vietnam, I felt that my duty was to cooperate no longer with the war. I decided to make my stand and not to run from the obstacles I would encounter," he said.

Bland said he had served more than three years in the Navy. "I feel more honor in my beliefs as a conscientious objector than I ever did as a unit of destruction," he stated.

The two men said about 45 of the 381 men on the *USS England* had been talking about refusing to go to Vietnam, but "the departure date was stepped up and we just couldn't get it together, and so the other guys were probably afraid to leave."

Peter Ediger, pastor of the Arvada Church, said the men had notified authorities of their whereabouts and planned no violent resistance if arrested.

The *Rocky Mountain News* reported that their arrest was not imminent, since the Federal Bureau of Investigation would not be "officially notified" until thirty days after the two men left ship. A call to the military police office in Denver revealed that little action from that quarter was likely to come soon.

Arvada Church Grants Sanctuary to Antiwar GIs

The Arvada (General Conference) Mennonite Church, Arvada, Colorado, granted symbolic sanctuary for several days to two sailors and one soldier who had gone AWOL for reasons of conscience.

After Seamen Robert Bland, Jr., of Warren, Ohio, and Michael Hayes of Colorado Springs, Colorado, were refused sanctuary at a Catholic cathedral in downtown Denver, four members of the Arvada Church council called church members and got support for granting sanctuary to the two men June 5.

On June 7, the sailors were joined by Army private Eugene Berryhill of Minot, North Dakota, who had refused to return from leave from Fort Huachuca, Arizona, March 20, because he could "no longer tolerate the killing of innocent men, women, and children."

As conscientious objectors, Bland and Hayes left the *USS England* in San Diego May 16, the day before it sailed to Vietnam, carrying weapons, the two men said. A Navy spokesman at the Pentagon verified that the ship was in the western Pacific, but refused to say what weapons the ship carried.

The soldier and sailors were joined in the church by about twenty-five other people from Denver and Arvada, and up to one hundred attended evening services of prayer and celebration at the church during the week.

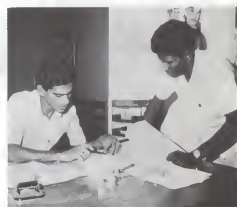
The church drafted a statement saying, "We offer our church as a sanctuary for Robert Bland and Michael Hayes as an expression of our Christian faith. God calls all men to forsake the way of violence and militarism and to pursue the way of love and peace."

"We recognize obedience to Christian conscience resulting in disobedience to immoral orders as an expression of moral courage. . . . We ask persons of faith in the power of love and truth to join in support of Robert and Michael in their quest for freedom of conscience."

The support group at the church passed out leaflets at Arvada shopping centers explaining why the church had granted sanctuary and what local people could do to join its efforts.

The three men left the Arvada Church June 9 for refuge underground and planned to go to another church June 11, asking for

India Worker Heads Agricultural Program



A scene from *The Cross in a Lotus*, a film on the history of Christianity in India, told by Indians themselves.

The Mennonite Service Agency (MSA) of India recently observed a memorable day when J. R. Isaacs, an Indian, took over as program director of the Mennonite Agriculture Program in Bihar. Isaacs replaced

Dale Schumm, a Mennonite missionary. The MSA began as a united effort of the Bihar Mennonite Mission and Church and Mennonite Central Committee during the famine days in Palamau District, Bihar, in 1967.

Since the beginning of MSA's agricultural development program, over 300 wells have been dug, a number of minor irrigation dams have been built, and a farmer training program institute begun. A few agricultural extension workers help those farmers to make use of their training with improved seeds, fertilizers, farming methods, and irrigation. The MSA loans out several pumps so farmers may irrigate their crops and also operates a few tractors for those wishing to hire them. Other MSA projects include poultry, swine, and vegetable gardens.

In 1972, MSA dug 22 wells, built two large dams, and 17 small dams and ponds. Apart from that, several people were helped to begin their swine projects and a number of farmers again received the four-week training course. Usually a farmer gets two weeks at the Ranchi Agricultural Institute during the first crop season and a further two-week course in the second crop.

The MSA is now sponsored by a board of two Mennonite missionaries, two general representatives, the program director, and the MCC director from Calcutta as chairman.

Isaacs, his wife, and three children are living at the MSA headquarters at Chandwa, Bihar, since he has taken over the program directorship.

Eighteen Receive VS Orientation



Attending the June 12-20 Voluntary Service orientation at Mennonite Board of Missions, were 18 young persons who were commissioned to one- and two-year assignments in the U.S. and Puerto Rico.

Top row (left to right): Elaine Brennehan, Riverside, Iowa; Gloria Yoder, Hartsville, Ohio; Kelvin Friesen, Hesston, Kan.; Mary Ellen Miller, Lancaster, Pa.; and Herb Zook, Columbiana, Ohio.

Second row: Miriam and Deryl Kennel, Harrisonburg, Va.; Norma Nisly, Hartville, Ohio; Gail Troyer, Harper, Kan.; and Cindie and Earl Toman, Edmonton, Alta.

Front row: Dave Holderread, Corvallis, Ore.; Mary Kay Ulrich, Roanoke, Ill.; Steve Mishler, Shipshewana, Ind.; Gladys Nolt, Leola, Pa.; Dawn Swartzentruber, Lowville, N.Y.; Marilyn Herschberger, Sarasota, Fla.; and Doug Holdread, Elkhart, Ind.

Brazilians Aided by Chick Project

A baby chick project was begun here in Amaraji, the isolated northeast corner of Brazil, by Mennonite Central Committee workers several years ago. We, the more recent volunteers, have found that this is a good project to continue because it gives us contact with almost 10 new families each time new chicks are delivered to Amaraji. This is important to us, not only for the social contact but also in helping provide food for the families and in some cases even to provide a living for them.

Brazil's northeast has been described as one of the poorest areas of the world and also as the largest poor area of the world.

Another MCC volunteer, Don Ranck, and I find there is a demand for high quality chicks in Amaraji. We have one of the few jeeps which can be used to transport the chicks. Since there is no veterinarian in the area, we must provide disease prevention.

Don and I have made a big effort to transfer the chick project to an interested Brazilian, but we have not yet been successful. This is the rainy season, and the time when chicks are most susceptible to disease. When the dry season arrives and demand for the chicks increases, we believe that our Brazilian friend will be more open to accepting the leadership of this project.

One of the major goals of MCC development volunteers is to work themselves out of a job by involving local people completely in the programs they begin together. MCC now has 11 volunteers serving in Brazil in medical, agricultural, educational, and other development roles. — Rodney Peters

Hostetler Accepts New Assignment

The Allegheny Mennonite Conference, having congregations in western Pennsylvania, Maryland, and Delaware, has appointed J. J. Hostetler, Scottdale, Pa., to serve a three-year term as field worker beginning Aug. 1, 1972. This assignment involves visiting and counseling pastors and congregational leaders and serving as overseer to congregations not provided for otherwise.

Hostetler, an ordained bishop, was a pastor in Canton, Ohio, fifteen years; in Peoria, Ill., fifteen years; and assistant field worker in the area of Christian education and stewardship at Scottdale, Pa., the past five years. He served on the Mennonite Commission for Christian Education as secretary of Sunday schools from 1941 to the present.

In 1964 he visited the Puerto Rican Mennonite churches and schools, conducting workshops and conferences in the interest of Christian education.



J. J. Hostetler

Since the Allegheny assignment is only half time, he will also work for the Laurelville Mennonite Church Center as program director half time for one year, Sept. 1, 1972, to Aug. 31, 1973, while Arnold W. Cressman is on a year's leave of absence. Hostetler will continue his residence in Scottdale for these assignments.

North American Indian Gathering to Be Planned

An Indian committee representing Indian people from several Mennonite groups will be appointed to plan a gathering for North American Indians in 1973.

Action to appoint the committee was taken in May by the Home Ministries Council, representing the Mennonite Church, General Conference Mennonite Church, Conservative Mennonites, Eastern Mennonite Board of Missions, Mennonite Brethren, Brethren in Christ, and Mennonite Central Committee.

The council asked MCC to work at ways Mennonites can be involved with Indian people in economic development.

The decision to appoint a committee to plan a Mennonite Indian gathering came after Joe Walks Along, pastor in Lane Deer, Mont., mentioned the need to know what other Indian Mennonites are doing.

Each denominational group with some Indian churches would probably appoint one Indian to the committee.

Menno Wiebe, director of Mennonite Pioneer Mission among the native people at Manitoba, presented a paper to the Home Ministries Council, drawing an analogy between the Old Testament-Hebrew concept of the people of God and Indians' traditional concepts of peoplehood.

Wiebe felt that authentic native expression of Christianity would reflect the harmony of Indian peoples with their total environment, relevant rituals, and the prevalent Indian notion of sharing. He compared the Algonquian "feast of the dead," in which goods were shared till economic equalization occurred, to the Hebrew's "acceptable year of the Lord" and the early Christians' pooling of resources.

MENNOSCOPE

No Gospel Herald
on July 11

Anabaptist Curriculum Publishers Develop Unanimous Proposal

Representatives from eight Anabaptist-related denominations completed a week of deliberations last Friday at Camp Amigo, Michigan, by adopting unanimously a proposal to develop cooperatively a new Sunday school curriculum. This proposal outlines the common theological ground the curriculum will be built on and the method for sharing development costs. The proposal now will be given to the boards and agencies of these denominations for study and approval. The deadline for approval is April 1973, but it is hoped approval will come sooner so that work can begin on developing the materials themselves, which should be ready for use by September 1977.

Region V Mission Board Executives Meet

Executive committees from six Eastern mission boards met May 22 at Salunga, Pa. The Region V Steering Committee called the meeting to explore ways and means for the district mission boards to work together. They explored, especially, the meaning of the new Region V. The district conference mission boards represented were: Atlantic States Board, Conestoga & Maple Grove Board, Franconia Board, Franklin and Washington County Board, Lancaster Board, and the Virginia Board.

Mission Directories Available

A recent directory of missionaries serving overseas with Mennonite Board of Missions, Elkhart, is available by writing the Board at Box 370, Elkhart, Ind. 46514. The June directory lists 164 persons in service or on furlough, eight persons under appointment, and 19 persons on retirement. Workers are located in 18 countries.

Directories listing overseas persons working through or sponsored by various district conferences of the Mennonite Church can be obtained by writing to: Conservative Mennonite Board of Missions and Charities, R. 1, Irwin, Ohio 43029; Eastern Mennonite Board of Missions and Charities, Salunga, Pa. 17538; Franconia Mennonite Board of

Missions and Charities, 205 East Seventh Street, Lansdale, Pa. 19446; Pacific Coast (Mennonite) Mission Board, c/o Norman Lind, R. 2, Box 122, Lebanon, Ore. 97032; Virginia Mennonite Board of Missions and Charities, 1151 Greystone St., Harrisonburg, Va. 22801.

Smith Helps Church Face Aging

"In approaching the subject of the aging," said Tilman Smith recently, "we want to let the Mennonite Church know that it has both a problem and a resource." As director of Studies and Programs for the aging, Smith is leading five sharing sessions on gerontology at Prairie Street Mennonite Church, Elkhart, Ind., from June 11 through July 5. The workshops are being conducted to promote awareness of (1) problems faced by elderly persons, (2) responsibilities of Mennonite congregations to these persons, (3) the resource older persons can be in the church and community. Sponsoring Smith's work is the Health and Welfare Committee of Mennonite Board of Missions, Elkhart, and an ad hoc committee of six resource persons.

An experienced carpenter is urgently needed in Durham, N.C., either on a short-term or long-term basis, to assist in the repair of the Voluntary Service unit house ravaged by fire April 6. Contact John Lehman, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514; phone: 219 522-2630.

Needed: social worker — MSW required. For Adriel School, a residential school working with slow learning, emotionally disturbed children. Position available immediately in school for 46 students. Responsibility as social service director of all phases of child care and admissions. Contact Don Hertzler, Administrator, Adriel School, Box 188, West Liberty, Ohio 43357, phone: 513 465-5010.

Penn View Christian School needs a teacher for grade one and another for grade two for the fall term. Qualified applicants should write to the school, 420 Cowpath Road, Souderton, Pa. 18964, or call 215 723-3555.

Stanley Shirk was ordained to the ministry May 28 at the Mountain View Menno-

nite Church, Lyndhurst, Va. Shirk and his wife, the former Mary Jane Detweiler, are presently serving as missionaries with the Virginia Mennonite Mission Board in Jamaica. The ordination service was in charge of Roy Kiser, bishop of the Southern District. He was assisted by Samuel Janzen, overseer of the Harrisonburg District.

Robert Martin, Nazareth, Israel, May 28 wrote: "It was one month ago when Nancy wrote to tell you of my illness (rheumatic fever). Here is a progress report. After two weeks of treatment the blood tests were almost back to normal. There has been a good return of my strength this past week and should this continue I can soon start to see patients again on a limited basis.

A Mennonite-produced television spot announcement was a finalist in four categories for the annual Clio awards for North American television commercials. June 5 in New York City. *Another Way*, one of two peacemaking spots released last year, was the only religious spot announcement included among the eighty-seven finalists, chosen from 3,200 entries. The spot was among thirteen finalists in the public service category and was also nominated for awards in copywriting, film effects, and graphics. Cosponsoring the *Another Way* spot announcement were the Mennonite Church, General Conference Mennonite Church, Mennonite Brethren, Methodist Church, and Church of the Brethren.

Following the devastating flood which hit the Rapid City, S.D., area June 10, Mennonite Disaster Service representatives went into action to see what kinds of help they could give to the over 6,025 families affected by the flood. Clifford Preheim, Freeman, S.D., state MDS coordinator, arrived at the flood scene on June 11. Region III officer, Wilbur Swartzendruber, Kalona, Iowa, and Syd Reiner, assistant chairman of Canadian MDS and chairman of the Manitoba MDS unit, also arrived on June 11. Nelson Hostetter, MDS executive coordinator, left for the flood scene Tuesday after meeting in Washington, D.C., with John R. Mumaw, executive secretary of the Mennonite Medical Association, Vida Huber, president of the Mennonite Nurses Association, and leaders of the National Red Cross Disaster Services to discuss what these agencies could do to aid the flood victims. Hostetter reported June 15 that there are now at the flood site 60 volunteers from North and South Dakota, Wisconsin, Nebraska, Kansas, Montana, Colorado, Iowa, and Manitoba.

"Expatriate secondary teachers are greatly needed in Zambia — at least for another ten years. Their services definitely are appreciated." This view was expressed recently by Shadrack Khonje, the Deputy Head of Munsali Secondary School, Lusaka, Zambia, to a group of Mennonite Central Committee volunteers in the Teachers Abroad Program (TAP). Mr. Khonje, for-

merly from Malawi and more recently appointed lecturer in botany at the Natural Resources Development College, Lusaka, noted that teachers are recruited from overseas because they are "experts" and not because they are "expats."

Alvin N. Roth, founder and executive director of Mission Service of London, Ont., was honored with the 1971 London Chamber of Commerce award for distinguished service to the community. Roth helped organize the Maintenance and Repair Service plan, which provides aid to low-income families who want to improve their homes. Mission Services also operated the Quintin Warner House, a rehabilitation center for alcoholics, a women's mission rehabilitation center and residence, and a teen girls' home.

Maple Grove Mennonite Church is planning its centennial celebrations for Sept. 29, 30, and Oct. 1. A. J. Metzler, Nathan Nussbaum, and James Steiner will be the guest speakers. Amish Mennonites dedicated their first building in 1872. The present building was completed in 1930. Herbert Zook has been commissioned to write the congregational history.

In the developing Hindu country of Nepal, one of the leading potential resources in hydroelectric power may be obtained by taming the many rivers which flow down the Himalayas. Near Butwal, on the Tinau River, Mennonite Central Committee Paxmen under the auspices of the United Mission to Nepal (UMN) have been working with UMN engineers and Nepalese since 1965 to construct a hydropower plant to supply electrical power to the town and to industries in the Butwal area.

More than 120 different courses will be offered to the students of Christopher Dock Mennonite High School near Lansdale, Pa., for the 1972-73 school year. Many of these courses will be offered on a term (nine weeks) basis. During registration, the 170 returning students picked their way through the maze of some 124 course titles and approximately 250 sections. Each student was responsible to construct this on his own class schedule.

The Federal Communications Commission has chosen Goshen College's radio station, WCCS (FM) to transmit emergency messages, according to J. F. Swartzendruber, chief engineer at the station. Named as a "primary station," WCCS is part of the Emergency Broadcast System. In case of national, state, or local emergencies such as natural disasters or national defense matters, WCCS is one of the stations in the system which will broadcast information and instructions to persons in the listening area.

Paul G. Burkholder, Corvallis, Ore., has asked to be released from his assignment as director of the Staten Island Girls' Residence. Burkholder will serve as pastor of the Groveland Mennonite Church, Pipersville, Pa. The Girls' Residence, which is

scheduled to open on July 1, will begin operations on a very limited basis with Miss Carol Kline serving as counselor in charge of the home.

Jerrold Birky, Tegucigalpa, Honduras, was named principal of the Pine Grove Academy, Tegucigalpa, Honduras, for the 1972-73 school year by the Executive Committee of the Eastern Mennonite Board of Missions and Charities, Salunga, Pa., at their June 16 meeting. Birky has served as a teacher at the school for one year. As principal he is succeeding Dean Sengenig who returned to the United States after four years of missionary service.



Ray Geigley

Board of Missions and Charities, Salunga, Pa.

A Pennsylvania native who has completed ten years of missionary work in Mexico will become acting director of student affairs at Eastern Mennonite College this fall. David D. Yoder, who has served in pastoral and related capacities in Mexico, will head a four-member department responsible for student personnel administration.

An Evangelism Training Institute will be held at the Messiah-at-Temple campus, Philadelphia, Pa., July 29 to August 4, sponsored by the Home Ministries and Evangelism office of Eastern Mennonite Board of Missions and Charities, Salunga, Pa. Directed by Chester Wenger and Larry Newswanger, the Institute will feature lectures, Bible study, discussions, and practical experience.

David and Jan Gerber, Harrisonburg, Va., have accepted an assignment with the Miami Mennonite Church, Miami, Florida, in developing a ministry among Spanish-speaking people. John Winters is pastor of the church there. David Gerber recently graduated from Eastern Mennonite Seminary, Harrisonburg, Va. While a student at EMS, Gerber served as a pastoral trainee at the Lindale Mennonite Church, Linville, Va.

Recent additions to the library of Mennonite Audiovisual Services, Box 370, Elkhart, Ind. 46514, are *The Call of the African Church* (35-minute color motion picture, 1972. Rental: contribution suggested) and *The Cross in the Lotus* (23-minute color motion picture on the Indian Church, 1972. Rental: \$12).

The third annual Saskatchewan Mennonite Central Committee Relief Auction held

Saturday, June 17, in the spacious Jubilee Building on the Saskatoon Exhibition Grounds, topped last year's figures in attendance and total money raised. An estimated 4,000 people turned out for the one-day affair. Unofficial figures available shortly after closing indicated a gross "take" of about \$20,370.

Change of address: **Mr. and Mrs. Glendon Heatwole and Stanley Miller**, Casilla 1562, Asuncion, Paraguay. **Daniel Zook** from Clarksville, Mich., to Route 1, Lake Odessa, Mich. 48849. Phone: 616 693-3343. **Lester A. Blank** from Mexico, to Route 2, Box 416, Gap, Pa. 17527.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bender — Ramseyer. — Raymond John Bender, Wellesley, Ont., and Bonnie Marie Ramseyer, Tavistock, Ont., both of the Tavistock cong., by Wilmer Martin, June 9, 1972.

Breneman — Gordon. — Gordon Breneman, Kalona, Iowa, Sunnyside cong., and Lucinda Yoder, Wellman, Iowa, West Union cong., by Duane Breneman and Emery Hochstetler, June 3, 1972.

Brown — Springer. — Robert LeRoy Brown, Lincoln, Neb., and Jennifer Rene Springer, Milford, Neb., Beth-El cong., by John Willes, May 19, 1972.

Cornish — Huber. — Wallace B. Cornish, Trousburg, N.Y., West Union cong., and Miriam L. Huber, Conestoga, Pa., Columbi cong., by Leonard S. Brunk, May 21, 1972.

Fougeron — Jantze. — Kenneth Gene Fougeron, Pleasant Dale, Neb., and Sherry Kay Jantze, Milford, Neb., both of Beth-El cong., by John Willes, June 3, 1972.

Harman — Showalter. — Carl B. Harman, Harrisonburg, Va., Weavers cong., and Sharon M. Showalter, Timberville, Va., Trissels cong., by Michael Shenk, June 11, 1972.

Lehman — Coss. — Nelson Richard Lehman, Hagerstown, Md., Mt. Zion cong., and Cheryl Marie Coss, Hagerstown, Md., Mt. Lena cong., by Adam R. Martin, June 3, 1972.

Lyndaker — Salmon. — Ezra Joseph Lyndaker and Mary Veronica Salmon, First Mennonite Church, New Bremen, N.Y., Apr. 8, 1972.

Miller — Myers. — Carey Miller, Kokomo, Ind., and Teresa Myers, Kokomo, Ind., Parkview cong., by John E. Adams, May 19, 1972.

Neer — Hartzler. — Lynn Neer, West Liberty, Ohio, Oak Grove cong., and Margaret Hartzler, Belleville, Pa., Locust Grove cong., by Eric Renno, June 3, 1972.

Oberholtzer — Breneman. — James Oberholtzer and Marianne Breneman, both of Risser cong., Elizabethtown, Pa., by Russell J. Baer and Paul Ruhl, May 20, 1972.

Owens — Bontrager. — Charles E. Owens, Pass Christian, Miss., and Mary Lois Bontrager, Middlebury, Ind., Forks cong., by Sylvester R. Haarer, June 10, 1972.

Reinford — Sommers. — Glen R. Reinford, Kulpville, Pa., Spring Mount cong., and S. Lorraine Sommers, New Paris, Ind., Waterford cong., by Daniel J. Reinford, June 11, 1972.

Robbins — Clifton. — Gary Lee Robbins and Marcia Marie Clifton, Watertown Mennonite Fellowship, Watertown, N.Y., by Abram Clemens, Apr. 1, 1972.

Schwartzendruber — Hohl. — Arnold Schwartzendruber, Shakespear, Ont., Hillcrest cong., and Connie Hohl, Woodstock, Ont., Anglican Church

by Henry Yantzi, Mar. 3, 1972.

Schweitzer — Kennel. — John Schweitzer and Diane Kennel both of Salem cong., Shickley, Neb., by Lee Schlegel, June 9, 1972.

Steria — Roggie. — Keith Steria and Elizabeth Roggie, both of First Mennonite cong., New Bremen, N.Y., by Abram Clemens, May 29, 1972.

Turner — Ramseyer. — Joseph Turner, Orrville, Ohio, and Donna Ramseyer, Orrville, Ohio, Orrville cong., by J. Lester Graybill, May 20, 1972.

Willemss — Woolfolk. — Brian Kent Willemss, and Kathy Jo Woolfolk, both of Protection, Kan., Protection cong., by John Willemss, May 21, 1972.

Zook — Ebersole. — Mark Zook, Belleville, Pa., Locust Grove cong., and Gloria Ebersole, Belleville, Pa., Maple Grove cong., by Eric Renno, May 27, 1972.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bigger, Skip and Hazel (Shoemaker), Rexton, Mich., first child, Shannon James, May 1, 1972.

Bontrager, Ivan and Bertha (Good), Hesston, Kan., second child, first son, Brian Wade, May 2, 1972.

Douglas, Wayne and Ruth (Gordon), Kitchener, Ont., first child, Steven Wayne, May 24, 1972.

Eby, James and Sharon (Long), Chambersburg, Pa., first child, Jamie Renee, Apr. 18, 1972.

Hartman, Dwayne and Dorothy (Miller), Harrisonburg, Va., first child, Tonia Marcelle, June 5, 1972.

Hochstetler, Otis and Betty (Falb), Brasilia, Brazil, Debra Ann, June 5, 1972.

Hukills, Adrian and Rita (Sommers), Louisville, Ohio, second daughter, Michelle Rae, May 22, 1972.

Leaman, James and Beth (Kling), Philadelphia, Pa., first child, Timothy Jon, June 8, 1972.

Lighty, Gordon and Linda (MacIntosh), Kitch-

ener, Ont., second son, David Gordon, May 29, 1972.

McDaniels, Kenneth and Cynthia (Lyndaker), N.Y., first child, Kara Colene, Feb. 27, 1972.

Martin, Elmer H. and Elsie Mae (Farrell), Lancaster, Pa., first child, Dale Wesley, May 23, 1972.

Mono, Terry and Eleanor (Martin), N.Y., first child, Randy John, May 8, 1972.

Nisly, Mahlon and Susie (Bontrager), St. Anne, Ill., third child, second son, Curtis Leon, June 11, 1972.

Plank, Wallace Eugene and Imogene (Evers), La Junta, Colo., first child, Angeline Sue.

Ramer, Ronald and Kathleen (Steiner), La Junta, Colo., second daughter, Tonya Lynn, May 29, 1972.

Roth, Joseph and Nancy (Steinman), New Hamburg, Ont., third child, second daughter, Sandra Jane, Apr. 11, 1972.

Saffer, Keith and Vada (Myers), Kokomo, Ind., second daughter, Melinda Renee, June 8, 1972.

Troyer, Owen and Sue (Weaver), Sarasota, Fla., second child, first son, Owen Ray, May 23, 1972.

Troyer, Ray L. and Lorene (Bontrager), Midlebury, Ind., first child, Leonard Ray, May 11, 1972.

Weger, Ron and Arlene (Derusha), Rexton, Mich., first child, Travis Lee, May 22, 1972.

Yeackley, Rodney and Connie (Kremer), Seward, Neb., second son, Colby Alan, June 10, 1972.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bleile, Ada, daughter of Martin and Eva (Mollett) Hochstetler, was born at Bremen, Ind., Mar. 24, 1886; died of acute myocardial failure at Nappanee, Ind., Mar. 23, 1972; aged 83 y. 11

m. 30 d. On Jan. 1, 1907, she was married to Jesse A. Bleile, who preceded her in death Jan. 16, 1961. Surviving are one daughter (Blanche — Mrs. Glen Weldy), one son (Glenn L.), 4 grandchildren, one great-grandchild, 2 sisters (Mrs. Ralph Shum and Mrs. Ray Strauss), and 2 brothers (Elmer and Calvin Hochstetler). She was a member of the North Main Street Mennonite Church, where funeral services were held Mar. 26, in charge of Norman Lyndaker and Homer North; interment in South Union, Nappanee, Ind.

Hartman, Sharon Renee, infant daughter of Lloyd and Judy (Thompson) Hartman, was born in Dayton, Ohio, June 5, 1972; died June 6, 1972; aged 1 d. Surviving are her parents, 2 brothers (David and Stephen), 2 sisters (Melanie and Sherry), paternal grandparents (Mr. and Mrs. Clifford Hartman), and maternal grandmother (Mrs. Elsie Thompson). Graveside services were held at the Huber Mennonite Cemetery, New Carlisle, Ohio, June 9, in charge of Paul Yoder, Sr.

Hess, Benjamin H., son of Henry R. and Mary (Herr) Hess, was born in Lancaster, Pa., Sept. 16, 1939; died Apr. 6, 1972, from injuries received from a falling tree on his farm at Holtwood, Pa.; aged 32 y. 6 m. 21 d. Surviving are his wife (Joyce Weaver Hess), 2 daughters (Elaine and Rebecca), 2 sons (Keith and Kent), one sister (Elsie — Mrs. Earl Swartzendruber), and 2 brothers (Harold and Lester). Funeral services were held at the Rawlinsville Mennonite Church Apr. 10, in charge of Amos Hess and David Thomas; interment in adjoining cemetery.

Neuschwander, Emory P., son of Peter and Emma (Biery) Neuschwander, was born near MacCleary, Ore., May 24, 1889; died at his home near Harrisburg, Ore., June 4, 1972; aged 84 y. 11 d. On Sept. 15, 1912, he was married to Lydia Erb, who survives. Also surviving are 2 sons (Loras — and Donald E.), one daughter (Eveline — Mrs. William — Miller), 6 grandchildren, 16 great-grandchildren, and 2 sisters (Rosina Roth and Bertha Kenagy). Two children (Mark and Delora) and 2 grandchildren preceded him in death. He was a member of the Fairview Mennonite Church, where funeral services were held June 7, in charge of Verl Nozinger and Roy Hostetler; interment in the Alford Cemetery.

Nissley, Elmira, daughter of Andrew G. and Barbara (Bomberger) Nissley, was born Aug. 12, 1877; died at her home in Landsville, Pa., May 14, 1972; aged 94 y. 9 m. 2 d. She was married to Phares R. Nissley, who preceded her in death in 1956. She is survived by one daughter (Barbara N. — Mrs. Henry N. Miller), 6 grandchildren, 19 great-grandchildren, and one sister (Mrs. Anna B. Swartzendruber). She was a member of the Chestnut Hill Mennonite Church, where funeral services were held May 17, in charge of H. Raymond Charles and Landis K. Sangrey; interment in Landsville Cemetery.

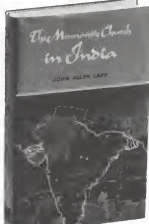
Schrock, Daniel W., son of Peter and Katherine (Roehart) Schrock, was born near Oberlin, Kan., Dec. 7, 1887; died as the result of surgery at Mercy Hospital, Iowa City, Iowa, Oct. 7, 1971; aged 83 y. 10 m. On Mar. 18, 1913, he was married to Anna Roth, who survives. Also surviving are 9 sons (Raymond, Erwin, Edwin, Elmer, John, Daniel, Fred, Jacob, and Howard), 6 daughters (Mabel — Mrs. James A. McKittrick, Bessie — Mrs. J. Paul Swartzendruber, Bertha — Mrs. Edward E. Miller, Lillie — Mrs. C. C. Thomas, Esther — Mrs. Raymond W. Siville, and Lydia Ann Schrock), 35 grandchildren, 10 great-grandchildren, one brother (Joseph), and one sister (Katherine). Memorial services were held at the Lower Deer Creek Mennonite Church Oct. 10, in charge of Edward Stoltzfus, Ronald Kennel, and Dean Swartzendruber; interment in the Lower Deer Creek Church Cemetery.

Shirk, Lizzie N., daughter of Amos and Hettie (Newsinger) Burkhardt, was born at Stevens, Pa., Jan. 31, 1897; died at the Ephrata Commu-

The Mennonite Church in India

by John A. Lapp

This is the record of the Mennonite Church establishing the church in India. It is a revealing story of a mission in a foreign land. The insightful writing leaves us with vivid impressions. The glory of the building of the church as well as the pathos of the turning over of mission property and program are portrayed. A book of instructive reading. Cloth/jacket. 248 pages. 0-8361-1122-2: **\$8.95**



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nity Hospital, Ephrata, Pa., June 4, 1972; aged 75 y. 4 m. 4 d. On July 13, 1918, she was married to Wayne G. Shirk, who preceded her in death, Oct. 19, 1971. Surviving are 4 daughters (Esther—Mrs. Adam Keller, Ella—Mrs. Elmer N. Nolt, Verna—Mrs. Henry Weyant, and Mabel—Mrs. Willis Weaver), 2 sons (Leon B. and Raymond B.), 12 grandchildren, 4 great-grandchildren, and 4 brothers (Samuel, Harry, Amos, and Elmer). She was a member of Bowmansville Mennonite Church, where funeral services were held June 7, in charge of Luke L. Horst, Benj. Weaver, and Wilmer Leaman; interment in the adjoining cemetery.

Styer, Edwin R., son of Edwin P. and Savilla (Reller) Styer, was born in Montgomery County, Pa., Oct. 22, 1894; died in Grand View Hospital, June 5, 1972; aged 77 y. 7 m. 13 d. He was married to Marian Ruth, who preceded him in death in 1922. Surviving are 2 children (Pearl S.—Mrs. Lester K. Moyer and E. Kermit Styer), 10 grandchildren, 4 great-grandchildren, 3 sisters (Savilla R. Styer, Mrs. Louis Heishman, and Mrs. Katie Kramer), and one brother (Walter R. Styer). He was a member of the Finland Mennonite Church. Funeral services were held in the Sommers Funeral Home, Telford, Pa., in charge of Claude M. Shisler and David K. Benner; interment in the Franconia Mennonite Cemetery.

Troyer, Esther, daughter of Saul and Sadie (Mast) Kauffman, was born in Benton, Ohio, May 13, 1905; died at Sturgis Memorial Hospital, Sturgis, Mich., June 10, 1972; aged 67 y. 28 d. On Sept. 7, 1927, she was married to Clarence Hostetler, who preceded her in death in 1951. In January 1956 she was married to Elsworth A. Troyer, who died in 1965. Surviving are one son (Richard Hostetler), one daughter (Ruth—Mrs. Ora Miller), 6 stepsons (Kenneth, Cletus, Lowell, Clyde, Lotus, and Herbert Troyer), 8 grandchildren, 11 stepgrandchildren, 2 stepgreat-grandchildren, 3 sisters (Verna, Ruth, and Naomi—Mrs. John Hersherberger), and 2 brothers (Mast and Fred Kauffman). She was a member of the Locust Grove Mennonite Church, where funeral services were held June 13, in charge of Dean Brubaker and James Carpenter; interment in the Grace Lawn Cemetery, Middlebury, Ind.

Wyse, Emma Mae, daughter of John H. and Anna (Steinman) Saltzman, was born near Flanagan, Ill., Dec. 12, 1888; died June 11, 1972; aged 83 y. 5 m. 30 d. On Aug. 31, 1916, she was married to Samuel Wyse, who preceded her in death Nov. 7, 1957. Surviving are 3 children (Lorene—Mrs. Leonard Fisher, Marlin, and Eldon), 11 grandchildren, one great-grandson, and 2 brothers (Eli and Edwin Saltzman). She was preceded in death by 2 brothers (Elmer and Alie), one sister (Mattie), and a great-grandson. She was a member of the Sugar Creek Mennonite Church, where funeral services were held June 13, in charge of Orle L. Roth and Vernon Cerig; interment in the Sugar Creek Cemetery.

Calendar

Mission 72, Hesston, Kan., July 7-9.
Ohio, MYF Convention, Heidelberg College, Tiffin, Ohio, July 7-9.
Indiana-Michigan Youth Convention, Goshen College Campus, Goshen, Ind., July 14-16.
Mennonite World Conference, Curitiba, Brazil, July 18-23.
Virginia Mennonite Conference, Harrisonburg, Va., July 27-30.
Allegheny Mennonite Conference Annual Sessions, Maple Grove Mennonite Church, Belleville, Pa., Aug. 3-5.
Mennonite Nurses' Association Retreat, Laurelville Church Center, Mt. Pleasant, Pa., Aug. 4-6.
Region V Regional Meeting, Lancaster, Pa., Aug. 12.
Rocky Mountain Conference Fall Session, Carlsbad, New Mexico, Oct. 20-22.

1972, 510
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Coming July 18

<i>How to Encourage the Elderly</i>	Earl W. Brubaker
<i>Evangelism Envoys</i>	Albert E. George

Cover photo by Jan Cleysten. In Chur, the capital of the Swiss canton Graubünden, the influence of Anabaptism was felt as early as March 1525. Blaurock and Castellberger preached here and in 1528 a letter from a magistrate to Zwingli laments: "There are many citizens who secretly or openly tolerate them, and the cripple Andreas Castellberger was also active in the city and confuses many." Page 562 by Burton Buller.

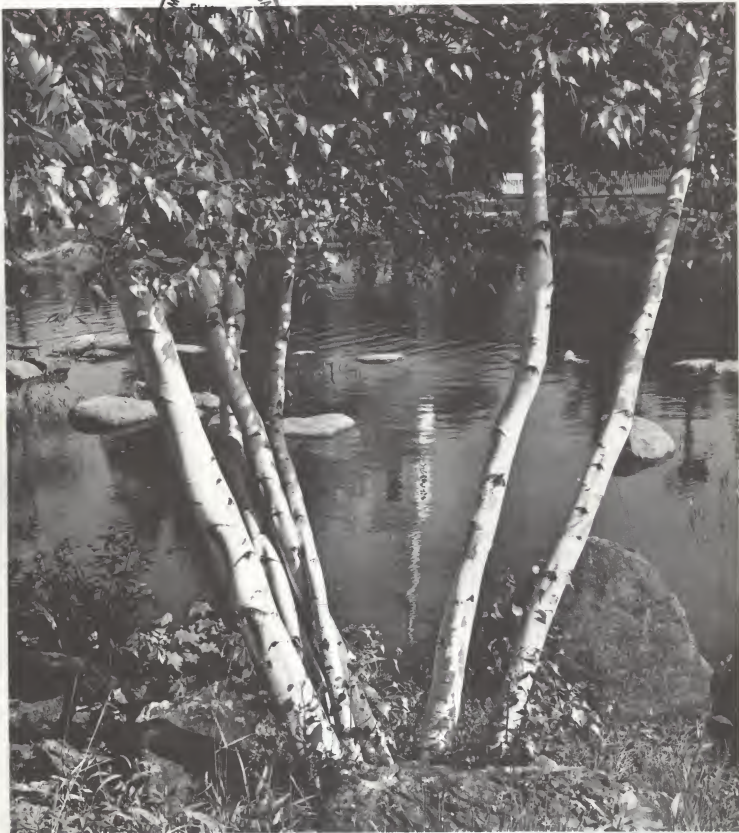
JOHN M. DRESCHER, Editor
David E. Hostetler, News Editor

The Gospel Herald was established in 1906 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). *The Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.25 per year, three years for \$18.75. For Every Home Plan: \$5.20 per year mailed to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all materials for publication to *Gospel Herald*, Scottdale, Pa. 15083. Lithographed in United States.

GOSPEL HERALD

Tuesday, July 18, 1972

Volume LXV, Number 28



Evangelism Envoys

By Albert E. George

It began as a typical wrap-up of a typical night of evangelism for our fellowship. We had all spent about two hours presenting the gospel, or trying to. We had all returned, gathering to share our joys and frustrations, and to pray for persons contacted.

Suddenly Linda was seeking prayer for herself. Tears streamed down her face. "When I was in high school I was so rebellious that for kicks I shoplifted, and I need forgiveness," she told the group. We were stunned by the nakedness of need, from this the very one who a few hours earlier had been part of an evangelistic team.

Here the Holy Spirit took over. He led us to surround Linda in the middle of our braided living-room rug and we prayed. And through Linda's joy of assurance, our hearts were melted into a oneness as prayers, tears, and songs of praise were offered.

This has not been an unusual experience. With the encouragement and guidance of our pastor, David Kindy, the Voluntary Service unit in Winston-Salem, North Carolina, along with the rest of the Winston-Salem Mennonite Fellowship, has embarked on an exciting new journey—evangelism.

We are all typical young adults from typical churches. Throughout our church lives we've been told to witness and to evangelize, but no one ever showed us how. So when we were assigned to Winston-Salem to be used by Christ to build a fellowship, we were "hung."

We did a lot of service, a lot of kind deeds, a lot of nice things. But these facts remained: those whom we served saw us only as a nice group of people, and they were never drawn closer to meeting the living Lord than before our involvement with them.

Something was missing. Our guilt told us we never seemed to know how to share Jesus Christ. We saw that all our Christian service was Christian only if through it we could evangelize and witness. If we couldn't, it wasn't Christian. It was Pharisaism—good works without the power to point people to Christ. And so we embarked on our journey of evangelism. And, we were scared.

Albert E. George and his wife, Barbara, served two years with Mennonite Board of Missions, Elkhart, Indiana, as program directors of the Winston-Salem Voluntary Service unit.



Al George, Marion, Ohio, program director, sorting Herald Press tracts for the church's tract ministry to laundromats in Winston-Salem. Credit: Roger Miller.

But strange things began to happen. The more we got involved in evangelism, the more we had our noses rubbed in our own sinfulness. We became aware that we tend toward inertia in the matter of being sanctified. How can we with unforgiven, dull hearts pretend to be evangelists, Christ's envoys?

The greater this conviction, the more the atonement and resurrection became realities for us, not merely doctrines of us—and the more we ourselves were forced to grow in grace. So it was with Linda. Only as she began to study evangelism did she begin to realize that her sins really hadn't been forgiven; they merely had been forgotten. For all of us, out of our concern and need to evangelize others, has repeatedly come the Spirit's healing and joy.

More things began to happen. Our jobs were being affected.

Late one night Dean, an inhalation therapy technician, was treating a patient who didn't have long to live. In pain this patient bitterly gasped, "I want to die!" Now before evangelism had permeated us—personally, in unit life and at work—Dean probably would have offered vainly the meaningless comfort, "Now, Mr. Smith, you'll be OK. You're not going to die." The Christian, however, has more to say than that.

Evangelism changed it all for Dean. "Well, Mr. Smith, if

you were to die, do you know where you would go?" "No!" "Would you like to be able to know that you would go to be with God when you die?" "Yes! . . ." Mr. Smith did eventually die, but not before he accepted Christ. That very night his blood pressure, breathing, and pulse improved dramatically, to the bafflement of his doctors. He lived a few weeks more "than he should have."

The girls sometimes take their Bibles with them to the day care center to study during breaks — not because they're self-righteous, but mainly because they have been trying to dig into the Word more. There have been repeated opportunities for evangelism and witness. In short, evangelism has transformed our vision of jobs from familiar faces and routine places to our own personal mission fields.

But what is evangelism? A Saturday afternoon spent at the bars trying to talk about Christ forced me to ask this question. I had been tricked into discussing the pros and cons of this doctrine and that denomination.

Two hours of religious tangents! As I walked away I realized two things: (1) my tiptling friend knew that I was a Christian, but (2) he never had been given a chance to become one because I was never able to introduce Jesus as the living Lord. I knew that this was not evangelism. It was, in fact, rather poor witnessing.

Through our own experience we have come to distinguish between evangelism and witnessing. For us witnessing is simply telling others *about* Jesus Christ. Verbally or non-verbally. Through words and deeds.

We see evangelism as introducing others to the living Lord Jesus Christ in such a way that the person "being evangelized" must make a decision for or against Him.

Evangelism is verbal only. It is explaining the gospel to others so that they are left with that most crucial of all decisions — "Choose you this day whom ye will serve." This key distinction between witnessing and evangelism reduced our confusion and enhanced our understanding of what we needed to start doing. With unusually low degrees of clarity and effectiveness we all had been witnessing, but none of us had been evangelizing. We knew we had to learn how to present Christ. This led us to study how to do evangelism.

An entire evening each week is now set aside for learning to evangelize. The evening is divided into three phases.

First, we study and memorize the material individually — a gospel outline, illustrations, verses. Then we take partners and spot-check our memorization. Finally, we gather as a group for role playing, after which we offer criticism for improvement.

Since VS-ers come and go, we are all at different places

in our mastery of material. Newer unit members zero in on our basic method, Kennedy's *Evangelism Explosion*, while more advanced VS-ers expand their resources by learning other methods — e.g., C. S. Lovett's *Soul Winning Made Easy*, Rosalind Rinker's *You Can Witness with Confidence*, Campus Crusade for Christ's "Four Spiritual Laws," Gene Edward's *How to Have a Soul-Winning Church*.

Other reading, such as Robert Coleman's *The Master Plan of Evangelism*, is encouraged to provide background. The goal for everyone is achieving a competency in evangelism to the point that each VS-er can in turn train others. Two of the girls, Barb and Sandy, have already done this.

Now some may be wondering, "Study evangelism? Aren't you quenching the Spirit by studying methods?" We all have gone, or will go, through a cycle.

When we began, we realized that the most difficult part of evangelizing or witnessing is simply getting conversation around to spiritual matters and knowing what to do when conversation finally does get there, instead of panicking.

All of us have found freedom through the methods. When we use them we can count on a spiritual conversation, as well as on knowing how to handle such a conversation. But this sureness of method began to tempt us to rely upon the method and not upon the Holy Spirit for evangelism.

No longer were knowing what to say and how to say it problems, but timing was — were we ahead of the Spirit or were we really ready for His leading? Our situation could be likened to that of a superpower: our arsenal was full, but where and when were we to use it?

This struggle each one must go through, and some of us have returned to Holy Spirit reliance. We let Him open our doors for witnessing and evangelism, but we know that He has prepared us. We take initiatives in faith that He will use our efforts — such as leaving tracts wherever we go.

We let the Holy Spirit dissolve the tension between spontaneous and structured evangelism. We are convinced that studying methods has given the Holy Spirit much more to work with. When they are surrendered to the Holy Spirit, methods are not "tricks."

Methods are simply tried and proved ways which the Holy Spirit has revealed and honored to those leaders who've surrendered all to Him in order to obey the Great Commission.

Traditionally in the church there has been a division between evangelism and social involvement. We have found that by learning some evangelism how-to's, this dichotomy has been removed.

In fact, what before was a frustrating misunderstanding of our service — that we were simply good people serving

humanity — has become a wonderful launching pad for evangelism. As we finish most forms of service we hear something like, "My, what fine young people you are. If there were more youth like you, this world would be a better place."

There is no better time, the Spirit has shown us, to begin to inform those we serve just what we're really like.

"Well, thank you, Mrs. Jones, but you know, we're really not that good. In fact, you may find this difficult to believe, but all of us here are basically quite selfish people who aren't too nice. But do you know why we're really doing this? It's not that we find all people that lovable. It's because Jesus Christ loves us, and He loves you too. In fact, did you know that He? . . ." To be Christian, our service must become a bridge and a launching pad for witness and evangelism. Only when service becomes this kind of bridge is the gap between evangelism and service spanned.

Rediscovering the task of evangelism has changed our entire lives. This change is merely the effect, the result, of one basic fact.

As we have sought to be used to lead others to Jesus Christ, we have in turn been led to Him in ways heretofore unexperienced.

The more ready we are to do battle for Christ, the more Satan battles us. We experience lows and petty divisiveness like we never before experienced. We know guilt as we never before knew it, as our "opened eyes" see the many opportunities to share Christ which we sinfully "muff."


Deep personal, unsundered fears, dreams, lusts, and idolatries take on a potency they never had before. By putting ourselves "on the firing line" we are constantly confronted with our need to be cleansed, painfully seeing ourselves as sinful men and women. We are forced to draw more and more upon the power of Christ's blood and resurrection.

This has meant that our unit has become a center of honesty and divine healing as it never before was. We have become more sensitized to each other's spiritual highs and lows.

Admonition and intercession are easier and more frequent. This renewal in our common life has a spill-over effect upon our jobs, our service, our families, our friends, and our futures.

When you read this, the unit you've been reading about will no longer be together. Five of us seven VS-ers will have ended our assignments. What will happen to us, we

don't know. We may regress, growing fat and lazy, but "better had we not known" this newer way, than having tasted it, fallen from it. But we could strengthen the evangelism of the church in five new places.

Despite what happens to us, what is happening to you? Will you too try this exciting journey? Suspend judgments? Surrender fears? Savor a way that too few have tried? Your passport is simply to say "Yes" to Jesus' incisive command: "I tell you, lift up your eyes, and see how the fields are already white for harvest" (John 4:35b). 

To Be a Better Listener

*We don't really listen to each other, God
At least not all the time.*

Instead of true dialogue

we carry on

two parallel monologues.

I talk

My companion talks.

*But what we're really concentrating on is
how to sound good*

how to make our points strongly

how to outshine

the person we're talking with.

*Teach us to listen as Your Son listened
to everyone who spoke with Him.*

*Remind us that, somehow, You are trying
to reach us*

through our partner in conversation.

*Your truth, Your love, Your goodness are
seeking us out*

*in the truth, love, and goodness
being communicated.*

*When our words are harsh, hostile, angry
we convey*

the very opposite of those qualities.

Teach us to be still, Lord

that we may truly hear

our brothers and sisters —

and, in them, You. Amen.

— Christopher News Notes

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Marks of a Successful Church

In Robert K. Hudnut's recent book, *The Sleeping Giant* (Harper & Row), writer Hudnut has a chapter, "The Marks of a Successful Church." He contends that the success of any church can be measured as surely as any business. Here are the precise indicators he suggests:

First, the church's success is seen in how much of its money it gives away. He says, "Churches are in business to lose money" and the average Protestant church gives 21 percent of its receipts away." It should be giving away at least 51 percent of the seven billion dollars a year contributed. If the church were really a suffering servant it could do what the government cannot do for the poor and needy.

Second, Hudnut says the "church's success is how many of its people it gives away. . . . How much money a church's members give is a precise indicator of how successful it is as a church." Also the time members give to the church in loving others and serving others tells its success. How many members go from the church in service tells a great deal.

Third, the mark of a successful church is how attractive it is to young people. How many youth can the church muster for its activities? Youth go to places where they see self-giving and react against "petty socializing or petty bickering

or petty service." Often the church will not risk enough of itself to attract young people.

A "fourth measure of a church's success is how controversial it is in its community." In proving his point here the author begins with the controversial Christ and the early church. And the reason so few are excited about the church is that the church is not radical like Jesus and its early leaders. The church should be challenging the status quo and turning values upside down. "If it isn't criticized, it isn't doing its job."

Finally, the "measure of a successful church is how honest it is about style." And Jesus' style and the true church's style is one of suffering—a willingness to take what it believes so seriously that it is willing to suffer even death. Everyone admits the gospel message is correct when it comes to the poor, the black, the hippie, and the communist. But the church fails to live the message because it is costly.

Why not put your congregation to these tests? There is, of course, more said in this chapter, and the other chapters in *The Sleeping Giant* may stimulate you to what a church ought to be. Does your congregation have the marks of success? — D.

The Tent and the Camel's Head

A bill requiring high school students to pass citizenship and character-building requirements to qualify for diplomas was passed by the New York Assembly by a vote of 101 to 19. The idea is to deter unruly students by requiring them to "show performance and growth in the vital areas of character and citizenship development" in addition to passing school subjects to earn a high school diploma.

Perhaps the purpose behind this is pure. However, it should be pointed out that such punitive pressure and leverage could also be used unfairly by school officials who determine themselves what good citizenship development is.

Suppose a school administrator decides against the person who refuses to salute the flag out of personal conviction. Refusal to salute the flag was and still is the stand of numerous persons in our own denomination and in other denominations. Suppose a school administrator is adverse to

anyone who sympathizes with the peace movement or protests for civil rights. Should he be able to decide against such a student?

This writer is aware of a student who, this past year, was threatened with expulsion, a court case, physical punishment, and other similar threats by high school administrators because, out of conviction, he did not salute the flag. How easy it would be for administrators with similar feelings to refuse a diploma to such a student because of what could be called "poor citizenship development."

Often what seems on the surface like a good precaution or procedure can, in the end, promote persecution of personal belief and practice. And such laws can easily lead to loss of religious liberty. Here too we must be alert lest the camel would put its head under the tent. What seems like protection can lead to persecution. — D.

Mission 72 Harrisonburg--Transition

By David E. Hostetler

The big top was in place and people were beginning to arrive. It was a pleasant Friday evening on June 30 in Harrisonburg, Va. Instead of providing the setting for a three-ring performance, however, the George R. Brunk campaign tent, with a seating capacity of 2,400, was the arena for spiritual activity from June 30 to July 2. More than 1,800 persons from Eastern U.S., the Midwest, and as far west as California registered for Mission 72 Harrisonburg, which was located on Eastern Mennonite College campus. Attendance peaked at well over 2,000.

Dewitt R. Heatwole, Harrisonburg, gave a word of welcome. Leading the music was Gerald Hughes from Cleveland. Howard Zehr, of Elkhart, Ind., was in charge of all the public sessions, and Truman Brunk, of Harrisonburg, led all the small-group activities. From Iowa City came Edward Stoltzfus to conduct a Bible study on the letter of Paul to the Ephesians.

Bible study formed the backbone of the conference. Stoltzfus, in the opening session, charted his course for the remaining sessions. He presented "some images of the church in Ephesians."

The church is a new unity—a circle model. Man reaches for a unity in his life. God's revealed purpose is to "unite all things in Him." Jesus is establishing the new unity in the church by overcoming the divisive powers of evil and divisions due to race, gifts, family, and economic relationships.

Each image becomes the basis of a model, according to Stoltzfus. The church as the recreated person provides the personality model; the church as the "enlightened" saints, the educational model; the church as the recreated model, the political model. From the remaining outline, Stoltzfus alluded to family, building, and army models.

With these as background, Stoltzfus moved into the theme of the sessions: "Being Built Together." God's grace as foundation, alienation and hope, salvation, the new creation, celebration, and mission were ideas around which the studies emerged.

"I liked his sound approach," said one observer with regard to Stoltzfus' studies.

"They were a little heavy for me," said another. Audience reaction seemed generally favorable to the studies.

Distinguishing Mission 72 Harrisonburg from other meetings in the past were the number of minority-group musical contributions: Rehoboth Choir from St. Anne, Ill.; Grace



Young and old alike enjoyed the singing.

Chapel Choir from Denbigh; Calvary Choir from Newport News; Burnside Choir from Columbus, Ohio; and Lawndale Choir of Chicago. Three musicians from Colorado also sang.

The beat was different from what many Mennonites are accustomed to but the spirit was the same. Something of the suffering growing out of oppression could be felt emerging from the black singers' past experience. Hope shone through weariness and joy through pain.

The Lawndale singers contributed through Spanish and current Christian numbers. Mrs. Grace Torres' rendition of "Amazing Grace" was very moving as was a solo sung by Daniel Ventura.

Mass singing was ably led by Gerald Hughes, who kept the hymns and songs moving, yet maintained a low-key approach throughout.

There were mixed reactions to the music. Boyd Nelson, however, as one of the organizers of Mission 72, felt the music to be one of the most significant contributions to the conference.

On Saturday, shortly after lunch, 17 Out-Spokin' riders wheeled in from Kitchener, Ont. One of the youth mentioned that of the 15 days required for the 1,100-mile bike-a-thon, eight were rainy. They were visibly tired but apparently happy for the experience. Rhea Zimmerman from Elkhart went along as a cook.

During the "open mike" period, a father whose son has taken part in Out-Spokin' on other occasions described enthusiastically the good that the organization has done for him.

Open mike time allowed for expression of positive personal experiences, as well as divergent views. Mrs. Torres told how her first encounter with Mennonites impressed her. She and her husband, Naftali Torres, a pastor of the Lawndale

David E. Hostetler, Scottsdale, Pa., is news editor of *Gospel Herald* and editor of *Purpose*.



Gerald Hughes as song leader generated enthusiasm for the hymns and new songs.

congregation, were invited into a Mennonite home, and when the owners had to leave for a while they gave the Torres the key to the house. This just would not happen in New York, she reported.

Later, Letha (Mrs. Willard) Ressler told how, when their daughter was hospitalized in Chicago, she was given the key to a black home in the city. Later, in an interview, she revealed that the stay was not just for a weekend but for six weeks. She also said, "... and they always left food in the refrigerator for me."

One speaker took the open mike to make a statement on the war in Vietnam. He felt that the government is not leveling with us. Therefore, we should find some way to disengage ourselves as a people — perhaps through nonpayment of certain taxes.

Another person expressed his concern with the smashing of all barriers. The Bible studies dealt with the breaking of walls. Brenneman felt that we as a church are destroying too many. He said that Jesus Christ is the cornerstone of a building and implied that this building must have walls to exist.

A planned testimony included word from a three-generation family — the Milton Brackbill family of Paoli, Pa. Cer-

servatory hill behind the administration building. As the people walked up the hill they sang "We're Marching to Zion," and as they approached the top, "When the Saints Go Marching In."

At the brow of the hill, Howard Zehr led those assembled in a meditation on the theme of celebration. Truman Brunk then had group leaders distribute bread as a symbol of our relationship to our Lord and to each other. One young person said, "Wow, this is communication!"

The final program featured the Lawndale Choir, which was applauded at length, and George R. Brunk, who led a commissioning service and launched a two-week evangelistic crusade, to be held in the same spot.

Eastern Mennonite College campus provided dormitory space for some of the conference attendees. The local arrangements committee took very good care of all visitors, whether through private homes or dormitory rooms. Food services were adequate and efficient.

The local communications committee had done all they



Upper right: Lewis Strite directs one of the numerous small groups.

Right: Howard Zehr (right hand outstretched) flanked by Truman Brunk, Jr., led the Sunday afternoon assembly to the hill behind the administration building.



tain members of the fourth generation did not feel they wanted to participate and this was respected. Heartwarming was the respect family members felt for one another and the obvious affection that Milton and his wife had for each other.

Sunday afternoon was a high point for many of those in attendance. Following the main session, approximately 1,600 people sang "Stand Up for Jesus" and left the tent for ob-

could to disseminate information.

There was some concern for the lack of pre-released program details. Howard Zehr pointed out that, in part, this was to be a churchwide conference and that therefore it could not have the sharp focus a single-agency approach might have. Boyd Nelson explained that since Mission 72 was not strictly a Mission Board project, it was necessary to have a more general approach.



Children at a kitchen receiving the only meal they may have gotten that day.



Kratz and fellow traveler Arthur Slagel on board ship as it sails to Russia. Picture taken by Orie Miller.



Children abandoned by the ravages of war.

Clayton Kratz shortly before his departure for Russia.



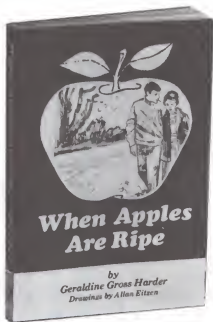
When Apples Are Ripe

It was late summer 1920 and Russia was in one of its most unstable times. The White Russians had not yet been defeated by the Red Army, although the Revolution had been accomplished in fact. It would be a short time before the remainder of Russia would be taken by the Red Army.

The Mennonite brotherhood in Russia was being subjected to tremendous upheaval as their land was being taken away and their farms destroyed. Their entire pattern of life was being threatened. In the United States there was a growing concern on the part of the church that these Mennonite brothers be aided. Mennonite Central Committee was given the task of administering the project.

In the late summer of 1920 two men departed for Russia; they were Orie O. Miller and Clayton Kratz. Upon their arrival Miller and Kratz went to the Molotschna settlement in the Ukraine for an inspection. Afterward Kratz was left at Halbstadt to set up headquarters while Miller went to arrange for the transportation of relief supplies inland. Before the relief program could be carried out, the Red Army overran the Ukraine, taking Kratz into custody. Later endeavors to discover what happened proved fruitless, and no trace of Kratz has been discovered. This important story is now in book form. Geraldine Gross Harder has told the story of this Blooming Glen, Pennsylvania, farm boy. After careful research and reconstruction Mrs. Harder has been able to add significant information about Kratz's last days and work in Russia. Some of it until this time was little known.

This is a story of rare courage that should be known throughout the brotherhood. This book will be coming to your bookstore on July 8, 1972. Make a special effort to get a copy. This is an especially inspiring story to young and old alike. 228 pages, with photographs. Cloth \$4.95. Softcover \$3.95. Herald Press, Scottsdale, Pennsylvania 15683.



HERALD PRESS
Scottsdale, Pa. 15683



WHO WILL ANSWER?

If Uncle Sam doesn't call you, will you still answer God's call to service?

The draft call in the U.S. is down.
Fewer and fewer young fellows are required to enter service.

We read in Romans 12:6 and 7 that God has given each of us the ability to do certain things well.
One of these gifts is serving others — and we are called to serve them well.

The Voluntary Service program of the Mennonite Church is a channel for love and involvement.
Men and women of all ages are needed to answer God's call to service.

For more information about a wide range
of VS opportunities, write to:

John Lehman
Mennonite Board of Missions
Box 370
Elkhart, IN 46514

Items and Comments

Church Building Declines

Construction of religious building totaled \$813 million during 1971, a drop of \$118 million from 1970's total of \$931 million and the lowest figure since the most recent high point in 1965 of \$1,207,000,000.

Divorces, Drug Deaths Rise; Births, Marriages Down

Sharp increases in the number of divorces and drug-related deaths in New York State for the past year were reported by the State Health Department. At the same time, it released figures showing decreases in the birth, death, and marriage rates.

Abortion figures indicated that 54 percent of the legal abortions performed in the state between July 1, 1970, and June 30, 1971, were performed on nonresidents. Although the maternal death rate was 19 per 100,000 overall, the rate for induced abortions was 6.5 per 100,000.

Marriages declined by 2 percent, to a total of 158,700. An increase of 25 percent in the divorce rate brought it up to an estimated 33,000.

Firearms Placed on Altar

Two firearms were placed on the altar of a church in Washington, D.C., as a "gift for a nonviolent world."

Robert Kochitzky and his family placed a .38-caliber revolver and a .22-caliber target pistol on the altar of Dumbarton United Methodist Church in the hope of encouraging other gun owners to surrender their weapons.

They were accepted by the Rev. Harry Kiely, pastor, who called the symbolic act "a witness for domestic disarmament in a land of escalating violence."

Mr. Kochitzky said he had been carrying the .38-caliber gun since his home in Jackson, Miss., was bombed five years ago for his attempts at racial reconciliation.

Now, however, he considers the weapon useless because "if someone broke into our house, we would not want to shoot him. People are more important to us than property."

In addition, he pointed out, "our family is opposed to the war, and we have decided it is inconsistent for us to oppose institutionalized violence in Vietnam and yet have two guns in our home."

Church Publications Praised

Robert J. Crichton, chairman of the judging committee for magazines in Associated Church Press and chairman of the Applied

Arts Division of Durham College, Ashawa, Ontario, paid the following compliment to church periodicals: "There is one thing that the Church Press cannot be correctly accused of: irrelevance. It is our opinion that many of these church publications should be offered outside church circles—to the general public. In many instances they are fairer, more incisive, and more involved in dealing honestly with the world's problems than our daily newspapers. In fact, the public press could well take some pointers from many of these publications."

Close Rather Than Perform Abortions

The president of Canada's Catholic Hospital Association declared in Winnipeg, Man., that Roman Catholic hospitals will close their doors and sell out if they are forced by law to perform abortions.

Answering complaints by some obstetricians at the national assembly of the Canadian Hospital Association that some hospitals are illegally avoiding abortions permitted by law, John Connors said that Catholic hospitals have not changed their position of refusing to perform abortions and are not likely to do so.

Pro-abortionists claim that because all Canadian hospitals receive government aid, all hospitals should be required to perform abortions, even when religious beliefs are compromised.

Set on "The Automated War" Available

National Action/Research on the Military Industrial Complex (NARMIC), of the American Friends Service Committee has released a set of 140 slides on "The Automated War," with accompanying script and footnotes. The result of two years of research, the slide set is full of information taken from Armed Forces journals, the "Pentagon Papers," hearings of the Senate Electronic Battlefield Sub-Committee, and testimonies from Vietnam veterans and Indo-Chinese people.

NARMIC details the steps the United States Defense Department has taken to "avoid having the American young man stand toe-to-toe, eyeball-to-eyeball, or even rifle-to-rifle against an enemy." Machines have been developed so that, in the words of General Williamson, "we could often fight a major battle without actually committing the physical bodies of our men into the danger area."

The slide set also shows that companies with household names, such as Westinghouse, General Electric, Honeywell, and Wonder Bread (through its corporate owner IT & T), are heavily involved in the de-

velopment of weapons. Many of these weapons are designed to maim and injure rather than kill, thus requiring more manpower to care for the injured, and adding the psychological burden of the wounded to the enemy.

The complete slide set, taped script, and written material are available from the Mennonite Central Committee, Akron, Pa. 17501, the Mennonite Board of Missions, Elkhart, Ind., 46514, and the General Conference Mennonite Church office, Newton, Kan. 67114.

Refuse Payment of "Phone Tax"

Resolutions urging Unitarian Universalists to refuse payment of the telephone excise tax, and calling for strong gun control laws were approved by delegates to the 11th annual Unitarian Universalist Association General Assembly.

Action on the controversial issues was taken by 678 delegates, the smallest number of delegates in the history of the Association.

Stating that the telephone excise tax "was levied specifically by Congress in 1966 to finance the war in Vietnam," the resolution calls on "all Unitarian Universalists to refuse payment of the telephone excise tax" and urges the UU Association "to refuse such payments also."

Legal counsel for the 375,000-member Association told delegates that refusal to pay the tax is considered a criminal offense carrying a one-year jail sentence or \$10,000 fine or both.

Judge Rules Indian Case Dismissed

Two counts against a Minnesota Indian for violating the Selective Service Act were dismissed in U.S. district court. The Indian defendant failed, however, to force a test case involving Indian religion and war service.

Judge Miles Lord said the dismissal was based on the government's failure to put in evidence of any kind, not on the question of whether the defendant, Steven Aubid, was eligible for classification, as a conscientious objector.

Larry Leventhal, Mr. Aubid's attorney, had previously moved for dismissal of the charges on three bases: that his religion forbids him to make war; that the remnant of sovereignty left to Indians prevents the United States from drafting them; and that for Mr. Aubid, a Chippewa, to fight in a war would be a violation of treaties between the Chippewas and the United States which requires Indians to live in peace and not make war.

CHURCH NEWS

MDS Faces Largest Disaster in Its History

"Hurricane Agnes might hold the all-time record for wind, rain, and flood damages," said Nelson Hostetter, executive coordinator for Mennonite Disaster Service. Florida, Virginia, Maryland, New York, and Pennsylvania have all been declared federal disaster areas following extensive damages from the hurricane. Red Cross officials and the Office of Emergency Preparedness say Agnes has caused the largest amount of damages on record.

In many areas, because of the general scope of damages, MDS crews are cleaning up in their own immediate neighborhoods before moving to other areas of need. In Pennsylvania, MDS units are divided into six areas including Allentown, Pottstown, Wilkes-Barre and Scranton, Lancaster County, Harrisburg, Chambersburg, Belleville and Lewistown, Pittsburgh, and western Pennsylvania. Over 850 MDS volunteers were at work in Pennsylvania by Saturday, June 24, and had increased to over 1,000 five days later.

In Maryland and Washington, D.C., MDS activities are in charge of Mac Coffman, field director, on loan from Brethren Ser-

vice Disaster Services. MDS units from Delaware and southern Lancaster County are moving into the harder-hit Maryland and Washington, D.C., area to help.

In Virginia, MDS units from Tidewater and Shenandoah moved into Richmond, a severely stricken area. In Florida, the Sarasota unit is active, though the Sunshine State did not suffer as widely as the four mid-Atlantic states. In New York, MDS director for Ontario, Eddie Bearinger, who is personally acquainted with the Elmira, N.Y., police chief, and Ontario MDS-ers crossed into Elmira, N.Y., to help.

Elsewhere, MDS crews continue to rebuild in Buffalo Creek, W. Va. In Rapid City, S.D., 212 MDS-ers were at work. In California, MDS crews are at work in a levy break flood declared a natural disaster.

Because of the large scope of the disaster, MDS released \$10,000 from its emergency fund for immediate needs. When MDS begins repairs and rebuilding programs, additional funds will be required. Plans are already being made for a large rebuilding program.

First Annual Field Day Held by Torchbearers



President Nyle Martin presenting League Trophy to Captain Terry Boshart of the Steinman Club.

The League of Torchbearers Boys' Clubs met June 3 at the Queensmont Senior Public School in Kitchener, Ont. Registered were 140 boys plus leaders.

Nyle Martin, president, initiated the day's activities with announcements and volleyball. Excitement built up during the day as friendly competition developed in sporting events. The final activity was a hamburger barbecue. For this there was no lack of participation.

Nearly 700 hamburgers disappeared in less than an hour along with many gallons of drink. Following the feed, trophies were awarded to the club winning in the day's activities and to each of the club members.

Steinman Torchbearer Club of Baden won the League trophy. Captain Terry Boshart took the honors. Steinman will hold the trophy till next field day to be held in 1973.

Education Council Plans Long-Range Goals

Philosophy, the High-Aim program, evaluation, and long-range planning were the major items on the agenda of the Secondary Education Coordinating Council at a June 17 meeting in Cleveland.

Harold D. Lehman, an Eastern Mennonite High School board member, presented for review and discussion, a model of philosophy, objectives, and policy for Mennonite secondary education. This is an attempt to provide interpretation and implementation for secondary schools of the churchwide philosophy of education study completed last year. The secondary school administrators, faculties, and boards are being invited to evaluate their own philosophy and policy statements in light of this

New Missionaries Assigned

Fifty-six persons participated in an overseas orientation held from June 19 to 23 at the Eastern Mennonite Board of Missions and Charities headquarters, Salunga, Pa. Orientees were involved in Bible study, group dynamics, seminars, lectures, reports from missionaries on furlough, and area studies. A commissioning service led by David Thomas ended the orientation. Twelve new missionaries and thirty-three furloughed missionaries took part in it.

The new missionaries and their assignments are as follows:

First and second row (left to right): Glen and Annabelle Roth and daughters, Lisa, Kristina, and Audrey, Salem, Ore., teacher one year and principal one year at Johar Secondary School, Somalia.

Third row (left to right): James and Carley Brubaker, Scottdale, Pa., doctor couple at Nazareth Hospital, Nazareth, Ethiopia; Kenneth and Phoebe Nafziger, New Holland, Pa., teacher and nurse in Nazareth, Ethiopia.

Fourth row (left to right): Paul and Becky Christophel, Harrisonburg, Va.,



Participants at Eastern Board orientation

assignment uncertain; Dennis and Lucille Boettger, Alberta, Canada, doctor couple at Nazareth Hospital, Nazareth, Ethiopia.

Fifth row: Edward G. Rissler, Kinzers, Pa., teacher at Johar Secondary School, Somalia.

Not pictured: Dennis Landis, Lancaster, Pa., teacher at Pine Grove Academy, Tegucigalpa, Honduras.

particular model.

High-Aim program has for several years been providing the opportunity for minority students to study in Mennonite secondary schools. The school administrators are interested that this program be expanded beyond the present number of students and schools. A proposal to secure additional funding and provide more local identification with the program is being studied.

There is an interest in doing an in-depth evaluation of present programs to determine the extent that goals and purposes of our secondary schools are consistent with the purposes of our brotherhood.

There is a sense that our educational practice should more clearly reflect our understandings of the goals and purposes as people of God. One of the key issues, noted several participants, is to determine and develop a program that is based on what the Anabaptist-Mennonite brotherhood believes is most consistent with its beliefs and values. This type of evaluation is a necessary part of developing long-range plans.

The Secondary Education Coordinating Council is a policy-initiating group, formed by the Mennonite Board of Education to provide recommendations on matters that concern the secondary education program of the Mennonite Church. The Council is composed of the officers of the Secondary Education Council, members of secondary school boards, the churchwide youth secretary, and representatives of the Mennonite Board of Education and its staff.

Prisoners Seek Help

Prisoners in Trenton, N.J., and Richmond, Va., who have taken Home Bible Studies courses and become Christians are requesting assistance in gaining prison parole, reports Paul M. Roth, counselor for Mennonite Broadcasts.

Roth suggests that church groups should be ready to involve themselves more actively in improving the plight of prisoners in the nation's prisons. One way this can be done is to assist these prisoners who have experienced a new life in Christ to gain prison parole.

Prisoners approaching the parole board need a promise of a job, a place of residence, and someone to serve as parole adviser in order to gain parole. (This is, of course, in addition to good conduct inside the institution.)

Moses Slabaugh, pastor of the Lindale (Va.) Mennonite Church and editor of *Missionary Light*, reports that federal funds may be available to charitable, chartered organizations who wish to sponsor a pilot project for prisoners. Slabaugh is also a member of the Virginia Chaplain Service Board.

The Virginia Mennonite Board of Missions is presently organizing a home for

delinquent boys near Singers Glen, Va., and is negotiating for federal funds to operate it. A couple is also being sought to staff the home. It is hoped the home

will provide the kind of atmosphere that will rescue the boys from a life of crime. The home will cooperate with local school, law enforcement, and welfare officials.

MENNOSCOPE

General Office Holds Open House

An open house for the new General Office of the Mennonite Church was held on Sunday afternoon, June 11. Guests were members of the Chicago area Mennonite churches. Staff members who served as hosts were Mildred Schrock, the Paul N. Kraybill family, and the Ivan Kauffmann family. Guests were given a tour of the office facilities, listened to an explanation of the new Mennonite Church organization, and were served refreshments. Persons who happen to be in the Rosemont area are welcome to visit the office at any time. The office is open on weekdays 8:00 a.m. to 4:30 p.m.



Paul N. Kraybill greets Pastor and Mrs. William Hallman of the Lawndale Mennonite Church at the open house.

Mennonite Academy in San Juan, P.R., is seeking a director for immediate responsibility. Contact Ivan Snyder, Academia Menonita, Summit Hills, Caparra Heights, P.R. 00920.

West Fallowfield Christian Day School needs an elementary schoolteacher. Contact Naaman E. King, R.D. 1, Atglen, Pa. 19310.

Eastern Mennonite College has been awarded a \$14,500 grant by the U.S. Office of Education to set up an office of institutional research. The onetime grant is part of a \$300,000 funding for 15 colleges holding membership in the Council for the Advancement of Small Colleges. The purpose of the project is to assist colleges to identify the priority needs that can be resolved by institutional research leading to systematic planning and decision-making. A director for the new office will be named, following normal negotiating procedures.

A special kind of couple is needed for involvement in the mental health mental

retardation facility at the Landis Homes near Litzitz, Pa. Eastern Mennonite Board of Missions is establishing a facility and program for mentally handicapped individuals. This house will be the home for ten to twelve individuals who will be able to go to school or be employed. A married couple is needed to live with these persons and direct the household affairs. It could be VS or regular staff employment. Contact Larry Newswanger, EMBMC, Salunga, Pa. 17538.

Mennonite Disaster Service volunteers have poured in from 13 states and provinces to give emergency assistance, to South Dakotans caught in the Rapid City area flash floods of June 10. The major MDS operation is now mud cleanup, scrub down, and restoration of buildings. MDS-ers are also pumping out basements, winching heavy furniture out of houses, and salvaging furniture with MDS and Red Cross trucks for families whose homes are marked for demolition. Red Cross and MDS volunteers also scrubbed down and disinfected three funeral homes and morgues after their heavy use. There were 217 deaths in the flood. About 400 people are still missing.

The Evangelical Clinic in Pleiku, Vietnam, has reopened, following a changing political situation. Dr. Margaret Fast, Mennonite Central Committee worker serving through Vietnam Christian Service (VNCS), has returned to Pleiku to work primarily with refugees. All VNCS personnel and much of the civilian population had evacuated Pleiku in late April.

An IBM 1130 computer grades tests, averages grade points, prints payroll checks, and interprets student ratings of courses and instructors at Eastern Mennonite College. It also produces, on demand, information relating to more than 20,000 alumni and friends and will solve scientific-mathematical problems in a matter of seconds, according to Mahlon N. Rissler, director of the computer system in the science center. During the four years the computer system has been in operation, more than 1,400 students have received credit for computer-related courses and 10,000 operation hours have been logged.



Mahlon N. Rissler

The 27th Annual CPS Reunion will be held Sunday, Aug. 6, at Camp Tel Hai, about 10 miles south of the Morgan-town Interchange of the Pa. Turnpike. Erie Renno, who is pastor of Locust Grove Mennonite Church, will speak at the worship service beginning at 10:00. There will be a Sunday school hour for the young people.

September 1972 was the date recently agreed upon for beginning the nursing service program at the national mental hospital in Asuncion, Paraguay. The decision was reached in several meetings of Paraguayan officials with Vernon Neufeld, director of Mennonite Mental Health Services. The program is being backed financially by Mennonite Central Committee.

Eastern Mennonite College is conducting transcurricular summer seminars in Kentucky, Ontario, Quebec, Mexico, New York City, and Atlanta. Fifty-one students are receiving from 3 1/2 to 10-12 semester hours credit for their work-study courses. A seminar in an Ojibwa Indian village in Ontario, offered for the first time, under the direction of Roland E. Fisch, visiting anthropologist, drew the largest number of students.

In spite of newscasts that bring the cities of Vietnam into the living room, the war-torn country is still half-a-world away in the minds of many Americans. But to Allen and Jeannie Stuckey, both Archbold area natives, Nha Trang, Vietnam, was home for the last three years. Members of the Lockport Mennonite Church of Stryker, Ohio, the Stuckeys served with Mennonite Central Committee. On assignment in Nha Trang, Stuckey, a medical doctor, served as unit leader for the Vietnam Christian Service (VNCS) workers there. In addition, he was medical director of the 50-bed hospital which specializes in eye surgery and the 75-bed TB ward. The Stuckeys are now residing in Cincinnati, Ohio.

Paul Clemmer was ordained to the Christian ministry at the Marion (Pa.) Mennonite Church, May 28. John Mishler of Greenwood, Del., preached the ordination sermon and Merle G. Cordell gave the ordination charge.

Joe M. Horst was chosen to serve in the ministry at the Yarrowburg (Md.) Mennonite Church May 21. Lloyd Horst from Dayton, Va., preached the sermon for the ordination. Glenn Martin gave the charge.

Richard J. Yordy of Champaign, Ill., has accepted the call to serve as pastor of the Hesston Mennonite Church. Yordy will be filling the vacancy left by Peter Wiebe. Wiebe has accepted the pastorate of the Oak Grove Mennonite Church in Ohio. Before contacting candidates for the pastorate, Hesston Mennonite Church under the leadership of the board of elders drafted a blueprint for the 1970s in which it identified its goals. Justus Holsinger, chairman of the congregation, reports that

Richard Yordy has demonstrated in other pastoral positions those qualities of pastoral leadership that the congregation has identified in its blueprint.

Summer Bible school leaders are encouraged to send their annual reports for 1972 now to their respective conference or church offices. Please do this before filing away your records. These are needed to determine the enrollment and progress of our teaching work.

Eight plays written by John W. Miller were recently published by Herald Press, Scottsdale, Pa. These plays provide a way of involving persons in reading or acting out episodes based on the lives of Jeremiah, Ezekiel, Zechariah, and Haggai. They take 15 to 25 minutes each and need relatively few props. Preparation requires about two hours. Although this book of plays entitled *Judgment and Hope* is designed to supplement and enrich the December 1972 - February 1973 Uniform lessons, it can be used independently of these studies in congregational life.

Manheim Christian Day School is needing two teachers for the coming school year, which begins Sept. 5, 1972. One teacher for grades 3 and 4, and one teacher for grades 7 and 8. Interested teachers may write Manheim Christian Day School, R.D. 2, Manheim, Pa. 17545, or call either 717 653-5819 or 717 569-1586.



"Hope is all that remains for many. The concern of privileged people and nations must go *Beyond Good Intentions*. It must be guided by a design for action." These words capsule the content of a recently released book, *Beyond Good Intentions*, by Edgar Stoesz, a Mountain Lake, Minn., native who serves as director of Latin American activities for Mennonite Central Committee. "Good intentions are not enough," Stoesz emphasized. "This book rose out of 15 years of directing development work for MCC. I have seen many people with good intentions working hard. But much effort misses the mark and ignores what should already have been amply learned."

Clayton Kuepfer began serving as pastor of Zurich and Blake Mennonite churches on July 1. His address is: Zurich, Ontario, Canada. Phone: 519 236-4709.

Cyril K. Gingerich is serving at Hidden Acres Camp, R.R. 1, New Hamburg, Ontario. His phone number during July and August is: 519 625-8602.

Stanley Shirk, missionary to Jamaica, was ordained to the ministry Sunday evening, May 28, at the Mountain View Mennonite Church in Augusta County, Va. Roy Kiser, bishop of the Southern District, Virginia Mennonite Conference, was in charge of the service and gave the ordination charge. Samuel Janzen, Harrisonburg, Va., brought the ordination sermon.

Lydia Burkhardt, missionary nurse at the Clinic in Amasamon, Ghana, arrived in the U.S. on June 17 for a three-month furlough. Her address: c/o Menno Burkhardt, Brutus, Mich. 49716.

Roman and Marianna Stutzman, for 20 years in charge of VS in Kansas City sponsored by the Mennonite Church, have accepted the invitation to become the first fully appointed workers to be in charge of the Mennonite Information Center, Germantown (Philadelphia), Pa. They succeeded Melvin and Mrs. Gingerich, who completed a nine-month period of service.

Harold Davenport, Bronx, N. Y., was called by vote of the Good Shepherd Mennonite Church, New York, to serve as pastor of the congregation there on June 12. It is anticipated that Harold and Verneice will move to the Good Shepherd mission property this summer.

Mervin Charles, a 20-year-old youth from Columbia, Pa., in voluntary service in Mobile, Ala., drowned accidentally June 25 at a beach in Mobile. He and a church fellowship group were visiting the beach when a sudden storm caused the waves to overwhelm Mervin, who had been wading in the water. It took companions fifteen minutes to recover his body. The son of Mr. and Mrs. Paul Charles, Columbia, Pa., Mervin was a member of the Columbia Mennonite Mission.

Tent meetings will be held one half mile west of Honey Brook, Pa., on Route 322, July 29 to August 6, sponsored by Cambridge Mennonite Church. Joe Esh, Lyndhurst, Va., will be the evangelist.

Change of address: Henry K. Horst from Germantown, Md., to Apt. 101, 420 N. Summit Ave., Gaithersburg, Md. 20760. Edgar Metzler (temporary change of address until December) Peace Corps, Kamaladi, Katmandu, Nepal. Paul Kraybill from Landville, Pa., to 611 North Home Ave., Park Ridge, Ill. 60068. Tele: 312 825 6694. Jacob W. Frederick from Philadelphia, Pa., to 906 Pine Hill Road, Lititz, Pa. 17543. Nelson Kanagy from West Liberty, Ohio, to 3826 Royal Palm Ave., Sarasota, Fla. 33580.



Stanley Shirk

Readers Say

Submissions to Readers Say column should conform on printed articles.

I want to commend your courage in writing the editorial, "Taxes for War" (June 27 issue). Your words seem clearly to be in the spirit of Jesus. Asking the question, "Suppose Caesar would level a 10 percent tax to pay for the extermination of Mennonites? Would we encourage everyone to 'render unto Caesar what he asks for'?" brings the argument for nonpayment of war taxes home with blunt but true force.

We are personally searching for the Christian way with regard to the payment of our taxes. Your editorial shed additional light to our pilgrimage — Art Smoker, Scottsdale, Pa.

I enjoyed reading in the June 13 issue of the *Gospel Herald* the article on "When People Cry, 'We Are Not Fed,'" by Nelson E. Kaufman.

Could it be that one reason the ones who say they are not being fed is that they depend too much on the pastor's sermon and do not dig in the Word for themselves? In order to be fed, one must dig in for himself and not depend on being spoon-fed.

Here are a few suggestions for those who feel they are not being fed:

1. Take your Bible to church with you.
 2. Join down the Bible passages.
 3. Go home and reread them up, possibly in different translations.
 4. Come to church with an air of expectancy.
- Thank you for that stimulating article. — Vera Schloneger, Orville, Ohio.

Thank you for helping women do "God's thing" by printing such articles as "Leave Her Alone" by Katie Funk Wiebe (May 9 issue). As the gap widens between supply and demand for true spiritual leaders, will the church gradually die for lack of vision or will the woman's supportive role need to broaden to where devoted "Maries" may not only pour out their spiritual gifts but also be accepted for whatever their worth?

Thank you also for your stimulating editorials. — Mrs. Elma Knopp, Calling Lake, Alta.

How apropos the article, "When People Cry, 'We Are Not Fed,'" by Nelson E. Kaufman! A year ago our family was attending church (not Mennonite) in a congregation where that cry was voiced. I found it difficult to identify with it, because I felt that I had grown in victorious Christian living and had deeply satisfying experiences with believers there. After our family moved to another city, we learned that pastor had been asked to resign.

In reflecting on this as a lay person, I thought that some questions of self-evaluating might help. For the lay people in the congregation: "Am I asking to be spoon-fed because I'm unwilling to 'dig in' and study on my own, or put forth effort to engage in Bible study and prayer fellowship with other believers in my congregation?" "Am I asking my pastor to have the charisma of a Billy Graham, or a facility of sermon delivery which keeps the hearer in rapt attention without any effort?" If I am, I must remember that pastors' personalities differ, and their abilities in the pulpit vary greatly — yet they have been called by God to lead and teach.

And then, questions of self-evaluation for the pastor: "Do I know Jesus personally in a warm relationship so that my congregation has no doubt about it?" "Is Christ the central theme of my total message — not only as example and Lord, but as Savior because of His substitutionary death on the cross?" If these cannot be answered

"yes," the congregation has a legitimate reason for its cry. Galatians 6:14. Thank you for that article. — Donna Hartman, Cedar Rapids, Iowa.

I am somewhat uncertain just what Phyllis Pellman Good is trying to say ("Learning to Be White and Christian," June 6 issue), but it appears that she needs little, if any, education in being white — a "whiteness," as she succinctly puts it. Her point to conclude that she is proud of her condition and is recommending it to others?

Certainly she is correct that black churches and communities do not need white leadership, white "missionaries" (whose souls remain in some distant ancestral or cultural fatherland), transient do-gooders who make the brotherhood scene only on Sunday mornings, or especially those whites who suffer from delusions that they have somehow turned black.

Maybe Mrs. Good has been seeing the wrong church, or maybe what she sees is mostly a projection of the guilt she admits but perhaps doesn't fully comprehend. Has it never occurred to her that whites can follow black leaders, that whites can successfully adapt to black culture, or that white families might really be able to put down roots in black neighborhoods?

My answer to you, Mrs. Good, is the same as for the Panther-types: I have no other home to go back to. For this is my neighborhood, too. Any other position not only denies the lordship of Christ and the reality of His death and resurrection, but cynically blesses the American and Western European systems of apartheid.

Please do not misunderstand. Mrs. Good shows extraordinary insight — both concerning herself and the Mennonite Church. My only hope is that she is sincerely seeking ways to overcome her "whiteness" rather than excuses for it. — D. R. Yoder, Atlanta, Ga.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Bontrager, G. Edwin and Edith (Shirk), North Lawrence, Ohio, second daughter, Michele Le, May 24, 1972.

Esch, C. David and Pauline (Harshbarger), Alensburg, Pa., second child, first son, Dwayne Lynn, June 13, 1972.

Friesen, Weldon and LuElla (Horsch), Middlebury, Ind., third child, second daughter, Catherine Joy, June 11, 1972.

Gingerich, Donald and Sharon (Detweiler), Goshen, Ind., second daughter, Renee Yvonne, June 16, 1972.

Graber, David and Bonnie (Kaufman), Kalona, Iowa, third child, second daughter, Kristen Renee, Apr. 28, 1972.

Gross, Roger and Sherry (Welch), Fisher, Ill., first child, Norman Allen, June 13, 1972.

Kemp, Larry and Nancy (Miller) Blountstown, Fla., second son, Robert Allen, June 3, 1972.

Landes, Roland and Darlene (Metzler), Harrisonburg, Va., fourth child, first daughter, Susan Ann, June 16, 1972.

Martin, James and Arlene (Bauman), Hawkesville, Ont., first child, Steven Ray, June 18, 1972.

Martin, Richard and Margaret (Rempel), Conestoga, Ont., first child, Craig Allan, June 7, 1972.

Schlag, James and Arlene (Detweiler), Goshen, Ind., third son, Ryan James, Apr. 21, 1972.

Shank, Oren and Janet (Shawalter), Broadway, Pa., second child, first son, Peter Michael, Apr. 25, 1972.

Shantz, Arthur D. and Marian F. (Martin), Edmonton, Alta., first child, Jennifer Jo, June 1, 1972.

Stoltzfus, Elam R. and Miriam (Yoder), Orange Walk, British Honduras, third (living) son, Daniel Chad, June 9, 1972.

Swartzendruber, Cecil and Erma (Kaufman),

Goshen, Ind., third child, first daughter, Debra Kay, June 9, 1972.

Swartzendruber, Dean and Karen (Gingerich), Loogootee, Ind., second child, first son, Michael Troy, June 17, 1972.

Troyer, Lynn and Barbara (Martin), Wellman, Iowa, fourth child, third daughter, Lara Kathleen, June 19, 1972.

Vrolijk, Dirk and Mary Lou (Miller), Hinton, Va., fifth child, second son, Dirk Alan, Apr. 24, 1972.

Williams, Lynn L. and Anne (Detweiler), Denver, Colo., first child, Dana Sue, June 10, 1972.

Zacharia, Alex and Prama, Indianapolis, Ind., third child, first daughter, Alina, May 13, 1972.

Zook, Floyd E. and Lois Elaine (Yoder), Telford, Pa., first child, Ashley Jerome, June 8, 1972.

Zook, Mervin and Lois (Alderfer), Souderton, Pa., third child, second son, Steven Ray, May 29, 1972.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Bach — Mosselman. — Douglas Bach and Hilda Mosselman, both of Brunner, Ont., Poole cong., by Amey Martin, June 10, 1972.

Bailey — Shetler. — Davey Joe Bailey, Blountstown, Fla., and Janet Lorraine Shetler, Marianna, Fla., Oak Terrace cong., by John Eberly, June 3, 1972.

Blair — Campbell. — Bob Blair, Bridgewater, Va., and Dorcas Campbell, Dayton, Va., Weavers cong., by Alvin Kanagy, June 17, 1972.

Bontrager — Huber. — Kenneth E. Bontrager, Middlebury, Ind., Pine Ridge cong., and Mildred Ann Huber, Waynesboro, Va., Hildebrand cong., by Marion C. Weaver, June 3, 1972.

Coughenour — Holsopple. — Harold Jay Coughenour, Holsopple, Pa., Lutheran Church, and Sue Elaine Holsopple, Holsopple, Pa., Blough cong., by Elvin Holsopple (father of the bride) and George Clark, May 27, 1972.

Eby — Miller. — Lynn Eby and Betty Miller, both of Sarasota, Fla., Tuttle Avenue cong., by Merle C. Stoltzfus, June 17, 1972.

Freeman — Martin. — Clifford Freeman, Walenstein, Ont., and Joyce Martin, Hawkesville, Ont., both of the Hawkesville cong., by Simeon W. Hurst, Apr. 29, 1972.

Good — Wenger. — Melvin Good and Doreen Wenger, both of Dalton, Ohio, County Line cong., by Carl J. Good, Apr. 29, 1972.

Hawkins — Zimmerman. — Henry Hawkins, McGaheysville, Va., Methodist Church, and Loretta Zimmerman, Harper, Kan., Pleasant Valley cong., by Alvin Kanagy, May 27, 1972.

Hertzler — Mast. — Raymond Ward Hertzler, Powhatan, Va., and Betty Lou Mast, Chesapeake, Va., by Truman H. Brunk, Apr. 29, 1972.

Hess — Martin. — Leon S. Hess, Ephrata, Pa., Ephrata cong., and Jean Martin, Ephrata, Pa., United Zion Church, by Wilbert Lind, June 17, 1972.

Hope — Steckley. — Ian Hope, Kitchener, Ont., and Anita Steckley, Milverton, Ont., both of Poole cong., by Amey Martin, June 3, 1972.

Hoyleman — Briskey. — Leland Hoyleman, South English, Iowa, Liberty cong., and Barbara Briskey, Wauson, Ohio, Central cong., by David Kindy and Charles Gausche, June 17, 1972.

Jantzi — Hertzler. — John Jantzi, Harrisonburg, Va., and Bonnita Hertzler, Harrisonburg, Va., Weavers cong., by Elmer Jantzi and Alvin Kanagy, June 10, 1972.

Johns — Van Bruggen. — Edwin Lee Johns, Casselton, N.D., and Esther Van Bruggen, Marion, N.D., by A. J. Stoll, June 2, 1972.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Derstine, Rachel H., daughter of John and Mary (High) Overholt, was born in Bucks Co., Pa., Nov. 20, 1880; died at Sellersville, Pa., May 16, 1972; aged 91 y. 6 m. 20 d. On June 9, 1900, she was married to Clayton H. Detweiler, who preceded her in death July 4, 1935. On May 1, 1943, she was married to Irvin Derstine, who died Feb. 10, 1950. Surviving are 2 sons (Raymond and Edwin), one foster son (Lester E. Smith), 4 stepchildren (Anna—Mrs. Edgar Brunner, Martha—Mrs. Lester Clemmer, Paul M. Derstine, and Mildred—Mrs. Curtis Godshall), 10 grandchildren, 24 great-grandchildren, and 2 sisters (Mrs. Mary Emma Godshall and Mrs. Laura Mae Brown). She was a member of the Rockhill Mennonite Church, where funeral services were held May 20, in charge of John E. Lapp and Henry L. Ruth; interment in adjoining cemetery.

Eicher, John P., son of Peter and Lovina (Schwartz) Eicher, was born Feb. 24, 1896; died at Huntestown, Ind., April 17, 1972; aged 76 y. 1 m. 24 d. On May 17, 1917, he was married to Maryann Neuschwander, who survives. Also surviving are 5 daughters (Caroline—Mrs. Walter Myers, Lovina, Anna—Mrs. Jack Lowe, Ruth—Mrs. George Blezinger, and Katherine—Mrs. Nelson Paulus), 3 sons (Daniel, Jack, and Abel), 12 grandchildren, 3 brothers (Sam, Joe, and Pete), and 2 sisters (Leah—Mrs. Ivan Kaufman, and Rachel—Mrs. Lawrence Harbenson). One daughter (Mary) preceded him in death. Funeral services were held at the Leo Mennonite Church, in charge of Earl Hartman and Robert Zehr; interment in Evangelical Mennonite Cemetery, Berne, Ind.

Eicher, Maryann, daughter of Peter and Katherine (Nussbaum) Neuschwander, was born April 16, 1888; died at Huntestown, Ind., June 1, 1972; aged 84 y. 1 m. 16 d. On May 17, 1917, she was married to John P. Eicher who preceded her in death April 17, 1972. Surviving are 5 daughters (Caroline—Mrs. Walter Myers, Lovina, Anna—Mrs. Jack Lowe, Ruth—Mrs. George Blezinger, and Katherine—Mrs. Nelson Paulus), 3 sons (Daniel, Jack, and Abel), 12 grandchildren, one sister (Anna Neuschwander), and 2 brothers (Christian and Abraham). One daughter (Mary) preceded her in death. Funeral services were held at the Leo Mennonite Church June 3, in charge of Earl Hartman and Robert Zehr; interment in Evangelical Mennonite Cemetery, Berne, Ind.

Erb, Daniel C., son of Daniel S. and Nancy (Gerber) Erb, was born near Kingswood, Ont., Sept. 30, 1918; died at the Princess Margaret Hospital, Toronto, Ont., June 16, 1972; aged 53 y. 8 m. 17 d. On Sept. 29, 1948, he was married to Doris Roi, who survives. Also surviving are 3 sons (Daniel, Murray, and Keith), 3 daughters (Barbara, Caroline, and Grace), his mother, 5 brothers (Elmer, John, Cornelius, Norman, and Allan), and one sister (Lura—Mrs. Harvey Nafziger). He was preceded in death by his father in 1948. He was a member of the Maple View Mennonite Church, where funeral services were held June 19, in charge of Jacob Roes and Alvin Leis; interment in adjoining cemetery.

Gascho, Magdalena, daughter of Michael and Magdalena (Schultz) Wagler, was born in Morningstar Twp., Ont., Oct. 8, 1902; died at the Listowel Hospital, June 11, 1972; aged 69 y. 8 m. 3 d. On Sept. 18, 1924, she was married to David Gascho, who survives. Also surviving are 2 sons (Harold and Glen), 10 grandchildren, one brother (John), and 2 sisters (Elizabeth—Mrs. Ezra Leis and Nancy—Mrs. Jacob Z. Lichty). She was preceded in death by

3 brothers and 4 sisters. She was a member of the Maple View Mennonite Church, where funeral services were held June 13, in charge of Jacob Roes and Alvin Leis; interment in adjoining cemetery.

Haarer, Fannie, daughter of William and Sovilla (Speicher) Eash, was born in Middlebury, Ind., June 17, 1890; died at Goshen General Hospital, Goshen, Ind., June 22, 1972; aged 82 y. 5 d. On July 16, 1911, she was married to William Haarer, who preceded her in death July 9, 1967. Surviving are 9 children (Aldine, Sylvester, Leonard, Paul, David, William, Samuel, Corona, and Mary), 33 grandchildren, 22 great-grandchildren, and one sister (Ivy Eash). She was a member of the Shore Mennonite Church, where funeral services were held June 25, in charge of Orvin Hooley; interment in Shore cemetery.

Johnson, Byrdene, daughter of Vernon and Mabel (Wyse) Gerig, was born near Wayland, Iowa, Nov. 20, 1938; died suddenly of a heart attack at her home in Augusta, Ga., June 20, 1972; aged 33 y. 7 m. On Aug. 17, 1971, she was married to Dennis M. Johnson, who survives. Also surviving are her parents and 2 sisters (Mariana—Mrs. Edwin Roth and Elaine—Mrs. Dan Schrock). She was a member of the Sugar Creek Mennonite Church, where funeral services were held June 23, in charge of Orin L. Roth and Willard Leichty; interment in the Sugar Creek Cemetery.

King, Mary S., daughter of Peter and Catherine (Richer) Stuckey, was born at Stryker, Ohio, May 2, 1889; died at the Miller Nursing Home, Louisville, Ohio, June 10, 1972; aged 83 y. 1 m. 8 d. On Jan. 18, 1914, she was married to Joseph H. Miller, who preceded her in death Dec. 11, 1941. In 1955 she was married to Eli King, who died Nov. 15, 1960. Surviving are 5 daughters (Delilah Sweigheimer, Evelyn—Mrs. David Smith, Leona Miller, Laura—Mrs. Harold Hartman, and Lois—Mrs. Floyd Warner), 10 grandchildren, one great-grandchild, 2 stepchildren (Dorothy—Mrs. Glenn Berneth and Laverne King), one son (Floyd), 3 sisters (Mrs. Sarah Klinger, Mrs. Malinda Short, and Leah—Mrs. Dan Stevens), and one brother (Elmer Stuckey). Two infant sons preceded her in death. She was a member of the Beech Mennonite Church, where funeral services were held June 13, in charge of Wayne North and O. N. Johns; interment in church cemetery.

Langenwiler, Marie Lydia, was born at Deer Creek, Okla., Dec. 27, 1899; died April 3, 1972; aged 72 y. 3 m. 7 d. On Jan. 20, 1926, she was married to Edwin Langenwiler, who survives. Also surviving are 3 daughters (Ann—Mrs. Walter Bloom, Jean—Mrs. Merrill Derstine, and Linda—Mrs. Willard Smith), 12 grandchildren, 2 sisters (Alma Dester and Hilda Leht), and 2 brothers (Emil Dester and Herbert Dester). She was a member of the Oak Terrace Mennonite Church, in Blount, Fla., where funeral services were held April 5, in charge of John Eberly; interment in Pine Memorial Cemetery.

Messner, Christiana (Sauder), was born in Lancaster Co., Pa., Mar. 5, 1902; died at the Pocopson Home, June 6, 1972; aged 70 y. 3 m. 1 d. On Nov. 14, 1925, she was married to William Messner, who survives. She was a member of the Rockville Mennonite Church. Funeral services were held at the Martindale Mennonite Church June 9, in charge of J. Paul Graybill, Ira Kurtz, and Millard Shoup; interment in the Martindale Mennonite Cemetery.

Neumann, Emanuel W., son of Henry and Elizabeth (Hartman) Neumann, was born at Metamora, Ill., Jan. 7, 1902; died suddenly at his home in Metamora, Ill., June 12, 1972; aged 70 y. 5 m. 5 d. On Dec. 2, 1924, he was married to Martha Springer, who survives. Also surviving are 2 sons (Roger and Harold), one daughter (Sylvia—Mrs. James Miller), 10 grandchildren, and one sister (Mabel—Mrs. Arthur Schrock).

Kauffman—Schrag—Glenn M. Kauffman, Harrisonburg, Va., Lindale cong., and Mary Eileen Schrag, Harrisonburg, Va., Goshen College cong., by Moses Sblaguch and Gordon Schrag (father of the bride), June 17, 1972.

Keim—Birky—Howard Keim, Bay Port, Mich., Pigeon River cong., and Tamra Birky, Fossiland, Ill., East Bend cong., by Irvin Nussbaum and Jerry Weaver, June 10, 1972.

Kurtz—Frederick—Mervin Kurtz, Ephrata, Pa., and Marilyn Frederick, Harrisonburg, Va., Zion cong., by Isaac L. Frederick and Harvey Yoder, June 17, 1972.

Litwiler—Winkler—Wesley Litwiler, Hopeville, Ill., and Susan Winkler, Arlington, Ill., both of Hopeville cong., by Ivan Kauffmann, June 17, 1972.

Martin—Gringrich—Paul Martin, Elmira, Ont., and Eileen Gringrich, Drayton, Ont., both of Glen Allan cong., by Amsey Martin, June 17, 1972.

Mauist—Swartz—Gale E. Mauist, Bay Port, Mich., Pigeon River cong., and Sharon Ann Swartz, Birchville, Pa., Frazer cong., by C. Ralph Malin, June 17, 1972.

Moyers—Shawalter—Carroll Moyers, Criders, Va., Valley View cong., and Lois Ann Shawalter, Broadway, Va., Trissels cong., by Michael Shenk, June 17, 1972.

Rolleman—Ramer—Bernhard Alex Rolleman, Stratford, Ont., and Anne Lorraine Ramer, Zurich, Ont., both from Zurich cong., by Cyril K. Giegerich, June 10, 1972.

Rothwell—Nesselrodt—Danny Rothwell, Harrisonburg, Va., and Carolyn Nesselrodt, Broadway, Va., Cross Road cong., by Alvin Kanagy, May 5, 1972.

Showalter—Frederick—Dennis Showalter, Broadway, Va., Trissels cong., and Sharon Frederick, Harrisonburg, Va., Zion cong., by Isaac L. Frederick and Harvey Yoder, June 3, 1972.

Souder—Groff—Laverne Souder, Telford, Pa., Rockhill cong., and Glenda Groff, Telford, Pa., Towamencin cong., by Henry L. Ruth, June 16, 1972.

Steckly—Despond—Marlin Steckly, Preston, Ont., Preston cong., and Linda Despond, Hespeler, Ont., Baptist Church, by Rufus Jutzi, May 18, 1972.

Stoner—Weaver—James C. Stoner, Lancaster, Pa., Mellinger cong., and Sharon E. Weaver, New Holland, Pa., New Holland cong., by Frank E. Shirk, June 24, 1972.

Stoy—Soudier—Daniel Stoy, Lagrange, Ill., and Ruth Kay Soudier, Telford, Pa., Rockhill cong., by Gordon Ceperley, June 3, 1972.

Swartzendruber—Mich., and Dennis Swartzendruber, Bay Port, Mich., and Dorothy Martin, Harrisonburg, Va., Weavers cong., by Alvin Kanagy, Mar. 4, 1972.

Tennfoss—Geiser—James Tennfoss, Greenwood, Del., Tressler cong., and Laura Geiser, Greenwood, Del., Fairpoint (Ohio) cong., by John F. Mishler, June 17, 1972.

Troyer—Lehman—David Troyer, West Liberty, Ohio, Oak Grove cong., and Carol Lehman, West Liberty, Ohio, Bethel cong., by Duane Beck and Abe Kauffman (uncle of the groom), June 17, 1972.

Weaver—Heishman—Donald M. Weaver, Anville, Pa., Giegerich cong., and Bonita Mae Heishman, Harrisonburg, Va., Park View cong., by Harold G. Eshleman, June 4, 1972.

Wideman—Sauder—Leonard Wideman, Elora, Ont., and Sharon Ruth Sauder, St. Jacobs, Ont., both of Bethel cong., by Simeon W. Hurst, June 3, 1972.

Worley—Musser—James T. Worley and Lillian Musser, both of Homestead, Fla., Homestead cong., by Kenneth E. Nauman, May 20, 1972.

Zook—Blosser—Edd T. Zook, Kalona, Iowa, East Union cong., and Abbie Blosser, Wellman, Iowa, Liberty cong., by J. John J. Miller, June 16, 1972.

He was a member of the Metamora Mennonite Church, where funeral services were held June 15, in charge of James Detweiler; interment in Hickory Point Cemetery.

Reil, Edward, son of Peter and Magdalene (Stauffer), was born in Seward, Neb., Jan. 19, 1903; died of cancer at Edmonton, Alta., June 13, 1972; aged 69 y. 4 m. 25 d. On Dec. 8, 1931, he was married to ———— Holeman who survives. Also surviving are 2 daughters (Eileen — Mrs. Oliver Westby and Maxine — Mrs. Merlan Calensh), 5 grandchildren, 4 brothers (Joe, Dave, John, and Ezra), and 4 sisters (Mrs. Barbara Solberg, Mrs. Mary Eaton, Mrs. Fanny Lyslo, and Mrs. Clara Vergette). He was preceded in death by one brother (William). He was a member of the Tofield Mennonite Church. Funeral services were held June 17, in charge of George Varghese and Linford Hackman; interment in Beechmount Cemetery, Edmonton.

Rohrer, Martha H., was born Jan. 26, 1905; died May 2, 1972, aged 67 y. 3 m. 6 d. She was married to Abram Rohrer, who preceded her in death. Surviving are 2 daughters (Frances — Mrs. David Forry and Lois), 2 sons (Jay H. and Glenn H.), and 7 grandchildren. She was a member of the Landisville Mennonite Church, where funeral services were held, in charge of Elmer Hertzler, Barton Gehman, and Arthur Miller; interment in the East Petersburg Cemetery. (Corrected copy from June 20.)

Teets, Jessie Mae, daughter of Franklin A. and Lucy (Grady) Wilkins, was born at Mathias, W. Va., Jan. 12, 1894; died at the Skyland Terrace Nursing Home, Woodstock, Va., June 15, 1972; aged 78 y. 5 m. 3 d. On Apr. 14, 1910, she was married to Moses Teets, who preceded her in death Feb. 26, 1939. Surviving are 8 sons (Chester, Clifton, Ivan, Orville, Moses, Vane, David, and Frank), 2 daughters (Ruby — Mrs. Elmer Funk and Shirley — Mrs. Boyd Fink), 2 grandchildren who were reared in her home (Carol — Mrs. Donald Yankey and Garry Wilt), 33 grandchildren, 17 great-grandchildren, one great-great-grandchild, 2 brothers (Roy and Andrew Wilkins), and one sister (Mary — Mrs. D. D. Wilkins). She was a member of the Salem Mennonite Church, where funeral services were held June 19, in charge of S. A. Shank, M. C. Showalter, and A. T. Rollins; interment in the Cedar Hill Cemetery, Mathias, W. Va.

Webb, George Wesley, was born in northern Missouri, July 12, 1881; died at McMinnville, Ore., Mar. 27, 1972; aged 90 y. 8 m. 15 d. He was married to Lizzie Kruse, who preceded him in death in 1950. In Nov. 1956 he was married to Rhoda Shenk Yoder, who survives. Also surviving are 2 children (Clifford Webb and Minnie Jackson), stepchildren, 5 grandchildren, 10 great-grandchildren, and one sister (Jewel Griffin). He was a member of the Sheridan Mennonite Church. Funeral services were held at Sheridan, Ore., Mar. 29, in charge of Raymond Misher and Joe Yoder; interment in Orting, Wash.

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Cover photo by Gene Ahrens

Calendar

Mennonite World Conference, Curitiba, Brazil, July 18-23.
Virginia Mennonite Conference, Harrisonburg, Va., July 27-30.
Allegheny Mennonite Conference Annual Sessions, Maple Grove Mennonite Church, Belleville, Pa., Aug. 3-5.
Mennonite Nurses' Association Retreat, Laurelville Church Center, Mt. Pleasant, Pa., Aug. 4-6.
Iowa-Nebbraska Conference, Wellman, Iowa, Aug. 9-11.
Region V Regional Meeting, Lancaster, Pa., Aug. 12.
Conservative Conference, Lowville, N.Y., Aug. 15-17.
Washington-Franklin Mission Board, Marion, Pa., Aug. 17.
Washington-Franklin Conference, Marion, Pa., Aug. 24.
Washington-Franklin Conference (Reiffs), Hagerstown, Md., Sept. 14.
Lancaster Mennonite Conference, Mellinger, Lancaster, Pa., Sept. 21.

JOHN M. DRESCHER, Editor
David E. Hostetler, News Editor

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A spirit of easy acceptance, of letting each do "his own thing," and an unwillingness to pronounce judgment on wrong can be a cop-out from caring for others. It can arise from a desire that no one challenge us in doing "our own sin." It can be the result of a self-protective uninvolvedness.

Compassion Vs Doing One's Own Thing

By Virgil J. Brenneman

Observers have characterized the current generation of youth as a generation without humor. ¹ Slapstick comedy has become the substitute to make up for this humorlessness. Little wonder when you consider the kind of desperate world in which we live. Even many Christians today seem to lack the basic response of Christian joy. There is a grimness about a generation which is also a generation without a future. ²

The modern generation is also a generation without compassion. Focusing on this condition as it is expressed among the young is not in order to criticize, but to give the discussion a sharper focus. Lack of compassion is no more characteristic of the young than of my generation. Whether lacking in humor or compassion the youth generation is very much like those over thirty whose values it so vehemently criticizes and often rejects.

It is my conviction that both generations which often look so critically at each other across great chasms of misunderstanding have more similarities in their ideals and hypocrisies than either is willing to accept.

I do not believe the young are any less hypocritical than the old. They are only less experienced. I have sat in student discussions on ecology, in which those who so severely condemned the polluters of air, water, and land themselves choked the air in the room where we met with cigarette smoke.

I have also sat in meetings of persons from my own generation who castigated the young for their use of drugs and their advocacy of "free sex" all the while they themselves were served liquor for the evening meal, as well as brazenly supported the awful immorality of the Vietnam war in opposition to the peace demonstrators. I have been in seminars of old and young which explored ways of helping the underprivileged and the poor in the plush surroundings where we paid \$3.50 to \$4.00 for smorgasbord meals.

The modern generation is characterized as less judgmental and more accepting than my generation. This seems to be the case particularly when it comes to accepting the life-styles value systems, and practices of others no matter how deviant they may be from the usually accepted norms.

If a person wants to smoke or drink or use drugs or have free sex, that, we are told, is his own business and privilege at least it is not my (or your) business. Many persons who make this judgment might reject for themselves practices they allow in others. Everyone should be free to do "his own thing." I want to illustrate how this supposedly non-judgmental attitude may be lack of compassion instead of loving acceptance.

The "older generation" often experiences rejection rather than acceptance from the so called "more accepting generation."

Inasmuch as it is truly less judgmental, more loving, and accepting it is a good thing. Who of us does not need to be challenged to be more accepting? Every day we face the dilemma of loving persons whose beliefs conflict with ours and whose practices would be sin for us. Further, when I say that all war is sin, I do not only make a judgment against war, I am also making a judgment on those who practice war. When I say that for me "free sex" is sinful, I am also passing a kind of judgment on those who advocate or practice it. However, that kind of judgment is not necessarily judgmental. It may really be a word of concern.

The current so called "non-judgmental" attitude, far from being loving and compassionate, may sometimes really be an expression of rejection.

What is so compassionate about refusing to help the person who is pursuing a self-destructive as well as a socially irresponsible life-style? "If you see your brother in need and do nothing to help him how can you say that you are motivated by the love of God."³

Take for example the person who has taken up the self-destructive practice of cigarette smoking. The relationship

Virgil J. Brenneman, Elkhardt, Ind., is executive secretary of Student Services. He is in constant communication and meeting with the student world.

between this practice and lung cancer, heart diseases, and respiratory ailments such as emphysema is well established. Have you ever seen a person suffering from lung cancer whose death came long before old age?

If you have any idea what that is like, then perhaps you will see that watching someone destroy himself (and others) through the use of cigarettes, and to do nothing to help him change, is like watching a person drown without offering to rescue him.

You can multiply this kind of example of rejection of others by similar responses to others following self-destructive courses. The wreckless driver, the drug user, the person raging with hostility, or giving vent to his lust. Most of us prefer not to become involved in other persons' needs. Anyway we say, they already know the dangers to which they are subjecting themselves. That's their business.

To avoid involvement in the needs of others is not only the characteristic of the young but of our whole society. We have become accustomed to news stories reporting how persons were robbed, beaten, or even raped in the middle of the crowds in Times Square with no one coming to the rescue, or even reporting the incident to the police.

Last Christmas my brother-in-law who lives in the Washington, D.C., area told of an acquaintance of his who drives a delivery truck, who was robbed in broad daylight while he stopped at a red light in downtown D.C. A man pulled a gun on him and relieved him of \$400 in the middle of a busy intersection! When the light changed to green everyone drove on. No one had the compassion to become involved.

I do not fault the young for being against the war in Vietnam for the personal reasons of being subject to the draft and likelihood of being shipped to Vietnam as a soldier. What is, however, appalling is that much antiwar feeling is primarily motivated by personal considerations than by compassion for the suffering that this current war causes to the Vietnamese.

There are exceptions. However, while many students still continue to be against the war, the peace movement has lost its force. Campus ministers report only small turnouts for discussions on peace. Antiwar rallies on campus receive the support of only the most committed. The draft lottery is partly responsible for defusing this interest. Students with high numbers no longer have a personal stake in it. The withdrawal of troops from Vietnam has further cooled the campus protest. Fewer draftees will have to go there.

Announcement that there will likely be no draft calls for three months further defused the intensity of campus protest. A much smaller number of only the truly committed are actively protesting the recent acceleration of the bombing and the stepped-up killing and destruction in Vietnam.

My observation is that compassion has never been a

strong or very important motive in the peace demonstrations. The young, like their elders, join with the majority in our nation who are more concerned with the loss of American lives and the effects of the war on our economy than they are with the deadly destruction which is visited upon tiny Vietnam and its people.

Sometimes the demand for society to be less judgmental or more accepting of the deviances of others is simply a justification for the advocate's own indulgences. It is not necessarily more loving.

Earlier the criticism leveled toward middle-class values faulted racism, materialism, and warmongering. It is good when my generation is confronted with its hypocrisies. However, current criticisms of middle-class values often refer to society's restrictions which curb the free use of sex or drugs or other indulgences.

I will still have to answer the objection that if a person who knows that his life-style is self-destructive still insists on pursuing his course, that is his own private business. It is not quite that simple. Man who has individual rights is, however, a social being. Almost everything he does, has some social consequence.

Let us return to our illustration of the cigarette smoker. This is not as some believe only a private matter. If for no other reason than the uncouth practice of blowing smoke in other people's faces or polluting the air others breathe it is not private.

But if he is a family man he may be spending money for cigarettes that they need for more important or necessary things. If he dies of lung cancer, it is not only a question of his own suffering and death, but also the intense suffering of the family at the loss of a husband and father. It requires great sacrifices on their part in order to make the last days of his suffering more livable. They may also be saddled for years with the financial burden of paying for expensive medical treatment, nursing care, hospital, and burial costs. Already overtaxed medical facilities of our communities must carry an additional overload.

Smoking of cigarettes is not only self-destructive but can also be socially irresponsible. Both family and community help pay the price in the end.

All of this was vividly portrayed to me recently as I helplessly observed my hospital roommate dying of lung cancer. His family was younger than mine. True compassion will seek helpful and effective ways to respond long before it is too late.

The argument that the use of alcohol is only a private or individual matter and not anyone else's business is equally a socially irresponsible attitude. Alcohol is associated with marital infidelity, broken homes, child neglect, malnutrition and other health problems, and of course, alcoholism.

There are eight to nine million alcoholics in America today, a tremendous burden to society. In addition to the problem of alcoholism is the drinking driver. Last year alone

drinking drivers killed more than 28,000 Americans, caused more than 800,000 accidents on the highway, and ranked up economic losses estimated at \$8 billion dollars. Automobile insurance rates keep rising at an accelerated rate as a result, along with hospitalization rates and auto repair costs.

Some of the young have turned to marijuana for their intoxication. The ill effects of this drug as against alcohol are not yet fully known, not in the sense that it can be proven. However, because the time and space perceptions of the user are altered, there is high probability that this accounts for the recent unprecedented increase in highway accidents for persons between the ages of sixteen and twenty-five.

These deaths have skyrocketed out of all proportion for this age-group. According to previous rates this age-group should account for 17,000 out of the 28,000 highway deaths annually. This is terrible enough. However, the recent increase has added an additional 700 highway deaths to this age-group! Though no direct correlation has been established as yet, an Indiana University researcher claims that one joint of the Mexican quality of marijuana proved to have as much intoxicating effect as several beers. The demand that society has nothing to say about these matters is irresponsible. Nor does compassion allow us to be silent.

I do not have time here to illustrate how sex between two consenting adults is not so private as to have no social consequences. Even a man's thought life or value system has bearing on his response to and treatment of others. He can be greedy or generous.

Not only man's acts but also his attitudes have social consequences. Note the difference it makes to you if your neighbor is an optimist or a pessimist. Ask your family whether or not they are affected by your attitudes and moods. That is why the gospel ultimately deals with a man's motives. Jesus knew that evil first of all came from within man. 'Therefore, even the intent to do wrong was the moral equivalent of an overt act.'

Some Christians take the "live and let live" (or rather "let die") stance with respect to witnessing for the gospel. The argument for this less than compassionate view goes something like this. What right do we have to impose the gospel upon persons who already have a satisfying religious world view? Why destroy the Indian's religion and consequently his culture with my supposedly superior philosophy or religion?


They see our presumption about the power of the gospel as an arrogant, holier-than-thou superior attitude. Christians who have such a superiority complex need to be criticized. But for some this argument is simply an expression of their loss of confidence in the gospel.

I cannot understand how a math teacher can use this argument when he has the audacity to stand in front of a class to teach better math. There must be other reasons than the ones he has given which account for his feeling that others should not be disturbed in their ignorance about the gospel. That is, if he believes in the gospel at all. Maybe good math is more important to him than the gospel. I have noticed that some who are so afraid of being holier-than-thou do not mind being hipper-than-thou.

Indeed, we need to constantly guard against becoming judgmental and feeling or acting superior, particularly as a consequence of our knowledge and experience of the gospel. However, our refusal to present its claims, as the refusal to help persons pursuing any self-destructive course, instead of being more accepting may instead be a basic rejection of our fellowman.

Our refusal to become involved can simply be a self-protective stance. We do not want to be rejected ourselves. This is not a very compassionate response. I believe I would rather make my mistakes trying to express my love and concern, even imperfectly or even if it is misunderstood, than take on the guilt of withholding my love. One should at least try to save the drowning man even if he rejects the offer.

There is an Old Testament story about the watchman who is given the responsibility for sounding the warning of any impending danger. Failure to give the warning when danger was imminent meant that he would himself suffer the consequences of that failure, along with those whom he, thus betrayed.

If we knowingly allow individuals or groups or even the nation to pursue some self-destructive and, therefore, socially disruptive course without giving a word of warning and offering to help change the course, we also share in the guilt and often the suffering. "Let love be genuine." 

1. "The Grim Generation," Robert E. Kavanaugh, *Psychology Today Magazine*, October, 1968.

2. "A Generation Without a Future," speech by Dr. George Wald, Nobel Prize laureate in biology. Given March 4, 1969, at a special convention of Scientists at Massachusetts Institute of Technology.

3. 1 John 3:17, paraphrased.

4. Matthew 12:33-37.

5. Matthew 5:27, 28.

6. Ezekiel 33.

7. Romans 12:9.

Called to Be Holy

Be obedient to God, and do not allow your lives to be shaped by those desires you had when you were still ignorant. Instead, be holy in all that you do, just as God who called you is holy.
— 1 Peter 1:14, 15.

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Return to Restitution

One morning a preacher boarded a city bus and gave the driver one dollar. When he sat down, he counted his change. There was too much. What should he do? Three times he excused himself for keeping the money, but finally his conscience won the battle. He walked to the front of the bus.

"Sir," he said, "you gave me too much change for a dollar when I boarded the bus a while ago."

"I know," the driver replied. "I was at your church and heard you preach on 'Thou shalt not steal.' I just wanted to see if you practice what you preach."

Our entire economic system is established on the basic principle of "Thou shalt not steal." Yet according to a recent *Time* article, "America is becoming a nation of small-time chislers."

In this issue of *Gospel Herald* you notice the article on shoplifting. To some it may seem strange that *Gospel Herald* carries such an article. Yet, without a doubt, one of the most needed messages to the church is the message of restitution. Until Christians are clear regarding honesty and restitution, there is little reason to believe there will be less cheating in schools, less corruption in politics, or less stealing in stores or at work.

But what does restitution mean? It means to restore and correct as far as possible any wrong we have done. It is the act of making good any loss, injury, or damage we have caused to another. It is one of the sure fruits of true conversion. Wherever real revival comes it means a return to restitution.

In fact one can say that conversion is not complete without restitution. Repentance is not real without restitution. God cannot forgive as long as we do not restore or pay for that which does not belong to us.

This means the things we stole are returned, our cheating is confessed and made right, and our lies are corrected. All sorrow, grief, shame, and guilt mean nothing unless restitution is made.

No matter how lax the moral climate of our country becomes, professing Christians ought not be numbered among those who steal, who pad expense accounts, who pick up souvenirs at restaurants or hotels, who under any circumstances take that which does not belong to them. God's law still prohibits stealing and says clearly that thieves are outside the fold of heaven.

Zacchaeus was one of the chief tax collectors for Rome. His living was gained by what he could wring out of people above what Rome required. So he was shrewd. And he must have been a better-than-average businessman for he was very rich. I can hear him say, "Well, maybe it's not all on the level, but a guy's got to make a living. If he doesn't look out for himself, he'll be ruined by the competition."

But something happened when Zacchaeus met Christ. There was so great a change he promised to right his wrongs. And Jesus said, "Today salvation has come to this house."

Many persons live in spiritual poverty because they have not righted wrongs. No amount of church attendance, prayers, Bible study, or piety will give peace until restitution is made.

"But where do I start?" a young mother asked sometime ago. "I've stolen from more stores than I can remember." The only answer is that you start with those you do remember and, as God shows you, you do not stop until your conscience is clear. — D.

Doing Your Own Sin

Readers of *Gospel Herald* will do well to ponder long and hard the ideas raised in the article "Compassion vs Doing One's Own Thing." Anyone who is aware of current thinking today knows how the ideas of acceptance, non-involvement, nonjudgmentalism have taken a strange turn. What appears on the surface as a more caring and loving attitude can be little more than a cop-out from caring. Much of the present attitude can arise from a desire that no one challenges us in doing "our own sin." It can be little more than a self-protective desire to avoid involvement in helping others.

At times it seems our present generation willingly accepts the sin forced upon it out of a cry to let each be free to do "his own thing," while it reacts against and rejects those who express concern over what is clearly wrong and questionable.

It is forever true that "no man lives to himself" and "no

man dies to himself." It is just as true that "no one sins to himself." We are "our brother's keeper." The "world is our business." We do not sin alone. It affects others.

True compassion is shown by how willing we are to get involved in keeping others from that which is harmful and helping others to that which will bless, all the time forgetful of self.

Much of the acceptance, nonjudgmental, "let die" attitude is an expression of rejection rather than compassion, of tolerance for wrong rather than a desire to realize the best for others, and a lack of the intestinal fortitude which is demanded to be involved for others.

Compassion claims all the courage which can be mustered. To accept wrong in our own lives or in the lives of others without deep concern to help persons to the right is simple cowardice and a cop-out of God-given responsibility. — D.

The New National Embarrassment--Shoplifting

By Tammy Tanaka

Like most other problems in our society today, shoplifting is reaching "epidemic" proportions. Retailers denounce it as a "national embarrassment."

Americans are now "ripping off" goods from retail stores at the rate of more than \$3.5 billion a year—more than eight million dollars a day.

Clergymen I interviewed felt that the rise in shoplifting is just another symptom of overall moral decay in the U.S., an indication of how far Americans have drifted from the "God ideals" of respect for others.

"It's so obvious that shoplifting is morally wrong, you shouldn't have to preach about it," said the Rev. Lester Baker, a United Methodist pastor and onetime family court counselor for the New York Council of Churches.

"You would expect that a person as part of his total Christian perspective would have respect for others and not trespass on their property," he said.

Father James P. McDonald, director of family life programs for the Catholic Diocese of Brooklyn said, "Shoplifting is not the problem. The problem is basic morality. Shoplifting is only one type of the lack of concern and respect for others and their property."

"Shoplifting is not a criminal problem, it's a people's problem," Howard Hamowitz of the National Retail Merchants Association told me.

He said the average shoplifter isn't a "professional thief." "He's just an ordinary person like you or me, who probably wouldn't dream of robbing a bank or stealing money from a cash register—but who doesn't think lifting things from a store is a crime."

"The problem is more widespread than most people think," Mr. Hamowitz said. "The frequency of shoplifting is fantastic."

He described an experiment conducted by a security consulting firm in a downtown New York City department store. Security officials and detectives picked every fourth person who walked in—men, women, children—and tailed them until they left the store. They found that one of

every 10 persons followed stole something before leaving.

"There are 124 million shopliftings a year in the U.S.," Mr. Hamowitz said. "And when you measure that against a national population of 200 million people, well, you can see why we say it's reaching epidemic proportions."

While there are no exact national figures on how much shoplifting can be traced to youthful offenders, it is estimated that juveniles now make up over 50 percent of the "shoplifting corps." Mr. Hamowitz said "the under-21 group is on the greatest shoplifting spree in history."

What does this mean to the consumer?

"This can only mean higher prices," Mr. Hamowitz said. "There's no doubt that shoplifting has to be reflected in the prices—and you'd better believe it."

Retail merchants have estimated that prices of goods today are 15 percent higher than they would be if no shoplifting problem existed. In other words, consumers are paying as much as 15 percent more for goods to make up for the "shrinkage" suffered by retailers because of shoplifting—and to pay for the added security measures. Retail management reports show that to make up for the theft of a \$15 item, \$1,000 worth of goods would have to be sold to cover the loss in net profit.

"Most department stores today have turned into armed camps," one security executive told me.

He estimated that a department store like the midtown Macy's in New York would be swarming with a couple hundred security force people, including guards and plain clothes detectives, posing as shoppers.

In addition, customers in most department stores are being "watched" through two-way mirrors, closed circuit TV, and by such devices as "electronic wafers" hidden on garments and items. The wafers set off a buzzing sound if the article is taken out of the store before being "clipped" by the salesclerk.

FBI reports show that shoplifting rose 221 percent in the decade 1960-1970 and has been increasing by 20 percent annually in the last five years. The average value of goods

stolen during each shoplifting incident was \$26.

More than 231,000 men, women, and children were formally arrested for shoplifting in 1970, according to the FBI report. But retailers say as many as 800,000—even millions more—may have been caught but not arrested upon return of the merchandise.

Shoplifting is not funny. It is not an innocent prank. Shoplifting is stealing—and if you're caught you will be immediately arrested. This is the message that retailers all over the nation are trying to get across to their customers.

"We've tried everything else, and it didn't work," said Howard Hamowitz of the National Retail Merchants Association (NRMA), who is coordinating a nationwide educational campaign to stop shoplifting that involves business firms, religious groups, schools, government, and the media.

He said, "Stores are now taking off their kid gloves—they're being forced to. When stores across the nation are losing more than \$8 million a day to shoplifters, they can't go on with mere threats. Shoplifters who are caught are simply being arrested."

"At the same time, we're trying to educate the public," Mr. Hamowitz said. "We're trying to tell them they're turning into criminals—that lifting a chocolate bar or a raincoat from a store is essentially no different than stealing money from a bank. Shoplifting is simply stealing."

He said that during the past year there has been a 50 to 60 percent increase in arrests across the nation for shoplifting. FBI records show more than 230,000 arrests were made in the U.S. for shoplifting in 1970. However, retailers estimate that at least 800,000 shoplifters were caught but not arrested.

"We are talking about people, not criminals," Mr. Hamowitz told me. "Shoplifting is done by average people like you or me who don't realize they are being criminals. The chance of them getting caught today is so much greater than it was a few years ago," he continued, "that they must stop and think about the possible shame and other repercussions that would result from an arrest."

As one indication of the hard line taken by stores, this news item was reported recently by the Associated Press in West Plains, Mo.:

"A 17-year-old youth paid \$5.00 fine on charges of petty theft in police court here. He pleaded guilty to the theft of an ink cartridge from a department store. Value of the cartridge—35 cents."

Mr. Hamowitz said some 150 educational campaigns to end shoplifting have been started since 1968 in communities across the U.S. One early sign of its success is that for the first time in a decade, retailers have reported a slight decrease in "shrinkage" caused by shoplifting in those communities where such campaigns have been launched.

The campaigns call for the cooperation of businesses, schools, fraternal and social groups, churches and synagogues, and the media to

saturate the total community with this message: "Shoplifting isn't cool, it's a crime."

Mr. Hamowitz said, "We believe that when the message is constantly repeated in different ways from all sides—from radio and TV and newspapers, in posters, discussions at school and at home, in sermons at churches and synagogues—it does have an impact on the people's attitudes about shoplifting."

Posters and a pamphlet called *Teenagers Beware: Shoplifting Is Stealing*, are among aids available from the National Retail Merchants Association, Book Order Department, 100 West 31 Street, New York, N.Y. 10001.

Available for rent is a film called *Caught* filmed on location in a retail store. It shows what happens to a teenage girl who slyly shoplifts something when she believes nobody is looking.

"If we have to keep prosecuting shoplifters, it's going to mean we're going to ruin a lot of lives," Mr. Hamowitz said. "We're not out to do that. We don't want to hurt anyone. All we want is for people to stop stealing from us. So what we're saying is—please stop and think about what you're doing. Show respect for what is ours. And help us to educate others and change their attitudes if they think shoplifting is not a crime."

Mr. Hamowitz, a department store manager for many years before he became manager of the NRMA's operations service group, denied that the average shoplifter is a shameless person who has no misgivings about what he or she has done.

"Most people are pretty embarrassed when they're brought in with the goods on them," he said. "They feel like the world has come to an end. I've had men and women sitting there crying and saying, 'I'm sorry, I didn't mean to do it. They give all kinds of excuses. They'll say anything—their uncle has cancer, their mother's dying—anything to take the blame off them.'"

Mr. Hamowitz said there are more people that participate in the act of shoplifting—which is a crime—than any other crime in the U.S.

Talking specifically about the problem of teenage shoplifting, Mr. Hamowitz places great emphasis on the role of parents—both in setting the example of honesty, and in detecting signs that their child may be shoplifting.

Under the latter category, the booklet, *Teenagers Beware: Shoplifting Is Stealing* contains a checklist for parents. Among pointers are the following:

— Know how much money their children have and how they spend it.

— Know what their son or daughter brings into the house. If it isn't his or hers, check on where it came from. Don't accept a pat answer.

— Supervise any "clothes swapping."

— Be alert to a daughter who repeatedly goes shopping with an extra large handbag or shopping bag. These are

common tools of a shoplifter.

Psychologists, retailers, policemen, and clergymen I talked to had differing views on the causes of shoplifting. But all tend to agree that it has something to do with the overall "permissiveness" and "impersonality" of our society today, and the "acquisitive trait" of people.

They see it as part of a broader problem of widespread dishonesty, irresponsibility, lack of respect for others in everyday life, and the attitude of "cutting corners — getting away with whatever, wherever and whenever they can."

The Wall Street Journal, in a recent editorial, remarked that "solid" American citizens who otherwise abide by the Ten Commandments appear to have no compunctions about "grabbing off" things from public places that don't belong to them.

For example, the *Journal* said, opening week tourists at the Kennedy Center in Washington "walked away with everything they could carry, from bathroom faucets to other ornamentation . . . and at least one crystal chandelier given by the Irish government."

"People shoplift for a variety of reasons. You can't generalize on a thing like that," Dr. James Sobrino, a psychologist for the guidance institute of New York Catholic Charities, told me.

"Some people may steal out of real need. Others steal for deep emotional reasons," he said. "Or it could be an attack on the establishment — we live in very anxious times."

Howard Hamowitz, of the National Retail Merchants Association, who is coordinating a national campaign to curb shoplifting, said retailers have found that people seldom shoplift because of "dire need."

He said studies show that more than 50 percent of shoplifting is done by young people, who steal mainly for thrills. The most "frequent shoplifter" was found to be a white female, aged 21 to 25, with one child, and a husband earning \$10,000 a year.

Msgr. James P. Cassidy, executive director of the Family Consultation Service of the New York Catholic archdiocese, told me that the shoplifting appears to be a symptom of some greater need not being met. "The question of right or wrong usually doesn't enter into it at all," said Msgr. Cassidy, a psychologist. "When people shoplift, there is a deeper cause, a deeper personal reason."

"The pattern I have found," he said, "is that the shoplifter is often a young housewife who is not getting her emotional needs fulfilled by her husband and family. She is craving affection and attention. When she goes into a store and lifts things, she is really reaching for affection and the material things are taken as a substitute for the human relationship which she lacks."

Psychologists and retailers give other reasons for the

fantastic rise in shoplifting:

— The need to support a drug habit.

— The feeling that the store "owes them something." *The Wall Street Journal* relates the story of a "prosperous-looking man who was caught trying to stuff a 69-cent empty quart jar into his pocket. When confronted, he said the 'store owed it to him because he bought one the week before and it had broken.'"

— The compulsion to "keep up with fashion."

Police in Champaign, Ill., where the first anti-shoplifting campaign was carried out, reported that "a new clothing trend brings a rash of shoplifting in a particular item. . . . They feel they have to keep up with the fashion."

— Careless attitudes, such as: "Everyone's doing it, why shouldn't I? The store will never miss it. It's fun to see if I can get away with it. It's crazy to buy things when I can get them for free."

During an informal discussion on shoplifting, a young man told me about a woman — the wife of a "very financially well off" public relations man — who had a habit of stealing while she shopped.

"Every day is 'sales day' for her," he said. "She'll buy a few things but will always manage to drop an extra sweater or something into her bag. And she's such a nice gal — friendly, warm. It's really too bad. She just doesn't seem to realize the seriousness of what she's doing. What if she gets caught?"

Another man — now married and leading a "straight" life — described one shoplifting spree he went on as a young boy with a group of friends.

"One day we stole a piece of cheddar cheese from a grocery store because it looked so good," he said. "But after we all had a bite of it, we didn't want it any more. We didn't know what to do with it — so we just stuffed it in a mailbox."

Police say this is a common pattern with young shoplifters. They steal something "just to see if they can get away with it," and then throw it away.

Father James P. McDonald, director of Family Life Programs for the Catholic Diocese of Brooklyn, recalled an incident several years ago when a woman came in with her six-year-old daughter, sat her down, and said:

"Father, teach my little girl not to steal."

"How can I teach anybody not to steal?" Father McDonald said. "If a child steals, it's usually following some adult example."

He said that after some probing it was disclosed that the mother was in the habit of taking change from her husband's pockets. "The little girl, learning from that example, apparently thought it was all right to take anything that was lying around," he noted.

"Parents must exert their authority and teach their children from the earliest age on what is right and wrong — and reinforce that with parental example," Father McDonald said.

Missionaries Speak Out

EMBMC
Salunga, Pa. 17538
June 23, 1972

The Honorable Richard M. Nixon
President of the United States of America
Washington, D.C. 20013

Dear Mr. President:

We the undersigned Mennonite missionaries have come together from ten countries in Asia, Africa, Latin America, and Europe for several days of discussion together concerning the role of the missionary in the contemporary world.

A subject of great concern to us has been the continuing American involvement in Vietnam. The missionaries from Vietnam reminded us that the awesome destruction wrought by Hurricane Agnes on our Eastern Seaboard paled beside the ongoing destructiveness wrought by American firepower in Vietnam. Consequently we feel compelled anew to cry out to God for an immediate end to this terrible tragedy.

We do not want to adjudge the relative merits of the opposing sides in Vietnam, but one thing seems clear to us, in terms of sheer destructiveness, the impact of American firepower is catastrophic. Not only are American bombers killing and maiming thousands of people throughout Indochina, but it is also our firm conviction that continuing American intervention in Vietnam is seriously distorting the principles of justice and peace throughout the world and

undermining American prestige in the countries in which we serve.

The United States is considered to be a Christian nation by many people, both here and abroad. Many countries have long looked to the United States for direction in their search for ideals, but these nations are now questioning the integrity of the United States. They are losing their respect for American leadership because of American Government policies in Vietnam and certain other areas of the so-called Third World.

The Gospel of Christ which we profess leads us to believe that the American people and government are called by God to repent and desist from further acts of war.

While together we have prayed for you that you might have the wisdom and courage to find an alternative to the present destructive military involvement.

Most sincerely,
G. Edward Rissler, Mr. and Mrs. Glen A. Roth, Mr. and Mrs. Harold F. Miller, Mr. and Mrs. Joseph C. Shenk, Lydia Kurtz, Mr. and Mrs. A. Richard Weaver, Mr. and Mrs. Daniel K. Ness, Mr. and Mrs. Calvin E. Shenk, Everett and Margaret Metzler, Cora Lehman, Mr. and Mrs. Dennis W. Boettger, Mr. and Mrs. David Shenk, Mr. and Mrs. Kenneth Nafziger, Luke and Mary Martin, Elsie Cressman, Audrey Roth, Mr. and Mrs. Paul T. Yoder, Miriam Eberly, Mr. and Mrs. James D. Brubaker, Mr. and Mrs. Henry K. Gamber, Mr. and Mrs. Nathan B. Hege.

Those Hard Scriptures!

By Roy S. Koch

Mark Twain once observed that it was not the hard Scriptures that gave him trouble but those that he understood only too well. Mr. Twain has many near kin.

Peter says some people are "deliberately stupid" when it comes to understanding the Scriptures. They want fanciful or fantastic interpretations that are clearly not the meaning the Spirit of God intended. "The result is disaster for them," says Peter.

"But the Bible is difficult" is the lament of many in our day. Admittedly there are difficult parts. Some scientifically-minded readers cannot accept the miraculous claims of the Bible and are offended at the miracles. The virgin birth of Jesus is not only incomprehensible but impossible for them. Writers who predicted the imminent return of Jesus were simply mistaken. The ethics of Jesus and the Sermon on the

Mount are just not relevant for our time. Their cavils go on and on.

All difficulties aside, however, unbelief makes mountains out of molehills, there is great clarity in the Bible on my personal need of repentance and forgiveness. My own conscience gives full, though sometimes grudging, affirmation of that fact. The Scriptures make it crystal clear that Jesus died on a Roman cross for my release from the guilt and condemnation that inhibits my freedom.

The Bible gives exhibit after exhibit of persons from all walks of life who found meaning and power and love and transformation in Jesus.

I am not God who can explain all the mysteries of the Bible and remove all its difficulties. I am only a sinner transformed by grace sufficient for even me.

Dad counsels son . . .



Who
counsels
Dad
?

His banker?
The Joneses?
TV?

HOW CAN THE CHURCH HELP ?

IS THE CHURCH READY TO COUNSEL HIM ?

CHRISTIAN MUTUAL AID MEANS CONCERN FOR HIS TOTAL NEEDS.

"For where two or three come
together in my name, I am
there with them." Matt.18:20



MENNONITE MUTUAL AID
1110 North Main Street
Goshen, Indiana 46526

CHURCH NEWS

Proposal for Cooperative Curriculum Drafted

Eight church groups in the Anabaptist and believers' church tradition have drafted a proposal for developing a cooperative, graded curriculum for use in Sunday schools and possibly other educational settings of the congregation.

Meeting June 12-15 for an Anabaptist Curriculum Exploration were representatives of the Brethren in Christ, Church of the Brethren, Evangelical Mennonite Church, Evangelical Mennonite Conference, Friends United Meeting, General Conference Mennonite Church, Mennonite Brethren (Canadian and U.S.), and Mennonite Church.

Each group participating in the consultation agreed to present the proposal to its decision-making authorities before April 1, 1973, after which detailed work on the new curriculum will begin, if approved. As now proposed materials could be ready for use by September 1977.

The proposal outlined theological, educational, and administrative guidelines for developing a new curriculum. The theological stance was adapted from a paper presented by J. C. Wenger, Goshen, Ind. This paper emphasized the love of God, Christ's universal atonement, the Bible as God's Word written, the saved status of children, the centrality of the Great Commission, voluntary commitment to the church, church discipline, believers' baptism, the church as a caring and sharing community, the call of conscience, celebration of the Eucharist, nonresistance, cross-bearing, separation of church and state, and following Christ, not the world. Participating groups would be able to prepare special substitute texts where doctrines differed substantively.

The proposal states that Christian education occurs primarily in the home but that the congregation as the spiritual family is responsible to communicate with children in its midst its heritage, its present life, and its destiny. The curriculum is to be relational in nature rather avoiding coercive manipulation. A possible motif for the curriculum is "The People of God."

A graded design from nursery through the eighth grade was suggested, but the proposal left open the possibility of learning experiences in family and multi-age settings.

Further work on objectives, settings for learning, and educational philosophy will not be done until each group has had a

chance to approve the proposal and to appoint persons to the proposed Publishing Council and Editorial Council. Participants in the consultation from the Mennonite Church were: Paul N. Kraybill, General Secretary, Mennonite General Board; Richard Detweiler, Chairman, Board of Congregational Ministries; John Powell, Executive Secretary, Minority Ministries Council; Art Smoker, Youth Ministries; Evelyn Kreider, WMSC; Ben Cutrell, Publisher, Mennonite Publishing House; Paul M. Lederach, Director, Congregational Literature Division, Mennonite Publishing House; James Horsch, Editor, Children's Curriculum, Mennonite Publishing House; Ed Stoltzfus, Board of Congregational Ministries; and J. C. Wenger, Goshen Biblical Seminary, who presented the paper mentioned above. Paul M. Lederach served as chairman of the consultation.

The Anabaptist Curriculum Exploration was made possible financially through a grant from the Fraternal Funds of Mennonite Mutual Aid.

Delegation Speaks with Government Officials

Mennonite and Brethren in Christ church leaders came to Washington, June 13 and 14, to meet with White House advisers and Congressional leaders out of concern for

the intensified warfare in Vietnam.

Participants in the group, coordinated by the Mennonite Central Committee Peace Section and its Washington Office, represented a cross section of church leadership. Overseas mission secretaries, peace committee chairmen, college administrators, and MCC personnel were included in the delegation.

The participants, while not officially representing their denominational bodies, sought nevertheless to express some of the deep concerns over the war felt across the brotherhood. In a prepared statement of these concerns the delegation identified its intention for the meetings in the capital:

"Homeless families, orphaned children, and civilian casualties have been generated faster and in far greater numbers than can be dealt with by all of the voluntary organizations in South Vietnam. While our government speaks of maintaining America's honor, it has been the experience of our workers that this 'honor' has been called into serious question by the rank and file of Vietnamese who have suffered so much under our bombing and burning. To be sure, not all of the grief has been caused by the United States military actions. But as citizens of the United States, our first obligation is to assume responsibility for the effects of our government's actions."

The group's message called upon men in government to "Repent! Turn about, make a fresh start." The statement went on to say: "Repentance is not easy for the individual. It is harder for the nation. But unless we turn away from our present policy we only compound the wrong of the initial errors that took us into Vietnam."



Inter-Mennonite delegation speaks to government officials, Washington, D.C., June 13, 14. L. to r.: Delton Franz, representative MCC Peace Section's Washington Office; Elmer Neufeld, Bluffton, Ohio, professor of philosophy, Bluffton College, and chm., Commission on Overseas Ministries of the General Conference Mennonite Church; John K. Stoner, chm., Peace and Social Concerns Committee, Brethren in Christ Church, Harrisburg, Pa.; John E. Lapp, bishop Franconia (Mennonite) Conference, Lansdale, Pa.; Myron Augsburg, president Eastern Mennonite College, Harrisburg, Va.; William Keeney, chm., MCC Peace Section, provost Bethel College, N. Newton, Kan.; and Paul Longacre, assistant executive secretary, MCC, Akron, Pa. Not pictured is Vernon Wiebe, Gen. Secretary Board of Missions/Services Mennonite Brethren Church, Hillsboro, Kan.

Kisare and Chirangi Visit U.S. Churches



Zedekia Kisare

Amos Chirangi

"I'm so happy for our relationships that have developed between us and you. It's

God that's done this," rejoiced Bishop Zedekia Kisare as he and Secretary Amos Chirangi of the Mennonite Church of Tanzania shared in chapel at the Eastern Mennonite Board of Missions and Charities headquarters, Salunga, Pa., on June 27.

Bishop Kisare and Secretary Chirangi visited the U.S. for several weeks before going to Mennonite World Conference in Brazil.

While here they also served as resource persons in EMBMC's overseas mission orientation.

MENNOSCOPE

Voluntary service workers are needed in Canton, Ohio, and Indianapolis, Ind. At the invitations of both the First Mennonite churches of Canton and Indianapolis, Mennonite Voluntary Service has been asked to place workers in the inner-city setting. Both churches need volunteers to get recently established programs moving into full gear.

Donald Sensenig, Mennonite missionary to Vietnam, reports plans for the Asia Mennonite Work Camp to be held in August in Vietnam are continuing despite the uncertain situation. The planned project for the campers, including 15 to 20 Mennonite youth from Japan, Korea, India, Indonesia, Hong Kong, and Taiwan, is to build a sea wall in front of the Nha Trang Evangelical Hospital. The road to the hospital eroded rapidly in recent years. The hospital and a small nursing school are operated by the Vietnam Evangelical Church with some assistance from personnel supplied by Mennonite Central Committee.

Jason Denlinger, pastor of the Williamsport (Pa.) Mennonite Church, reports the church hosted Allenwood prison inmates with members of their families on June 11. A former drug addict and pusher shared his testimony in the morning service.

Glen and Annabelle Roth, Salem, Ore., have accepted an overseas assignment at Johar Secondary School, Somalia. Glen, on leave of absence as principal of Western Mennonite School, will teach one year and act as principal the second year during their two-year term. The Roths participated in an orientation session with the Eastern Mennonite Board of Missions and Charities, Salunga, Pa., June 19-23.

An Eastern Mennonite College professor who spent the past year studying the origin and development of alternative service for conscientious objectors has returned to Harrisonburg to prepare a manuscript based on his research. Grant M. Stoltzfus, professor of church history at Eastern Mennonite College, was awarded the T. Wistar Brown Fellowship by Haverford (Pa.) Col-

lege for his year of study. Stoltzfus said that he found Haverford College and nearby Swarthmore College "rich in materials relating to conscientious objection in the United States during World War I, the years following, and World War II. Among his major findings was the "discovery" that British prime minister Winston Churchill was tolerant of conscientious objectors and that the American Civil Liberties Union was founded during World War I to champion conscientious objectors' rights.

As Eastern Mennonite College's 1971-72 fiscal year surged to a close June 30, receipts from a benefit play held one week earlier arrived just in time to boost contributions a shade over the \$260,000 goal. "We exceeded our annual contributions goal by \$75," said Richard L. Benner, director of development, in announcing that alumnus I. Merle Good's premiere performance of "A Lot of Love" presented June 23 in Lancaster, Pa., was a deciding factor in closing the year in the black. The play, which was almost postponed because of flooding in the Lancaster area brought on by Hurricane Agnes, netted \$7,739, he said.

Lester Troyer was ordained minister on June 4 for the Paradise Valley Conservative Mennonite Church, Phoenix, Ariz. The services were in charge of Jonas Yoder assisted by Morris Swartzendruber and Menno Mast.

Naomi Smoker's address since her return from Somalia is 1671 Loma Vista Street, Pasadena, Calif. 91104.

Paul G. Landis will serve as speaker in the annual conference of Eastern Mennonite Board of Missions and Charities missionaries to be held in Honduras Aug. 1-4 following Mennonite World Conference.

Atu Muluneh Bachore has been appointed as manager of Menno Bookstore operations in Ethiopia, effective June 1.

George R. Richards, minister at Peabody Street, Washington, D.C., reported that two weeks of evangelistic services in the park and Bible school during the month of June

brought positive results "with six first time confessions for Christ and a few renewals among the youth."

Eugene Shelly, president of the South Bronx Housing Development Fund Company, Inc., officiated at the dedication of their first completed building on June 22. The building is a \$3.1 million project providing 108 one- to four-bedroom units of housing. As the first nonprofit housing undertaken in South Bronx, it has had the close attention of government agencies and churches in other parts of the city working on similar projects. Eugene is pastor of the Glad Tidings Mennonite Church, New York.

Emory and Idella Otto, Lancaster, Pa., began an assignment under Eastern Mennonite Board of Missions and Charities as the administrator/counselor couple of the Landis Homes Friendship Community, a facility for the mentally handicapped, on July 1.

Of the 2,057 registered for Probe 72, 38 percent were youth, 16 percent pastors, and 46 percent other adults, according to figures recently released. About 84 percent were U.S. residents and 14 percent were residents of Canada. About half were members of the Mennonite Church. A third of those registered were General Conference Mennonites, and 6 percent were Mennonite Brethren. The remaining 11 percent was divided among Brethren in Christ, Evangelical Mennonites, Evangelical Mennonite Brethren, and other groups.

Amish and Mennonite men and women from the Belleville area of Mifflin County aided in the cleanup of flooded areas in Lewistown June 25 to July 4. Seventy to 120 volunteers worked on 40-50 houses each day. Work concentrated on the homes of the elderly and ill, and on small businesses. The women volunteers worked at cleaning floors, walls, cupboards, and dishes. The men concentrated on cleaning the mud and debris from basements, and on cleaning up small businesses.

Five Family Life TV Spots were shown on four major stations in South Australia, reports Keith George, producer for the Christian Television Association of Australia. "Another Way," a spot encouraging peace-making, was shown just before Australian troops were withdrawn from Vietnam and had a profound impact, George says. "A Childhood to Remember" also received considerable praise.

More than 8,000 religious paperbacks have been distributed in Manitoba, Canada, during the past year and a half, reports Henry Klassen, former Bookrack Evangelism representative for the province. Replacing Klassen is Fred Hamm of Winkler, Man. Hamm is a retired businessman.

The Voluntary Service program of Mennonite Board of Missions, Elkhart, Ind., has a number of opportunities open for registered nurses in Puerto Rico. Write to John Lehman, Box 370, Elkhart, Ind. 46514.

John I. Smucker, pastor of the Mennonite House of Friendship, Bronx, N.Y., is guest speaker on *The Mennonite Hour* July 23 and 30. His topics are "Can Christians Purge Themselves of Their Own Racism?" and "The Power of God in the Ghetto." Smucker speaks from firsthand experience with the problems of the inner city—drug abuse, violence, racism, sexual exploitation, and demon possession.

The Choraleers from Lancaster, Pa., under the direction of Arnold Moshier, will be featured in their second guest appearance on *The Mennonite Hour*, Aug. 6. They will be singing, "The Man from Galilee"; "Not My Will, But Thine Be Done"; and "Fill My Cup, Lord."

Mrs. Marvin Miller, Obihiro, Japan, on July 1 writes: "The Takio Tanase family arrived safely in Tokyo in early June after three years of study in the U.S. They visited relatives and friends in Tokyo and Sapporo before arriving in Obihiro, June 21."

In Pearl River, Miss., a group of people are asserting themselves and reclaiming an identity of their own. They are the Choctaw Indians who have been abused and discriminated against for nearly 200 years. Recently they have requested that Mennonite Board of Missions, Elkhart, Ind., send several Voluntary Service workers as teachers, youth recreation leaders, and child care workers.

Jerry Gerber, Harper, Kan., has begun a 30-month term of Pax service in Zaïre. He will be involved in the Service for Development of Agriculture (SEDA) in Kalonda, Zaïre. Jerry is a graduate of Hesston College with an AA in liberal arts. He is a member of the Pleasant Valley Mennonite Church, Harper, Kan.

Doyle Hartman, Elida, Ohio, has begun a 30-month term of Pax service in Sona Bata, Zaïre. After completing his French study in Brussels he will be working in construction work at Sona Bata. Doyle is a graduate of Elida High School and attended Ohio State University. He is a member of the Bethel Mennonite Church, Delphos, Ohio.

The evangelism, peace, and service commission of Illinois Conference is encouraging two special emphases for every church calendar in the conference. "Brotherhood Sunday" in February to grow in appreciation of the black and brown cultures and "Peace Sunday" in June to place a clear option before our 18-year-old young men to serve in alternative service. As resource, three copies of *The Way of Peace* were sent to each congregation.

"You Can Talk the Talk, Can You Walk the Walk?" This was the question given to persons interested in Mennonite Central Committee's 1972 Summer Service program. Thirty-seven young people accepted the challenge to "walk the walk" and have been assigned to nine projects,

some of which are new this year.

The annual reunion of World War I conscientious objectors will be held Sunday, August 13, at Black Rock Retreat, four miles south of Quarryville, Pa., via route 472. Conscientious objectors of World Wars I and II and their families are invited to attend. For further information write to Mrs. Charles LeFever, R. 1, Kirkwood, Pa. 17336.

Congo Inland Mission has celebrated its sixtieth anniversary, changed its name, and voted to send two workers to a new field for Mennonites in Africa. After celebrations at Brookside Evangelical Mennonite Church, Fort Wayne, Ind., and First Mennonite (General Conference) Church, Berne, Ind., on June 18, the Congo Inland Mission board voted June 19 to change its name to Africa Inter-Mennonite Mission and to send a couple to work in Lesotho, a small country completely surrounded by South Africa. The name change was precipitated by Congo's changing its name to Zaïre last October, fusion of church and mission last year in Zaïre, and the board's desire to expand its work to other areas of Africa.

Associated Mennonite Biblical Seminaries, Mennonite Board of Missions, and the Commission on Overseas Mission will co-operate, beginning in September, in an Overseas Mission Training Center in Elkhart, Ind. To be director of the center is Robert Ramseyer, a missionary to Japan since 1954 and anthropology scholar. In addition to teaching missions courses to regular seminary students, Ramseyer will supervise courses and programs for new overseas candidates and missionaries on furlough for the Mennonite and General Conference Mennonite mission boards.

J. D. Landis, Mennonite pastor in Mobile, Ala., reports several recent activities as of June 24. Fourteen Choraleers from Lancaster County, Pa., shared a weekend with church groups in Mobile, Atmore, and Alberta, Ala. Their visit resulted in warm blessings. According to J. D., "The Christ they shared in song and word was real and alive." Dan Sensesing, New Holland, Pa., arrived in Mobile to begin his job as a youth worker for two years under Voluntary Service.

With the arrival of George Dyck, psychiatrist from Prairie View Mental Health Center, Newton, Kan., mental health services to Paraguay under the sponsorship of Mennonite Mental Health Services have started. Dyck, his wife, and four children arrived in Asuncion June 4 and two days later went to Philadelphia in the Fernheim Mennonite colony to begin a ten-week period of service. His general schedule is to visit Neuland, Fernheim, and Menno colonies each week to see patients and to engage in educational and consultative activities in the communities.

Goshen Biblical Seminary with the support of the Mennonite Board of Education

announces a capital fund campaign to raise \$350,000. This amount is needed to become co-owners in the Elkhart campus and facilities built by Mennonite Biblical Seminary from 1958 to 1965 and to make several campus improvements. GBS and MBS now have completely integrated study programs. Both faculty and students agree that the combined teaching resources on a single campus provides an excellent setting for growth and learning.

Alvin N. Roth, founder and executive director of Mission Service of London, Ont., was given the 1971 London Chamber of Commerce award for distinguished service to the community. It consisted of a scroll and a plaque, which was presented by Chamber President R. J. Flinn.

Jay and Mary Ann Barrish now occupy the Korner Reading Room in Philadelphia. They will be carrying on certain club activities and opening the Reading Room to other kinds of community ministries as space is available. Ruth Graybill continues her relationship to the Korner Reading Room work.

Glendon Blosser ministered to the Ashton Mennonite congregation of Sarasota, Fla., at a youth and young married retreat held at Lakewood, and at a series of revival meetings the following week, May 7-14. Revival began at the retreat and spread out among the rest of the congregation, making it a week of rich blessing with many experiencing physical, emotional, and spiritual healings. Four persons accepted salvation.

Hershey and Norma Leaman, missionaries to Kenya, left for the United States on June 19. Their furlough address is 1918 Willow Street Pike, Lancaster, Pa. 17602.

Everett and Leona Myer, missionaries to the Somali Democratic Republic, left for the United States on June 25. Their furlough address is c/o Harold Myer, 1625 State Street, East Petersburg, Pa. 17520.

Marlin and Martha Nissley, missionaries to Ethiopia, left for the United States on June 29. Their furlough address is c/o Mrs. Esther Nissley, 431 N. Locust Street, Elizabethtown, Pa. 17022.

Change of address: William Weaver from Harrisonburg, Va., to 347 South Seventh Street, Reading, Pa. 19602.

Special meetings: William R. Miller, North Liberty, Ind., at White Cloud, Mich., July 25 to Aug. 2.

New members by baptism: six at Rockhill, Telford, Pa.; two by confession of faith at Lyon St., Hannibal, Mo.; thirteen at Seventh Street, Upland, Calif.; eight at Erisman, Manheim, Pa.; one at Manson, Iowa; five by baptism and one by confession of faith at Crumstown, North Liberty, Ind.; fifteen at Neffsville, Pa.; eighteen at Stirling Avenue, Kitchener, Ont.; two at Warwick River, Newport News, Va.; three at Lindale, Linville, Va.; nine at Tavistock, Ont.; two at Watford, Goshen, Ind.

Readers Say

Submissions to Readers Say column should conform on printed articles.

I was insulted when I read the article, "Learning to Be White and Christian" in the June 6 issue because it was a personal offense as well as an offense to the Mennonite Church of New York City. Its message—that of the wrongness of "white German" leadership in a mission church for Spanish and blacks could have been written five years ago and perhaps awakened its truth to the minds of the white leaders, but today it is certainly not a new issue nor is it one that has laid around dormant. I am a native New Yorker and a member of a Mennonite church in New York City and can undoubtedly witness to this in my fifteen years of attendance there. I am not a dumb, unaware, nondescript "Spanish face" whose "set eyes" watch in wonderment and subjugation the white superman who is preaching the Word or leading the singing. It has been more than once when I've stood before the congregation and led the singing or participated in worship in some other way. And there have been several attempts to involve the congregation in the worship program. I remember a time when my sister, a friend, and I asked if we could take charge of the service and it was happily agreed to—not because the "white" pastor was trying to prove his benevolent "heppness" to the need for indigenization, or trying to escape the toil of writing another sermon. Rather, he was well aware we could handle the program. And it hasn't been rare that some member of my family was asked to participate or take office in church activities. There have been gospel teams formed by indigenous members. Sunday school teaching, day camp teaching, and boys' and girls' clubs have not been the sole responsibility of the whites.

I more than exclaim the truth that one can't receive a true impression of what the Mennonite Church in New York City is like through a few Sunday morning visits. Much of the mission activity occurs during the week through outreaches made in a sandwich shop, basketball teams, boys' and girls' clubs, etc. Community people are involved in these and have been leaders. And eventually, there will be greater indigenous leadership in the church, participation in the ministry. But this takes time, experience, patience, and faith in God, the real Leader. I can force a church in which there will be an indigenous pastor as well as other ministerial leaders. I can even think of individuals who will probably take this responsibility, but this required training and learning. It will come. And until then, we can be thankful for what we have, contribute what we can, and not hurt each other with the idea that true leadership in the church comes through the pastoral position. The congregation has responsibility—all its members equally.

When we realize that God knows our needs and is with us to help and lead, then we will see that He can work with blacks, Spanish, and whites together. If three cultures can exist together under Christ, what better example of a united body of Christ can there be? Does this require any more explanation? And no one need get hung-up on desperately trying to indigenize the church ministry if God is not finished preparing His workers for that purpose.

God needs everyone's help to do His work!—Leonor Constantin, Bronx, N.Y.

Thanks for the editorial, "Let's Switch Shoes" in the June 20 issue of *Gospel Herald*. I think it gets to the heart of what true Christian brotherhood is all about. If we really could switch places with others, then we would see. We would see that we are all human. That we all make mistakes. And that we all live lives

which are vastly more complicated than "meets the eye." If we can avoid the temptation to stereotype others, if we can see our differences contributing to a more beautiful whole, then we really don't need to switch shoes. We will simply, by the grace of God, become far more sensitive to others. Christ said, "Judge not, that ye be not judged." I think He knew what He was talking about.—Dan Shenk, Elkhart, Ind.

Yesterday we received the May 30, 1972, issue of the *Gospel Herald*. As usual we quickly sat down and read it through.

Occasionally, I've been disturbed by items appearing on the Items and Comments page. This time again, I think we are communicating something which may or may not be correct. I refer specifically to the last item on page 486 concerning the *Washington Daily News* IRS statistics. I don't question the figures themselves, as I've no way to prove or disprove them. But I do think they represent an incomplete and likely an inaccurate picture by the way they are put together. The article compares an average "during the 1960s" (How many years? Which years?) with the figure for one year, that of 1970. In using one year to compare against an average (which is always questionable), the assumption is made that the one year used is an average year. In 1970 that was certainly not the case. All fund-raising people will tell you that 1970 was an "off" year for a number of reasons. The economy itself was probably the main one. But I know personally that giving was significantly better in 1971, for example. I don't want to belabor a point. But it did strike me as I read it that the conclusion drawn from the item is highly likely a wrong one. In the same connection, I wonder if we as a church wouldn't be much further ahead if we used the "carrot" instead of the "stick" to achieve our financial goals.

Don't judge our opinion of the *Gospel Herald* according to the proportion of positive and negative comments in this letter. We do enjoy receiving it. We appreciate especially the Church News and the good variety of wholesome articles. In the issue mentioned above, we especially appreciated John W. Miller's questions and the editorial.

May the Lord give you wisdom and sensitivity as you continue to serve the church.—Paul E. Myers, Switzerland.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Becker, The late Guy E. and Naomi C. (Danner), Hanover, Pa., second daughter, Carol Joy, June 11, 1972.

Beechy, Melvin and Barbara (Huber), Lagrange, Ind., second son, Robert Eugene, May 13, 1972.

Bishop, Jim and Anna (Mast), Harrisonburg, Va., first child, Jennifer Lynn, July 4, 1972.

Bontrager, C. Edwin and Edith (Shirk), N. Lawrence, Ohio, second daughter, Michele Le, May 24, 1972.

Bontrager, Larry and Karen (Richarz), Topoka, Ind., second child, first son, Aaron Eugene, May 25, 1972.

Bontrager, Larry and Sharon (Cross), Nappanee, Ind., a daughter, Rebecca Gail, Mar. 11, 1972.

Chupp, David and Deborah (Hersberger), Orrville, Ohio, second daughter, Darla Joy, May 17, 1972.

Gerber, Larry and Joyce (Stor), Orrville, Ohio, third daughter, Anita June, May 30, 1972.

Good, John W. and Phoebe (Widders), Lancaster, Pa., third child, second daughter, Jolyn

Kay, Apr. 29, 1972.

Helmuth, Clifford and Sara Jane (Byler), Smithville, Mo., second child, Sherri Michelle, June 13, 1972.

Lehman, Willard R. and Sandra (Stephenson), Hollisport, Pa., second son, Brett Alan, June 22, 1972.

Miller, Darrel and Joan (Stamm), Wauseon, Ohio, third child, second daughter, Jodi Lynn, May 26, 1972.

Miller, Terry and Judith (Double), Wauseon, Ohio, first child, April Lynn, Apr. 26, 1972.

Miller, Wayne and Sharon (Brenneman), Ft. Wayne, Ind., second child, first daughter, Lori Janel, June 21, 1972.

Moffett, Mark and Marilyn (Liechty), Naragansett, R.I., fourth child, first son, David, Apr. 28, 1972.

Moyer, Leon and Dawn (Freed), Telford, Pa., first child, Angela Beth, June 12, 1972.

Nissley, Wayne and Barbara (Yoder), Columbus, Ohio, fourth son, Curtis Lynn, June 13, 1972.

Noziger, Rodney and Sandra (Fieletz), Wauseon, Ohio, fourth child, third daughter, Kristine Marie, July 3, 1972.

Roth, Ivan and Lola (Kennel), Albany, Ore., seventh child, fourth daughter, Carmen Darlene, July 5, 1972.

Schertz, Dale and Kay (Slabaugh), Goshen, Ind., first child, Shane Rydell, May 19, 1972.

Schlabach, John and Sarah (Yoder), Goshen, Ind., first child, Bryan Jay, born Mar. 13, 1972; received for adoption June 23, 1972.

Schmucker, Ezra and Leanna (Miller), Nappanee, Ind., fifth child, second daughter, Mary Corinna, June 20, 1972.

Shantz, Milo and Laura (Martin), Preston, Ont., first child, first son, Marcus Daniel, June 22, 1972.

Short, Robert and Sara (Wilkerson), Wauseon, Ohio, third child, second son, Robert, Jr., June 20, 1972.

Stuter, Kenneth and Carol (Zuercher), Orrville, Ohio, second daughter, Jennifer Anne, Apr. 17, 1972.

Thomas, Douglas and Gladys (Blosser), Sterling, Ill., second child, first daughter, Renee Lynnette, June 26, 1972.

Thomas, Melvin and Marie (Martin), Addis Ababa, Ethiopia, second child, first son, Stephen Lynn, July 3, 1972.

Troyer, David and Joyce, Lagrange, Ind., second daughter, Charlene Renee, May 25, 1972.

Ver Schneider, Michael and Karen (Lehman), Croghan, N.Y., third child, second daughter, Kristy Ann, June 18, 1972.

Weaver, John and Esther (Gingerich), Sarasota, Fla., first child, Mark Alan, June 17, 1972.

Yoder, Gary and Linda (Vogel), Wilson, N.Y., third child, first daughter, Christine Lynn, June 9, 1972.

Yoder, Paul and Barbara (Yousey), Lockport, N.Y., first child, Jeffery Paul, June 16, 1972.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Bender—Schrock.—Gerald J. Bender and Rose M. Schrock, both from Kalona, Iowa, Kalona, Iowa, by Carl L. Smeltzer, July 1, 1972.
Bomberger—Keener.—Donald L. Bomberger, New Holland, Pa., New Holland, Pa., and Judith N. Keener, Elizabethtown, Pa., Elizabethtown, Pa., by Richard H. Frank, June 4, 1972.

Bontrager—Martin.—Albert Bontrager, Hyattsville, Md., and Patty Martin, Goshen, Ind., both of Yellow Creek Cong., by Mahlon D. Miller, June 24, 1972.

Brubacher—Van Arragon.—Lavern Brubacher, Hawkesville, Ont., and Margaret Van

Arragon, Acton, Ont., by Simeon W. Hurst, June 24, 1972.

Burkhardt—Brubaker.—Larry Eugene Burkhardt, East Earl, Pa., Bowmanville cong., and Carol Jean Brubaker, Quarryville, Pa., Mechanic Grove cong., by A. Clyde Hostetter, June 17, 1972.

Byler—Yoder.—Jay Irvin Byler, Belleville, Pa., Locust Grove cong., and Cheryl Lucille Yoder, Belleville, Pa., Maple Grove cong., by Waldo E. Miller, June 24, 1972.

Clemence—Gordon.—Reginald Robert Clemence, Kitchener, Ont., Pentecostal Church, and Louise Ann Gordon, Kitchener, Ont., First Mennonite cong., by Robert Johnson, June 24, 1972.

Detweiler—Shellenberger.—Donald D. Detweiler, Plumsteadville, Pa., Deep Run cong., and Eileen F. Shellenberger, Mt. Joy, Pa., Mount Joy cong., by H. Raymond Charles, July 1, 1972.

Diller—Basinger.—Melvin Wayne Diller, Heston, Kan., Heston cong., and Norma Lorene Basinger, North Lima, Ohio, North Lima cong., by Richard Bartholomew, June 10, 1972.

Gentry—Gerber.—William Gentry, and Julia Gerber, both of Kingman, Ariz., Trinity cong., by Donald E. Yoder, June 9, 1972.

Herr—Gochouer.—Edwin W. Herr, Davenport, Iowa, and Judith E. Gochouer, Tampa, Fla., both from College Hill cong., by David N. Thomas, June 24, 1972.

Hershey—Denlinger.—J. Wilson Hershey, Lancaster, Pa., Rohrerstown cong., and Donna Jean Denlinger, Gordonville, Pa., Paradise cong., by Clair E. Yoder, June 3, 1972.

Huffman—Gerber.—William C. Huffman, Elkhardt, Ind., Christian Church, and Beth Gerber, Dalton, Ohio, Kidron cong., by Bill Detweiler, June 24, 1972.

Kaufman—Hochstetler.—Allen Kaufman and Mary Ellen Hochstetler, both of Nappene, Ind., Bourbon cong., by Marvin M. Stutzman, June 24, 1972.

King—Bachman.—Glenn King, Malvern, Pa., Frazer cong., and Cheryl Bachman, Metamora, Ill., Metamora cong., by James Detweiler, June 24, 1972.

Kratzer—Yoder.—Rodney Carl Kratzer, McClure, Pa., United Methodist Church, and Lucinda Marie Yoder, Reedsville, Pa., Maple Grove cong., by Waldo E. Miller, May 6, 1972.

Krulicki—Cressman.—Gregory Paul Krulicki, Kitchener, Ont., Catholic Church, and Marilyn Elizabeth Cressman, Kitchener, Ont., First Mennonite cong., by Robert N. Johnson, June 10, 1972.

McCullough—Roth.—Earl McCullough, Jersey, Neb., Milford cong., and Lorine Roth, Seward, Neb., East Fairview cong., by Milton Troyer, June 16, 1972.

Martin—Bowman.—J. Nevin Martin, Terre Hill, Pa., Weaverland cong., and Ruth Ann Bowman, Lancaster, Pa., New Danville cong., by David N. Thomas, June 13, 1972.

Martin—Groff.—Earl R. Martin, and Joyce E. Groff, both of Ephrata, Pa., Hammer Creek cong., by Luke L. Horst, June 24, 1972.

Miller—Coblentz.—William Miller, Meadville, Pa., First Mennonite cong., and Rosella Coblentz, Alliance, Ohio, First Mennonite cong., Canton, Ohio, by Willis L. Breckbill, Apr. 7, 1972.

Miller—Nissley.—Richard E. Miller, Elizabethtown, Pa., Good's cong., and Ann Louise Nissley, Mount Joy, Pa., Erisman cong., by H. Howard Witmer, June 17, 1972.

Ranck—Hoover.—Robert H. Ranck, Lancaster, Pa., Rohrerstown cong., and Alta Hoover, Berea, Pa., Grofdale cong., by Wilmer Martin, June 24, 1972.

Roi—Roth.—Robert Allan Roi and Patricia Anne Roth, both of Geiger cong., Baden, Ont., by Stanley D. Shantz, May 26, 1972.

Sauder—Ruffer.—Robert Sauder, Fayette, Ohio, Tedrow cong., and Pamela Ruffer, Bryan, Ohio, Methodist Church, by Roy Sauder, father of the groom, June 10, 1972.

Shank—Ries.—Leon Shank, Dixon, Ill., Science Ridge cong., and Pam Ries, Sterling, Ill., Christian Church, by Edwin J. Stalter and John Smith, June 17, 1972.

Shantz—Albrecht.—Gordon Elgin Shantz, Kitchener, Ont., Berea cong., and Mary Louise Albrecht, Kitchener, Ont., Moorefield cong., by Alfred Polzin, June 23, 1972.

Shetler—Haarer.—Gary Shetler and Lois Haarer both of Michigan Ave. cong., Pigeon, Mich., by Charles Haarer, father of the bride, June 24, 1972.

Shetler—Troyer.—Dale Shetler, Martin's Creek cong., Millersburg, Ohio, and Ida Mae Troyer, Zion cong., Pryor, Okla., by John M. Troyer, June 10, 1972.

Short—Nussbaum.—Larry Short, Wauseon, Ohio, North Clinton cong., and Elaine Nussbaum, Apple Creek, Ohio, Kidron cong., by Bill Detweiler, June 17, 1972.

Stoltzfus—Bontrager.—Aaron Stoltzfus, Glendale, Ariz., and Judy Bontrager, Phoenix, Ariz., both of Trinity cong., by Donald E. Yoder, June 23, 1972.

Swartzentruber—Miller.—Paul Swartzentruber, Holmesville, Ohio, Morehead cong., and Peggy Miller, Sugar Creek, Ohio, Walnut Creek cong., by Paul Hummel, Apr. 15, 1972.

Troyer—Shank.—Galen Troyer and Cora Shank, both from Lebanon, Ore., Plainview cong., by Stanley Troyer and Louis Landis, June 10, 1972.

Unzicker—Broeker.—Ronald Unzicker, Peoria, Ill., Metamora cong., and Janet Broeker, Washington, Ill., United Methodist Church, by Harold Lehr and Lloyd Barnard, May 27, 1972.

Weaver—Hersberger.—Dan N. Weaver, Holmesville, Ohio, Berlin cong., and Ruth Hersberger, Mt. Eaton, Ohio, Conservative Church, by Paul Hummel, Apr. 15, 1972.

Yoder—Breneman.—J. David Yoder, Sugar Creek, Ohio, Berlin cong., and Nancy M. Breneman, Washington Boro, Pa., Masonville cong., by A. Don Augsburger, June 24, 1972.

Yoder—Coffman.—Jan Elwood Yoder, Hartsville, Ohio, Hartville cong., and Freda Kay Coffman, Winchester, Va., Stephens City cong., by Richard F. Ross, June 24, 1972.

Yoder—Hochstetler.—Steven Ray Yoder, Etna Green, Ind., and Betty Diana Hochstetler, Warsaw, Ind., both from North Main Street cong., by Homer F. North and Marvin M. Stutzman, July 1, 1972.

Yothers—Miller.—Paul Yothers, Telford, Pa., Blooming Glen cong., and Pamela Kay Miller, Souderton, Pa., Franconia cong., by Floyd Hackman, June 17, 1972.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bratton, Rose Marie, daughter of Dominic and Anna Pica, was born in Jersey City, N.J., Dec. 4, 1932; died of heart failure at McVeytown, Pa., June 28, 1972; aged 39 y., 6 m. 24 d. In July, 1952, she was married to Galen Bratton, who survives. Also surviving are 2 children (Lorrane and Rodney), and one sister (Mrs. Joseph Wal). One daughter (Karen) preceded her in death in 1955. She was a member of the Mattawana Mennonite Church. Funeral services were held at the Booth Funeral Home, McVeytown, Pa., in charge of Ross Metzler, Elam Glick, and Newton Troyer; interment in Pleasant View Cemetery, Mattawana, Pa.

Ebersoll, Alvin S., son of Isaac and Malinda (Miller) Ebersoll, was born near Kokomo, Ind., July 17, 1905; died in the Goshen (Ind.) Hospital, June 29, 1972; aged 66 y., 11 m. 12 d. On June 12, 1935, he was married to Carrie Suter, who survives. Also surviving are 2 daughters (Glendola—Mrs. Lauren Burkley, and

Marion—Mrs. Leroy Kauffman), 3 grandchildren, 2 sisters (Savilla Ebersoll and Beulah—Mrs. Lawrence Butts), and 4 brothers (Leroy, Emery, Menno, and Joseph). He was a member of the Emma Mennonite Church, where funeral services were held July 2, in charge of Amos O. Hostetler, Ivan Miller, and Kenneth Bontrager. Interment in Bontrager Cemetery.

Emenheiser, Katie B., daughter of Levi and Kate (Bucher) Zimmerman, was born in Cumberland Co., Mar. 18, 1894; died at St. Joseph Hospital, Mar. 10, 1972; aged 77 y., 11 m. 20 d. On Mar. 9, 1932, she was married to Reuben Emenheiser, who preceded her in death. She is survived by 2 stepgrandchildren, 6 stepgreat-grandchildren, 2 brothers (Benjamin and Joseph), and one sister (Mrs. Susan Harbold). One son (Levi) preceded her in death. She was a member of the Risser Mennonite Church. Funeral services were held at the Elizabethtown Mennonite Church, Mar. 13, in charge of Paul G. Ruhl and Ralph Ginder; interment in Mount Pleasant Cemetery.

Gingerich, Allan, son of Mr. and Mrs. Jacob Z. Gingerich, was born in Wilmot Twp., Dec. 3, 1900; died suddenly at his home at Baden, Ont., June 24, 1972; aged 71 y., 6 m. 11 d. On Jan. 10, 1926, he was married to Mattie Erb, who survives. Also surviving are one son (Ralph), 2 daughters (Reta—Mrs. Anson Bender and Marjorie—Mrs. Kenneth Jantzi), and 9 grandchildren. He was a member of St. Agatha Mennonite Church, where funeral services were held June 26, in charge of Gerald Schwartzentruber, Allan Schwartzentruber, and Elmer Schwartzentruber; interment in St. Agatha Church Cemetery.

Hostetler, Caroline, daughter of Isaiah N. and Mary J. Hostetler, was born in Holmes Co., Ohio, Aug. 7, 1886; died of a heart condition at the Wayne Co. Hospital, June 21, 1972; aged 85 y., 10 m. 14 d. She was preceded in death by her parents and 7 brothers and sisters. She was a member of the Plainview Mennonite Church, Aurora, Ohio. Funeral services were held at the Hunter Funeral Home, Millersburg, Ohio, in charge of Elmer Stoltzfus; interment in the Walnut Creek Mennonite Cemetery.

Martin, James Lee, son of Ralph S. and Amy (Martin) Martin, was born in Manheim Twp., Pa., Mar. 13, 1935; died of pulmonary edema at Strasburg, Pa., June 12, 1972; aged 37 y., 2 m. 30 d. On Feb. 11, 1956, he was married to Dorothy Ranck, who survives. Also surviving are 2 sons (James, Jr., and Rodney), 2 daughters (Carol and Karen), 3 brothers (Raymond D., J. Herbert, and John H.), and one sister (Mrs. Judy Eaman). He was a member of the Neffsville Mennonite Church, where funeral services were held June 15, in charge of John R. Martin and Robert Lee Shreiner; interment in Strasburg, Pa.

Myers, Ezra, R., son of Harvey and Lizzie (Richert) Myers, was born in Bucks Co., Sept. 23, 1894; died at Fountainville, Pa., June 26, 1972; aged 77 y., 9 m. 3 d. On Jan. 15, 1916, he was married to Elsie Myers, who preceded him in death Dec. 27, 1968. Surviving are 2 daughters (Mrs. Henry Myers and Mrs. Frank Troester), 2 sons (Herbert, Norman, and George), 19 grandchildren, and 2 sisters (Mrs. Bertha Chittick and Mrs. Laura H. Aldeman). He was a member of the Doylestown Mennonite Church, where funeral services were held June 30, in charge of Joseph L. Gross, Roy Bucher, and J. Silas Graybill; interment in the Doylestown Mennonite Cemetery.

Newcomer, W. Ira, son of Henry and Alevia (Detweiler) Newcomer, was born near Rittman, Ohio, Feb. 7, 1883; died at the West View Manor, Westview, Ohio, June 25, 1972; aged 86 y., 4 m. 18 d. On Nov. 26, 1908, he was married to Laura Kreider, who survives. Also surviving are 2 daughters (Glady—Mrs. Wilbert Fisher and Doris—Mrs. Marvin Hostetler), 2 sons (Elban and Floyd), 12 grandchildren, 15 great-grandchildren, 2 great-great-grandchildren, and

one sister (Mrs. Mabel Lytle). He was a member of the Bethel Mennonite Church, where funeral services were held June 28, in charge of Aden Yoder, James Steiner, and Marvin Hostetler; interment at Wadsworth, Ohio.

Peachey, Salome, daughter of Enoch W. and Mary (Yoder) Bender, was born at Springs, Pa., Feb. 29, 1896; died of coronary disease of the heart, June 20, 1972; aged 76 y. 3 m. 20 d. On Jan. 2, 1916; she was married to Shem Peachey, who survives. Also surviving are 10 children (Mark, Paul, Lois—Mrs. Allen Yoder, Rhoda—Mrs. Norman Moore, Ruth—Mrs. Rod Hoppel, Laban, Anna—Mrs. Paul Shenk, Esther—Mrs. Harry Lefever, Urbane, and Mary Jane—Mrs. Loren Lind), 28 grandchildren, 3 great-grandchildren, and 2 brothers (Milton and Norman Bender). She was a member of the Bart Mennonite Church, where funeral services were held June 25, in charge of Amos Bontrager and Melville Nafziger.

Reeb, Henry, son of Henry and Katherine (Bauer) Reeb, was born at Kesk-Astel, Germany, Sept. 14, 1892; died at the Hopedale, (Ill.) Hospital, June 25, 1972; aged 79 y. 9 m. 11 d. On Mar. 9, 1916, he was married to Lydia Birky, who survives. Also surviving are one son (Ervin Reeb), 4 daughters (Mrs. Melvin Nafziger, Mrs. James Ulrich, Mrs. Kenneth Ulrich, and Mrs. Robert McMakin), 11 grandchildren, and 10 great-grandchildren. One brother preceded him in death. He was a member of the Hopedale Mennonite Church, where funeral services were held June 27, in charge of Ivan Kauffmann; interment in the Hopedale Mennonite Cemetery.

Shantz, Mary M., daughter of Moses M. and Rosina (Bacher) Burkholder, was born at Hubbard, Ore., July 23, 1895; died of heart failure at Brooks Hospital, June 22, 1972; aged 76 y. 10 m. 30 d. On Mar. 6, 1918, she was married to Abram Weber, who preceded her in death Sept. 22, 1969. On Oct. 6, 1970, she was married to Lloyd Shantz, who survives. Also surviving are 5 daughters (Dorothy—Mrs. John Martin, Fern—Mrs. Clarence Toman, Edna—Mrs. Norman Torkelson, Wilma—Mrs. Jake Friesen, and Florence—Mrs. Sydney Martin), one stepdaughter (Gladys—Mrs. Joe Diller), 2 sons (Norman and Lloyd Weber), one stepson (Royden Shantz), 37 grandchildren, 15 great-grandchildren, one sister (Annie—Mrs. Martin Brubaker), and 2 brothers (Joseph and Levi Burkholder). She was a member of the Duchess Mennonite Church, where funeral services were held June 26, in charge of C. J. Ramer and Gordon Buschert; interment in the Duchess Cemetery.

Sheaffer, William Z., son of Peter and Annie Sheaffer, was born in West Donegal Twp., Dec. 22, 1889; died at Elizabethtown, Pa., July 3, 1972; aged 82 y. 6 m. 11 d. He was the last survivor of his immediate family. He was a member of Good Mennonite Church, where funeral services were held July 5, in charge of Jay Bechtold and Russell Baer; interment in Good Mennonite Cemetery.

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Calendar

Virginia Mennonite Conference, Harrisonburg, Va., July 27-30.
Allegheny Mennonite Conference Annual Sessions, Maple Grove Mennonite Church, Belleville, Pa., Aug. 5-5.
Mennonite Nurses' Association Retreat, Laurelvale Church Center, Mt. Pleasant, Pa., Aug. 4-6.
Iowa-Nebraska Conference, Wellman, Iowa, Aug. 9-11.
Region V Regional Meeting, Lancaster, Pa., Aug. 12.
Conservative Conference, Lowville, N.Y., Aug. 15-17.
Washington-Franklin Mission Board, Marion, Pa., Aug. 17.
Washington-Franklin Conference, Marion, Pa., Aug. 24.
Eastern Region of Ohio Conference MYF Youth Convention at Tobyhanna, Pa., Sept. 8-10.
Washington-Franklin Conference (Reiffs), Hagerstown, Md., Sept. 14.

Cover photo by Jan Gleysteen. Passau, a city on the border between Germany and Austria, commands a view and a strategic position over the confluence of three major rivers. The Oberhaus Castle from where this picture was taken held many Anabaptists in its deep, dark dungeon. While imprisoned there between 1537 and 1540 one group of Anabaptists crested (and had smuggled out) the first fifty-one hymns of the *Ausbund*.

JOHN M. DRESCHER, Editor
David E. Hostetler, News Editor

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GOSPEL HERALD

Tuesday, August 1, 1972

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What Is Effective Religion?

By Wilbert R. Shenk

From time to time one hears announcements that religion is on the verge of disappearing because it has become passe or is a hindrance to the progress of (modern) man. Such blanket statements are not only oversimplifications but seriously misleading.

Religious variety is one of the important facts of human culture and history. Within such variety one discovers religious groups at all stages of development or decline. For example, there are some Christian bodies which evidently have fallen onto hard times when measured by a declining membership, loss of financial support, and the crisis of morale among those staffing the agencies.

But focusing on this segment may obscure the fact that other new groups are springing up and some which have been around for a time are gaining new ground as indicated by growth in membership, financial support, and vitality among adherents. What makes a religious group effective and what brings about a group's downfall?

In a new study, *Why Conservative Churches Are Growing*,* Dean M. Kelley investigates this fundamental question. (This choice of title seems unfortunate because it is misleading. Not all conservative churches, as defined by the usual canons, are growing. Nor are all of the cases studied by Kelley Christian. The focus is partly on Christian churches, but more fundamentally on religion.)

Religious groups which have been formed and found purpose in a particular time and place, Kelley points out, may gradually lose their sense of significance and begin to appropriate new values by which to justify their existence, values which are in fact inappropriate.

This process of accommodation to changing circumstances is filled with subtle risks. The outcome for many religious groups has been not simply a refurbished character, but a loss of existence. The law of life for a religion is that its source of life lies beyond itself and even transcends the mundane world. The way a religion relates to the "world" is crucial.

Why Religions Die

Dean Kelley mentions four fallacies which underlie the failure of religious movements: 1. The assumption that success is achieved by those groups which are reasonable, decent, and responsive to outside criticism and consequently seek to maintain a good "image." 2. An emphasis on de-

mocracy in group relations. 3. The focus of action is on the needs of men. 4. The identity of the group will be sacrificed in order to achieve collaboration with other groups in meeting the needs of men.

Taking the experience of the major Christian groups in the United States as a basis for comparison, there is evidence suggesting that the decline-in-membership trend of the past several years is directly correlated with a group's conviction about its purpose.

This means two things: both the strength and focus of that conviction are crucial. What is really at stake here is that some functions are in harmony with the nature and purpose of a religious group and others are not.

A sense of role and purpose is determinative. Consequently, the tendency during the past several decades to increasingly broaden the definition of the nature and mission of the church has had the effect of blunting or diluting the church's effectiveness.

To cite an example from the Kelley study, one can compare the growth patterns of the United Methodist Church and the Southern Baptist Convention. In 1967 the Southern Baptists passed the Methodists in total membership, making them the largest Protestant body in the United States. They have continued growing at the rate of 2.26 percent per year while the Methodists have been losing membership in the meantime. The contrasting theological and programmatic emphases of the two groups are well known.

The Function of Religion

The central contention of this study is that the function of religion is "explaining the meaning of life in ultimate terms." The power of attraction, therefore, does not rest with the rationality, decency, or progressiveness of a religion. (There are plenty of examples that demonstrate that rather bizarre and even inhumane movements have attracted large-scale followings because they were able to convince adherents they could interpret the ultimate meaning of life.)

A disheartening instance from within Christian circles indicates that the incidence of anti-Semitism (studied by Glend Stark in *Christian Beliefs and Anti-Semitism*) is greatest precisely among those Christian groups which view themselves to be conservative and evangelistic. It is also those which are at present showing growth.

Deplorable attitudes which appear apparently as a by-product of a movement must not blind us to a more fun-

*Wilbert R. Shenk is secretary of overseas missions at Mennonite Board of Missions, Elkhart, Indiana.

damental meaning. The excesses and inconsistencies of a movement must always be checked — the more so when they directly contradict the very meaning and message they purport to represent.

The great pressure on the church in the past two decades has been to make itself contemporary and relevant. However, it appears that there is a direct relationship between the decline in vitality and strength of a group and its subservience to this spirit. Kelley notes:

Churches that have not tried to adjust to the times — to ingratiate themselves with the world — in many cases are not declining. In them we see no indication that religion is obsolete, church outdated, or modernization helpful. They cause us to suspect that the declining churches are not victims of changing times but of internal failure — the inability to provide a needed product or service. They have not adequately understood or performed their essential business: the dispensing of religion.*

Man's profoundest need is for meaning. "Who am I?" is the most important question that a man can ask. It has always been so. It is just as necessary to discover the meaning of human existence in an isolated, tradition-bound village as in the secularized technological society subjected to dizzying change.

Whatever it is that leads man in his search and discovery of meaning becomes his religion. The effectiveness with which religion helps him find answers determines the degree of commitment he will feel to it.

Effective Faith Is Costly

Religion that is effective is a dynamic and intensely real experience. It is a movement that catches men up in its wake. The intensity of commitment is in direct proportion to what it demands of its followers. "Cheap grace" leads to cheap commitment, and cheap commitment is the death knell for a movement.

There are many historical cases that can be cited to demonstrate the characteristics of an effective religion. In Kelley's study four were selected: the Anabaptists, the Wesleyan revival, the Mormon migration, and the Jehovah's Witnesses.

The lesson which emerges from these studies is that a movement maintains its strength and impact only by insisting on strictness or seriousness on the part of its members. Four maxims characterize successful groups: 1. Members understand the significance of the group in contrast to all others. 2. The group maintains high standards for admission of new members to ensure that they share commitment to the group's ideals. 3. Infractions of group standards of belief and conduct are treated with seriousness. 4. Members are vocal and unapologetic about the meaning for which the group exists. In a word, they are unashamedly missionary.

Particularly the Anabaptists and Wesleyans demonstrate how a group can be serious about maintaining the integrity of the group and still respect the integrity of the individual. "The power of the gate" is the only mechanism available for the group to maintain its character.

Therefore, the Anabaptists and Wesleyans were, in the first place, deliberate about taking anyone into membership. A corollary to their emphasis on believers' baptism was that the baptized thoroughly understood the significance of the group and what membership in it entailed. Second, the tests of membership were attitudinal and behavioral rather than primarily doctrinal.

This required that members know the applicant and be able to vouch for the sincerity of his commitment. A third feature was that the maintenance of membership was contingent upon faithfulness. Spiritual discipline was a reality. Members cared for the welfare of other members.

The fourth characteristic was that the vital life of the group happened in small units or cells where it was possible to exercise care for group members. Fifth, only those who had submitted to the rigorous training required of group members and had accepted the membership discipline were allowed to participate in making decisions affecting the group.

What Is Basic for Church?

The question that we must increasingly face is whether we know what is central to the meaning of being the church. Again, to quote from Kelley:

Contrary to the impression given by many contemporary churches, the true business of the genuinely *religious* organization is not baby-sitting or entertainment, not social work or social action, not even what passes for religious education or theology, unless these activities are the means for acting out or otherwise communicating the *meaning* of life which the religious group wants to proclaim.*

This is a sterner standard than we are wont to apply when judging our works. But somehow I hear within it echoes of the invitation Jesus issued to would-be followers in His day. In the October 1971 Church Missionary Society (CMS) *News-Letter* John V. Taylor said the same thing from another perspective:

When Jesus refused the request of the worried man who said, "Tell my brother to divide the family property with me," He was leaving to the expert the organized, institutional solution to the problem. The judge — or the labour party, the relief agency, the research worker, the technologist — ought to do that sort of thing better than the church. The church should be turning out caring, questioning people, not providing the structures through which they can work. And besides this, the church's special function is to say that, when they have done

all that, they have at best only created a climate within which to be human. And being human means enduring under stress rather than having the right answers. The problem is not an end in itself. The end is being Christ's kind of human in and through the problem so as to give others the possibility of the same kind of freedom to endure in their own problems.

In this incident Jesus did not claim omni-competence to solve every kind of problem; so neither should His church or its missionaries.

I suspect we will instinctively shrink back from such a prescription. It conjures up images of weakness, humility, and low visibility. We have been told for a long time that we ought to do many things which are good and proper, that worldly power and influence are desirable so long as put to good use. Is it possible that this challenge to consider the example and call of Jesus would be the way of real freedom even for His church?

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Young People Prepare Own Meaningful Baptism

By Bertha M. Landers

Eighteen young people were baptized in a Sunday evening service June 18 at Stirling Avenue Mennonite Church, Kitchener, Ontario. The young people, most of them about nineteen years of age, requested and received the permission and the blessing of the board of deacons to help prepare their own service.

Their first request was that it be an evening service so that only those persons really concerned would attend. As the date drew near they wondered if anyone but their parents would come.

Before the service they met with the pastor in the chapel for a prayer service. When they entered the chancel to sit in two rows facing the congregation, smiles of joy and surprise broke out as they saw that the sanctuary was filled.

They led the congregation in the singing of gospel hymns and songs which they accompanied with guitars. Then each recounted his experiences which led to his decision to seek baptism. The congregation divided into small groups for prayer. Then the communicants knelt in the aisles and about the altar for baptism. People from the pews were invited to kneel with them. The pastor and deacon moved among them and baptized them. Members of the congregation raised them and welcomed them into the congregation. As their first act of service they served communion.

They were now part of the congregation and scattered to available places in the pews. Everyone joined hands to sing "Blest Be the Tie That Binds Our Hearts in Christian Love."

But no one wanted to leave. Everyone wanted to talk with these happy young people. Some gathered around a youth with a guitar and started to sing.

Anselm Answers

Editor's note: Send in your questions. Keep them short. Anselm will try.

Dear Anselm:

I guess I'm just not sure about the encouragement we are sometimes given to speak to the government. After all, our government has been rather kind to us in recognizing our religious liberties. — J.M.S.

Dear J.M.S.:

To witness against wrong is the task of the Christian wherever it is found. Consider the examples in the Scripture itself where persons such as the prophets and John the Baptist spoke out against sin in the nation and national leaders. Former Supreme Court Justice Louis Brandeis said, "Experience should teach us to be most on our guard to protect liberty when the government's purposes are beneficent."

Dear Anselm:

During the past few years discussion was heard at times on the possibility of the government taxing church properties. Do you think this is probable? — B.H.

Dear B. H.:

I think it is very probable. Whenever the government needs money it gets it wherever it can and wherever it is available. There is also the side that perhaps church properties should not have the safety, security, and support of the state by being tax-free. I think the question of taxing church property is not so much will they be taxed but when?

Dear Anselm:

Don't you think the church should be doing more in mapping out strategy for say 50 years from now? Science and industry are looking ahead more than the church. — P.S.

Dear P.S.:

I do. Robert K. Hudnut, in *The Sleeping Giant*, suggests nine things which will be true of the church in the year 2000. Among these he says there will be no buildings. In the first centuries of the Christian church, the church met in houses. It will be so again. The building boom is over. He says also there will be no Sunday school. It arose to educate children who had no parents. We will need to equip parents to teach their children and return to the early baptismal vows to "bring up their children in the nurture and admonition of the Lord." Many changes will likely come and these will be threatening unless we map out a strategy.

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Entertainment or . . .

Could be you heard the story of the little girl who went to the circus and returned home with excitement. "Oh, Mama," she said, "if you went once you'd never be satisfied with church again."

I think we are pulling out of a period (at least I hope so) when many churches felt that in order to get people to church it was necessary to entertain. So all kinds of effort was put forward to whip up flashy programs which, in many cases, were more like worldly entertainment than entering into worship.

It has always been this writer's theory that if the church goes the road of mere entertainment it will always be outdone by the world. People can go elsewhere for frolic. But no other organization or group is charged with imparting the faith. No other body is able to meet spiritual needs.

This means that the church must major in that which cannot be gotten elsewhere. I've noticed that youth groups, who do nothing more than entertain, die or diminish drastically in attendance in a short time. If all a youth group can get together is entertainment they soon find out the

entertainment is better elsewhere.

However, if a youth group gets meaningful spiritual help there is continued call and meaning for gathering. Youth still sense when there is spiritual depth and know that this cannot be found in entertainment centers of society.

Further, this means that if more than frolic and fun is to be experienced, mature leaders who know the meaning and practice of prayer and Bible study will need to be charged with leadership. If one looks for a key to every kind of spiritual renewal it will be found in the life of one or two persons who experience the reality of spiritual truth and are able to convey the spirit and concern to others.

What is said here regarding youth programs is just as true at every other level. A women's group, men's group, or any other function of the church which majors in entertainment will soon find the members moving away for entertainment elsewhere. On the other hand that group which takes time for the spiritual, for meaningful prayer, Bible study, and sharing of spiritual concern will find ready response on the part of many today. — D.

Rye in the Sky

A recent writer took off on the familiar "pie in the sky" expression with an article he entitled "Rye in the Sky." It dealt with apparently unlimited amounts of booze available on practically every airline in the country.

One of the first letters of protest I ever wrote was twenty-five years ago when a regional airline began advertising "champagne flights" on which complimentary liquor was to be served. It brought a courteous but evasive reply from one of the company's public relations men — and that's all.

The situation has grown progressively worse across the years. The first service offered aboard any commercial airplane today is a selection of alcoholic beverages.

And all this in face of the airlines' growing problem with skyjacking and the fact that most hijackers fortify their courage with one or two under their belts and at the same time inhibit whatever rational judgment they may have left.

There is some basis for the charge of hypocrisy leveled at their elders by youngsters on the edge of the drug culture. We get all up tight about the use of some kinds of drugs — as well, indeed, we might — and sit complacently by while the

most prevalent drug of all is not only fully legalized but actually encouraged both on the ground and in the air.

With nine million alcoholics in the United States alone, and 28,000 highway deaths each year in accidents in which booze is a factor, we cannot take this aspect of the drug traffic much longer without some kind of action.

While our concern here is with the problem aboard commercial airliners, there is a growing conviction among officials of aviation administration that a large percentage of private plane crashes are due to drunk flying — just as half the automobile accidents are due to drunk driving.

None of us can escape fully either the proximity of drink or the dangers that attend its use even to those who are nondrinkers. We can't say to King Booze, "You leave me alone, and I'll leave you alone." He will not leave us alone.

The situation is nothing but worse in the confined space of an airborne cabin. More and more of us are going to think the Wright brothers were wrong if we do not find some way to deal with the problem of rye in the sky. — W. T. Purkheiser, editor of *Herald of Holiness*.

150th Anniversary for Amish

By Dorothy S. Sauder

The Amish were the first white settlers of Wilmot Township, Waterloo County. Their migration began in 1822 after a scouting trip by Christian Nafziger in 1821 had gained the promise of crown land west of the Mennonite settlements. Virgin land it was, of dense forests, with clear flowing streams, game and wildlife, and Indians as the only neighbors.

Settlement required first of all the clearing of land and the building of log cabins. The rigors of pioneer life were met by these hearty frontiersmen with ingenious optimism: their civilized European background hardly taught them the techniques of wilderness survival!

Europe's political turmoil and the uneasy relationships which continued to plague the Anabaptists even in countries where they were tolerated, created a longing for a homeland where land and freedom were possibilities. In addition, the Napoleonic wars in the early nineteenth century and the ensuing military conscription introduced by Napoleon had seriously disturbed the Mennonites. The subsequent economic depression brought famine, disease, and pestilence. The hardships of pioneering an untamed wilderness seemed small in comparison.

Christian Nafziger of Bavaria, having grown desperate with his situation, left his home in 1821 on a scouting trip to the New World. Arriving in Pennsylvania, he was told that land in Upper Canada was cheaper and more readily available. He was given a horse and some funds and arrived in the Mennonite settlement in August 1822. The Mennonites advised him to seek land to the west of their settlement where vast areas of crown land were available.

After scouting the area and selecting land for himself and his kinsmen, Nafziger made his request to the Governor of Upper Canada who assured him of 200 acres for each settling family. The terms were the following: each landholder would clear a four-rod strip along the front of his property for a roadway, a cabin would be erected within eighteen months, and a further five acres would be cleared for each 100 held.

For the above, the settler would be granted fifty free acres and the other 150 acres could be purchased when the conditions were met at \$2.50 an acre. Nafziger was overwhelmed by his good fortune and made haste to return to his homeland to share the news with his fellow Amishmen.

The Beasley land swindle experienced by the Mennonites in their land deal led to disillusionment and distrust. Nafziger, wishing to forestall the possibility of the miscarriage of the promise given him, traveled via London on his way

home and sought an audience with King George IV. The King, a Hanoverian, no doubt spoke German and would be sympathetic to a German colonist! Nafziger was not disappointed: the King confirmed the promise of the crown land and Nafziger returned to his family in January 1823 after an absence of nearly two years.

In the meantime, unrest in Europe grew and numbers made preparations to migrate. The movement began as early as 1822. The first party to arrive in Upper Canada was the Michael Schwartzentruber family. Michael was born on April 15, 1777, in the district of Waldeck. He had married Barbara Oswald and had a family of four children when they left Waldeck late in 1822. Michael's nephew, 14-year-old Christian, accompanied them. The only passage available was a cattleboat taking livestock to America. The winter storms on the Atlantic were so severe that the ship's sails were torn and the chart and compass were lost. After having been at sea for over six months they were finally assisted to the Hoboken harbor by another vessel.

By 1825, a number of Amish families had arrived. In 1824 a congregation was organized under the leadership of Joseph Goldschmidt and John Brenneman. Other family names appearing before Nafziger returned were Miller, Moser, Kropf, and Gingerich.

In 1826 Christian Nafziger returned with his family and several other families among whom were two ministers: Peter Nafziger and Christian Steinman. Peter Nafziger and Joseph Goldschmidt, along with a number of other families, moved to Ohio in 1831 and finally to Illinois and Iowa respectively. Amish settlements grew and spread into neighboring townships and counties. Congregations were organized.

Today the Amish Mennonites of Ontario number approximately 2,400 in sixteen congregations. Eight years ago they took official action to drop the Amish name and are now known as the Western Ontario Mennonite Conference. They are members of Mennonite General Assembly. There is considerable cooperation with the Mennonite Conference of Ontario and increasing cooperation with the United Mennonite Conference of Ontario.

The Conference produces a comparatively large number of trained ministers even though these cannot always find positions in the Conference. Its members are to be found in all walks of life and make their contribution to the development of their communities in many ways including civic office. Valleyview congregation in London, Ontario, has pioneered with Mennonite Biblical Seminaries in pastoral internship. Amish initiative has spearheaded numbers of so-

cial projects such as the Ailsa Craig Boys Farm and the London Rescue Mission. They operate three old people's homes. Scores of young people are in higher education and entering the professions.

A small number (approximately 400) of Old Order Amish adhere to sixteenth-century tradition and shun all modernity. Their survival as a group is due largely to their isolationism. Having not yet been subjected to exploitation by the advertising media, they enjoy life the way they want it — inconspicuously and without interference. On matters that violate their religious principles, they are ready to take a stand and recently they won a judicial case (together with their Old Order Mennonite counterparts) for exemption from social security involvement. They do not accept the universal

family allowance nor the farmers' Government subsidy.

A few other offshoots over the years give credence to the Amishman's reputation for hardheaded individualism. Approximately 500 Amish belong to these small groups.

The Sesquicentennial of the Amish Mennonites of Ontario will be celebrated during the week preceding Canadian Thanksgiving. The performance by the Menno Singers of the Martyrs Mirror Oratorio will open the program. Celebrations will include homecomings, fellowship meals, tours, displays, and a historical pageant. This pageant, written by Urie Bender, a native of Ontario, will tell the Amish saga in bold discourse — a history which began in a division and led to an affirmation of the faith in twentieth-century America. ☺

Books Abroad - Unique Undertaking

By Laurence M. Horst

This year, 1972, is *International Book Year*. While a few people in the world have many shelves filled with hundreds of books there are the vast multitudes who cannot afford books. The cost of a book would take food from the table of many in our world. There are many church leaders in West Africa who have struggled through Bible school but can never purchase books. Their one Bible is often without any study helps. Someone has said that many West African pastors can carry their total library in one hand. This is true. Books for pastors and church leaders are scarce.

Books Abroad is a voluntary organization which receives good books and Bibles from people who are willing to share them, and they in turn send them to mission fields for the use of the church leaders there.

Mary Bender, Scottdale, Pennsylvania, and Elizabeth Showalter, Harrisonburg, Virginia, have given leadership to this program. They have received hundreds of books. They sort the books, pack, and send them to various mission fields where missionaries are placing these books into the hands of their church leaders.

Books Abroad has made it possible to place the six basic books into the hands of each Mennonite Church leader in Ghana. These include a good study and reference Bible, a Bible atlas, a concordance, a one-volume commentary, a Bible dictionary, and an English dictionary.

None of the church leaders of Ghana Mennonite Church had these books. Books are costly and few people here can afford to have any.

It is difficult to understand the joy our church leaders have in being able to possess a few books to help them prepare for Bible study classes and for preaching.

Church libraries are started in all of the Mennonite church-



Ebenezer K. Nimo, secretary for Home Bible Studies and Abraham Kwesi, secretary for Mennonite Book Store, holding some of the books sent to Ghana Mennonite Church through Books Abroad, USA.

es in Ghana. Each church has youth who are in school and have learned to read. They receive the gifts of books for their small libraries with joy. This joy is generally expressed by a round of clapping when the books are presented.

Someone may ask, "What kind of books are best for our churches in West Africa?" There is the continuing need for good Bibles. All of the church leaders now have Bibles but many in the congregations have none.

Annie was recently received into the Mennonite Church by baptism. She said to a friend one day that she wishes she could have a Bible. Fortunately someone in the United States had sent just the "right" Bible for Annie and it was given her as a gift. She was happy and sincerely thankful.

Laurence M. Horst is a Mennonite Church leader living in Accra, Ghana.

The books should be simple English. The reading level might be at seventh-grade level for many.

Missionary stories and biography have been well received and appreciated. An advantage of missionary books is that it helps our people to learn something of the expansion of the gospel into the world.

The Bible story books are well received. *Marian's Bible Story Book* and *Hurlbet's Bible Story Book* are used by church leaders to prepare stories for their children's meetings.

Good modern English translations of the Bible are helpful. People in Ghana who have English as their second language, have trouble reading English and then when one asks the young people to read the King James English they sometimes have great difficulty.

Bible study helps are excellent. *Layman's Bible Commentary*; *The Daily Study Bible*, William Barclay; *Clarkes Commentary*, etc., are all helpful. Other Bible study aids like *A Bible Survey Course in Five Units* by Bender, Erb, and Lehman; *A Manual of Bible Doctrine*, Yoder; *Bible Survey Course* in three units; *The Challenge of Christian Stewardship*, Kauffman; *The Story and Witness of the Christian Way*, Martin, and hundreds of others.

All books sent to Books Abroad should be in good repair. The day is past when people clear out the things they do not want anyway, to send to less fortunate people. Mennonites of today will pick from their shelves books that are attractive with many years of use still left. Sometimes we hesitate to give up good books but it is the worthwhile books that cost us a bit of effort to pull them from the shelf and give them away.

Only a few books have come through Books Abroad that were in need of repair. The church leaders and congregations send their sincere appreciation to Christian friends in the United States and Canada who have given of their good and attractive books so that there might be something to read in their homes and churches.

Books Abroad does spend considerable money for posting the books to foreign countries. Perhaps some individuals or Sunday school classes can help occasionally to pay postage.

One church leader said that he can now prepare a message in much less time since he has some "tools" to help him. Many of the church leaders in Ghana have only a middle school education and they have found it difficult to prepare for their work of teaching and preaching with only a Bible passage before them.

Books Abroad has made it possible for our leaders to enrich their study. The response of the churches in renewal of enthusiasm and the increasing number of people being added to their role indicate the value of the good study resources that has come through this new missionary method of Books Abroad.

Note: Before sending Bibles, Testaments, and books to Books Abroad, contact Mary Bender, 512 So. High Street, Scottsdale, Pa. 15683, or Elizabeth Showalter, 1200 Edom Road, Harrisonburg, Va. 22801.

The Indian Church -- Durg

By Mary M. Good

Building the Mangal Terai Church has shown how churches can be built and has inspired confidence.

The Durg congregation is greatly in need of a larger building. In 1941 when the present meetinghouse was dedicated the membership was thirty-five. Now it is 275. Thirty years ago it was in a relatively quiet zone in the town. Today it is at a crossroad with the industrial center of Bhilai five miles away. The highway leading through Bhilai passes the church. The noise to be understood must be experienced in a Sunday morning service in the church.

The solution to the problem is a new and larger building in a different location. This involves the sale of the present buildings the proceeds of which will pay for the new site and building. This, however, does not provide for the most significant need—spiritual need. The only Christian witness in the town of Durg is the Christian church—the lives of the members. A big investment in prayer is essential. The Christians there will be surrounded by many who do not wish to see the venture succeed. The need is for prayer for the disposition of the property, choosing a new location, building materials and labor, unity among the members, and so on. May it involve individuals, groups, families, congregations. Let us not let the Durg people down, but let us help them see it through. The task has not yet been begun. Plans have not even been made. But it is necessary for the Christian witness in Durg.

"Enjoy Other People"

By Roy S. Koch

Does being a Christian really help us to "enjoy other people"? Peter claims so in 2 Peter 1:7 (*The Living Bible*).

"But some people are simply impossible." Of course they are. Probably we are too sometimes. If Jesus is King in our hearts it helps in a very real way to like people who are unlovely.

Modern psychology claims that the ability to affirm people is one of the most healing attitudes that we can develop. The need to be affirmed, or for someone to believe in us, is universal.

Juvenile delinquents, the mentally ill, and persons with emotional problems show marked improvement when they sense that someone really cares for them. Many unfortunate misfits have been rescued from mediocrity or even despair, and have become outstanding persons because someone took an interest in them and believed in them.

Helen Keller became a phenomenal success because she had a friend who loved her and trained her in spite of her blindness and deafness. Her true friend became the means of developing Miss Keller's potential for a rich and full life.

Christians who have grown into Christ sufficiently to "enjoy other people" are most Christlike of all people and are a tremendous force for good in the world.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Mail Order Service; 40 East King St., Lancaster, Pa. 17602

Mission: Middle America, by James Armstrong. 1971. 127 pp. \$3.50.

"How long will we assume that we are automatically doing the will of God when we dismantle, reassemble, and lubricate ecclesiastical machinery?" This is a sample of the hard-hitting approach taken by United Methodist bishop, James Armstrong, in his prophetic message to the church of Middle America. He identifies problems faced by the church in our culture such as hatreds and fears about minority groups, the hypocrisy of our national religion, the bitterness against the counter-culture, the tragedy of Vietnam, the pollution of our land, and the power of America's political-military complex.

Emphasizing the wholeness of the gospel, Armstrong calls us to the ministry of reconciliation. We are asked both to experience and to apply the "full gospel" of Jesus Christ. Christians are challenged to become humanly useful and issue-oriented.

As readers of this book we may feel proud or we may feel defensive about identifying with Middle America. At any rate we have been influenced by its thought and value patterns. As individuals and as congregations we need the challenge of this book not to let the world squeeze us into its mold, but to respond to the joy and action of vital faith in Christ. — Harold D. Lehman.

Despair — A Moment or a Way of Life? by C. Stephen Evans. Inter-Varsity Press. 1971. 133 pp. \$1.50.

This paperback deals with the subject of despair from a philosophical point of view. Author C. Stephen Evans is a student of philosophy, and gives his attention to the attitudes of modern man as they are molded by news media, television, and the broad general behavior of this generation.

Evans approaches his thesis on the premise that man lives in the face of death and only a few people find hope really possible. This need not be the experience of despairing man, says the author. Hope can be found in the deepest valley of despair, and it is there that hope for most people begins.

This is not just another humanistic treatise. The author clearly states his own views, his hopes being grounded in the gospel. His alienation from God is the source of his despair. Man's identification with the God-man Christ, who identified with man in his despair, is the beginning of hope—and hope, being a search and a journey, leads out of the valley of despair.

I found this exciting. It was the gospel expressed and clarified with a fresh and convincing manner. The final chapter alone is worth the price of the book and the time to digest it. — Glenn B. Martin.

Ann, by Esther Loewen Vogt. Herald Press. 1971. 198 pp. \$3.95

Ann, a young city girl who marries a musician, soon discovers that her husband is so wrapped up in his own life and music that he has little interest in providing a decent living for her and their new baby. After she is deserted for the second time by her husband, she moves back to her brother's home in the city and starts to rebuild her life and provide for her children.

Mrs. Vogt is particularly adept at picturing life on the farm; she is less adept depicting life in the city. But perhaps the large city with its large congregations and churches can accept church secretaries who make no profession of the Christian faith and through such acceptance, provide the way for such a person to become a Christian. Many Christian novels are weak in that they provide easy answers for problems and come to unrealistic conclusions. This novel is better than the usual in this respect. Undoubtedly many Christian readers will enjoy this story with its fresh approach to the problem arising from an incompatible marriage. — La Vernae J. Dick.

Demons in the World Today, by Merrill F. Unger. Tyndale. 1971. 209 pp. cloth, \$4.95; paper, \$1.95.

It appears that only a dramatic revival of occult and demonic activity is serving to awaken Christians to the realization that their faith must be a warfare against both visible social ills and invisible supernatural and malignant powers. Dr. Unger's newest book is a stimulating and comprehensive contribution to the Christian recognition and understanding of contemporary demonic activity. To be forewarned is to be forearmed if the counsels of Scripture are heeded; if not, to be forewarned may rather be the bait that serves to attract professing Christians into the whirlpool of demonism.

Dr. Unger is well-qualified to write this book both by virtue of his academic training (PhD from John Hopkins; ThD from Dallas Theological Seminary) and by reason of his previous authorship of *Biblical Demonology* in 1952. He discusses his topic *Demons in the World Today* in relation to the supernatural, spiritism, foretelling the future, magic, demon possession, healing, false religions, and deliverance. His treat-

ment is abundantly salted with both Scripture and good supporting evidence in other literature. He does not take the minority view, for example, that demons are the disembodied spirits of a pre-Adamic race of humanity on the earth, but he does certainly take the dispensational, pre-millennial view of Scripture.

He may be slightly prone to oversimplification and overstatement at times as when he says: "awestruck observers are flocking to the altars erected by science" or "Scripture presents a full-orbed picture of Satan's past, present, and future. . . ." But, on the other hand, he offers substantial verification to the message of the novel *The Exorcist* when he says: "Counselors, parapsychologists, and psychiatrists who deny or ignore this sphere (demonic oppression and possession) of reality render themselves unequipped to deal with patients who may be suffering from occult oppression and subjection in a day when disturbances of both mind and body from this source are becoming more numerous and more pronounced."

This book constitutes a significant and popular contribution to a frighteningly pertinent topic and might well be added to church libraries for the information and warning of Christians. — Gerald C. Studer.

The Sleeping Giant, by Robert K. Hudnut. Harper & Row. 1971. 152 pp. \$5.95.

One third of the world's population claims to be Christian, says the author. If the church can be mobilized it can turn the world right side up. In short, fast-moving paragraphs and chapters, this Presbyterian pastor suggests how it can be done. His style adds to the urgency and excitement of the task. He numbers his points, makes them clearly, and repeats them. His message is hard-hitting, not negative, but brimming with a spirit of hope and expectation.

How to arouse church power in America? The heart of his critique is church discipline. No discipline — no disciple, he says. Christians need to be disciplined to (1) study the Bible, (2) share with each other, and (3) serve others. In these areas Hudnut then gives illustrations from his ministry how these disciplines can be implemented.

Aware that his suggestions will meet opposition, the author raises the objections himself and proceeds to answer them simply and clearly. On "Objections to the Church and Social Action" he presents fifteen common criticisms with his answers. This is the best brief summary I have seen on the question. — Roy Burkholder.

Items and Comments

First Woman Rabbi Ordained

Sally J. Priesand was ordained at the historic Isaac M. Wise Temple in Cincinnati, becoming the first woman rabbi in the U.S. and, some believe, the second in the history of Judaism.

Miss Priesand, who prefers to be called "Rabbi Sally," and 35 male rabbinical students were ordained by Rabbi Alfred Gottschalk, president of the Hebrew Union College-Jewish Institute of Religion, from which they received master's degrees.

"It is one of the true tests of Reform Judaism, the fact that every woman is equal with men in the community of the Lord," President Gottschalk said in his address. "It is only fitting that among the 36 . . . candidates for the rabbinate, there is a woman."

There Are No "Unwanted" Babies

The refusal by a Rockefeller Foundation report to confront the "ethical" aspects of abortion, sterilization, and contraception was deplored by a sister of the late President Kennedy in a letter to *The New York Times*.

Mrs. Eunice Kennedy Shriver also took strong issue with the failure of the report to distinguish between unwanted births and unwanted children, declaring that "every baby in the U.S. being aborted because of the belief that the infant is unwanted is being denied life on the basis of an untruth."

"Clearly," she said, "our society has long allowed the woman to discontinue responsibility for the developing human organism when that organism has reached a stage of development at which this responsibility can be turned over to another."

Mrs. Shriver added that adoption agencies all over the country have long waiting lists of eager prospective parents. "But there are no babies to adopt."

"Unfortunately, proponents of abortion, including the Rockefeller Foundation, fail completely to consider adoption as a possible and more ethical option to abortion," she observed.

End Evangelism vs Social Action

Southern Baptists were urged to overcome "the tension between evangelism and social action" at the annual session of the denomination's Religious Education Association.

The Rev. John Lewis of Raleigh, N.C., chairman of his state's Baptist Convention's executive board, told some 300 religious educators that an overemphasis on social action is as much a distortion as an overemphasis on preaching salvation and repentance.

He suggested that "a church should be a research laboratory where every human problem is brought and put under the microscope of the Scripture . . . to find God's truth."

He cautioned, however, against using the Bible "to beat each other over the head with," in an apparent reference to the doctrinal controversies that continue to plague the 11-million-member denomination.

Don't Gloat over Withdrawal

Evangelical Protestants should "not sit back and gloat" over United Presbyterian Church withdrawal from the Consultation on Church Union (COCU), *Christianity Today* magazine advised in an editorial.

Its editorial suggested that the United Presbyterian action, taken on May 19 during the denomination's annual General Assembly, should provide an opportunity for evangelicals to set forth "the biblical nature of unity and how it can be attained at a time in history when we all should be one."

Assail "Depravity" of Some Films

A resolution condemning the "gross moral depravity" portrayed in many motion pictures and urging protests against the producers and distributors of such films was adopted by "messengers" (delegates) of the Southern Baptist Convention at its 115th annual meeting.

Motions opposing government aid to parochial schools and praising the American Bible Society for its work of Scripture translation were also approved by the nearly 13,000 messengers.

The resolution on offensive movies, which also condemned television programs "which degrade sex, glorify violence, and deny moral decency," called on Southern Baptists to express their appreciation to producers, networks, and sponsors for movies and television programs that are morally wholesome.

To express opposition to offensive movies and programs, it urged Southern Baptists to engage in letter writing, selective buying and viewing, publishing the names of offending companies in newspaper ads, and calling on legislators to enact "clear legislation that will prohibit the exhibition of obscenity either in movies or on television."

Jesus Movement Hits Students

Junior high school students are becoming attracted to the Jesus Movement. At Beavercreek, Ohio, several seventh and eighth-grade students at the Middle School began to meet in the band room before classes on May 8 to witness to and discuss their

faith in Jesus Christ. By May 12 more than 90 students were participating in the daily meetings.

Increasing Gun Murders

Murders committed with guns increased 169 percent in Chicago from 1965 to 1970.

Divorce Rate Involves Clergy

The divorce rate of clergymen in the United States is increasing—with unfaithfulness frequently cited as a cause—a marriage counselor told a luncheon of Southern Baptist ministers' wives.

Donald Moore of Wake Forest, N.C. told the gathering, held in conjunction with the annual Southern Baptist convention, that the overall U.S. divorce rate is now 41 percent of all marriages, and that ministers and their wives are included.

Unfaithfulness, which he said "includes emotional unfaithfulness as well as actual physical unfaithfulness," is frequently mentioned as a source of marital difficulties among pastors. The marriage counselor added that a decline in understanding between married partners and a loss of determination to stay married are also factors, as well as mismanagement of money, problems with in-laws, sex, the discipline of children, laziness, recreation, and religion.

"However," Mr. Moore asserted, "these are just symptoms of real problems. Down at the grass roots the things that really cause the difficulty are emotional immaturity or unwholesome experiences with parents."

Doctor Released

The Reporter for Conscience Sake tells of an army psychiatrist at Fort Monmouth, New Jersey, who has been discharged from the service as a conscientious objector. Dr. Stephen Teich of New York City is believed to be the first conscientious objector doctor to receive a discharge on the basis of the Hippocratic oath.

Citing as the basis of his beliefs the oath that all doctors must take, Dr. Teich claimed his military service was a violation of his word to practice medicine "for the benefit of my patients" and "not for their hurt or any wrong."

Although he welcomed the favorable decision in his case, Dr. Teich could not be too happy about the timing of his discharge. The army released him after he had served 179 days of active duty. One more day of active duty would have qualified him for veterans' benefits and would have relieved him of alternate service obligations, which now must be fulfilled if he is drafted by his local board.

CHURCH NEWS

Mennonites at Explo 72 Visit Dallas Jail

Eight Mennonites—two laymen, five ministers, and a reporter—went to the Dallas (Texas) County jail on Thursday afternoon of Explo week, but went voluntarily.

Each man spoke to the men in two, some three, "tanks." A tank holds up to sixty men in a maximum security facility.

One of the ministers said the men listened more intently than does his congregation at home. Although no direct contact or conversation was permitted between prisoner and minister, twenty-nine men indicated they wanted additional spiritual help. A new security rule had been imposed the week before Explo which says that a prisoner cannot receive any visitor except by written request of the prisoner.

Associate secretary Dwight Wiebe had made inquiry prior to Explo about the possibility of a jail ministry.

Acting sheriff and chief jailer Carl Rowland made a special concession for the ministers to speak to the prisoners. It was the first time that ministers had brought the gospel to the prisoners in a group in the tanks. There is no chapel in the jail.

Dallas County jail holds about 1,700 people—men and women. Lee Oswald occupied a cell there after Kennedy's shooting. One man accused of killing three Texas sheriffs is presently being held on the twelfth floor where the men preached. Maximum time in the jail is two years, but people have been known to spend eight years there while their case was being appealed—eight years without recreational, educational, or chapel facilities!

A Dallas Mennonite minister, Richard St. Clair, volunteered to assist prison chaplain, Rodney Nicholson (sponsored by the Dallas Council of Churches), in a followup work to the twenty-nine who requested help. By the next morning ten written requests had already been received by the chaplain.

Participating in the jail ministry were: J. J. Toews, Rudy Boschman, Richard St. Clair, John Ratzlaff, Virgil Brenneman, Herb Neufeld, Dwight Wiebe, and Marie Wiens.

Rudy Boschman said he could not get out of his mind the desperate and obvious hunger on the faces of these men. These men in maximum security very clearly need

the security found in God's love.

During the time the men were talking to the prisoners I interviewed the prison chaplain.

What is true of Dallas is true in other jails, I'm sure. While about 30 percent of Dallas is black, about 60 percent in the jail are Negro. The variance comes from sociological problems—poor housing, race discrimination, drugs, unequal job opportunities, lack of funds to hire a lawyer.

"What should the church be doing for the 1,700 in Dallas County jail and in jails across the country?" I asked Nicholson. He felt the man released from jail needs help immediately or else the prisoner may be forced back or drift into crime. Halfway houses, as well as "foster" homes for parolees, serve a good need, but there are too few. Church people are needed to help the prisoner and his family maintain contact with each other. Alienation poses a big problem.

Nicholson felt the church should demonstrate much more concern for prison reform. A man who is in jail without any rehabilitative facilities for two to eight years comes out worse than when he went in. Incarceration delays but does not deter crime.

Two groups, according to Nicholson, have made a significant contribution to rehabilitating prisoners. One is a black Muslim group, which has a good record of drug rehabilitation and stress a sense of self-worth in each man. The other group is called the Children of God, who live a rather rigid communal life but are willing to take in parolees who abide by their rules.

Nicholson felt prisoners were receptive to a message of hope. There is not much in their grim lives to spawn hope, but it is the one thing which helps them keep their sanity. A "God loves you and accepts you" gets through to some.

Prisoners in Dallas (and in jails across our country) live with fears which we gloss over in the newspapers. Homosexuality is a critical problem. The day we were there all forks had disappeared after the meal. Does this mean a stabbing that night? A prisoner's concern for his family and his inability to do anything for or with them makes a man desperate. A man in jail receives that which keeps him alive, but a postage stamp, a pencil, writing tablet,

newspaper, toothbrush—these things he must somehow obtain through a gift of money from family or friends, or by his wits.

"Is a jail service, like our churches carry on, a superficial way of witnessing?" "It may be superficial," Nicholson said, "but some good comes out of it. I have seen good things happen as a result. People get kind of a jailhouse religion, where fear or uncertainty may make them open to change. The presence of God is terribly important, especially if you find yourself in a place where you can't change your situation."

In World War II conscientious objectors tore the facade from our mental institutions and startled the public into hospital reform. The prison facade is more impenetrable, steel bars encased in cement, guarded by armed men, sanctioned by the public which believes that this is the way to contain crime.

The church, particularly the Mennonites, can help break down the walls, can start prison reform through legislation, through prison ministries, through halfway house, through church education.—Marie K. Wiens, director of information services for Mennonite Brethren Missions/Services, Hillsboro, Kansas.

Magals Conclude Two-Month Visit



Vasil and Henriette Magal

Vasil and Henriette Magal, missionaries working with Russian refugees in Belgium, arrived in the United States June 2 for a two-month visit among Mennonite and Russian Baptist churches.

In addition to the refugee work, Magal pastors three Slavic evangelical churches in Belgium and provides a sermon each week for the *Voice of a Friend* broadcast which is beamed to Russia from Europe and the Far East.

Upon arrival in Washington, D.C., the Magals were met by their son, Samy, who is enrolled at Hesston (Kan.) College, and by Ivan Magal, MD, Vasil's older brother who was the founder and original speaker of the Russian broadcast.

The Magals visited the Chambersburg and Marion Mennonite Churches at Chambersburg, Pennsylvania, Sunday, June 4, where they spoke about the radio and refugee work.

They spent June 5 to 9 at Mennonite Broadcasts in Harrisonburg, Virginia, reviewing the Russian broadcast literature work with Gordon Shantz, director.

In addition to the radio work, Mennonite Broadcasts publishes *The New Way*, an inspirational leaflet printed in Harrisonburg in the Russian language. It is mailed to Russian-speaking individuals in free world countries.

The Magals visited churches in Newport News, Virginia, the weekend of June 11. June 18 they were with churches in and around Harrisonburg, Virginia, and June 25 in the Souderton, Pennsylvania, area. They are supported by Mennonite Broadcasts and Russian Baptist churches in the U.S.

June 28-July 4 Magal served as keynote speaker at the fifty-third annual convention of the Russian-Ukrainian Evangelical Baptist Union of the U.S. at Ashford, Connecticut.

Following this convention, the Magals visited Russian Baptist churches in the eastern U.S. and Mennonite Board of Missions in Elkhart, Indiana. They returned to Belgium the end of July in time for their oldest son's wedding.

The Magals have four children, aged 17 to 21. They live in La Louviere, Belgium.

Eastern Board Commissions VS-ers



Sixteen persons participated in a Mennonite Voluntary Service orientation held from June 12 to 17 at the Eastern Mennonite Board of Missions and Charities headquarters, Salunga, Pa. Community exposure, films, discussion, study, and recreation were some of the activities orientees enjoyed together. A commissioning service was held for the volunteers June 17 at Erbs Mennonite Church (Pa.). The program was presented by the volunteers, and Jerry Meck, assistant VS director, concluded by leading the commissioning charge.

First row (left to right): John Lapp, Gordonville, Pa.; Sam Stoltzfus, Chestertown, Md.; Kenneth Covelevs, Colman, Pa.; Dan Sensenig, New Holland, Pa.; Leon Boll, Lititz, Pa.

Second row (left to right): Dave and Dolores Fisher, Lancaster, Pa.; Janet Landis, Manheim, Pa.; Rebecca Rodney, Chestertown, Md.; Lois Miller, Middlebury, Ind.

Third row (left to right): Ed Bentzel, York, Pa.; Rachel Kennel, Salem, Ore.; Betty Holsinger, Hesston, Kan.; Linda Yoder, Belleville, Pa.; Earlene Stoeck, Stateline, Pa.

Nursing School Receives Grants

Two federal nurse training grants totaling \$73,997 have been awarded to Mennonite Hospital's School of Nursing in Bloomington, Illinois, by the United States Health Service.

The larger grant, for \$52,714, is for the operation of the hospital's nursing school to help alleviate financial distress.

Mrs. Jacqueline Kinder, Director of the School of Nursing, said the application for the grant was based on three programs.

One is to prepare graduates to meet the needs of persons in different social backgrounds; in this case, nursing students from Mennonite Hospital receive home health service training in the Appalachian mountains of Kentucky.

Another is to recruit students in need of financial assistance by providing them with funds to complete a nursing education.

The third is to counsel beginning students to help them make the adjustment to a college-level expectation. Upgrading reading ability is a feature of this program.

Mennonite nursing students take thirty semester hours of work at Illinois State University during three years in the school.

The second grant was based on enrollment, now at full capacity of slightly more than 100 students. This supposedly was to be \$250 per student, but an underappropriation cut the grant to \$21,283.

Book Planned on Divine Healing

Robert J. Baker, 801 Harding Road, Elkhart, Indiana 46514, has accepted an assignment from Herald Press to write a book on divine healing among members of the Mennonite Church. We invite the help of ministers, doctors, nurses, persons who have been healed, and those who know of persons who have been healed to write to Robert J. Baker, sometimes better known as Bob Baker, and report that a healing has occurred and state very briefly the nature of the healing.

After the reports are received the author will with the help of one or two others whom he may choose select perhaps thirty or forty instances of divine healing and get additional information from those who reported the healings and write up the accounts. Medical testimony regarding the healing will be especially valuable.

All reports should be in the hands of Robert J. Baker by October 1, 1972. Thank you for your help in this project. — Ellrose D. Zook, Book Editor.

Day Care Center Opens in Philadelphia

The Bethany Day Care Center, Philadelphia, Pa., began its day care operations last month under the directorship of Margaret Allen from the Diamond Street congregation in Philadelphia, Pa.

Margaret, who comes to the position from Headstart experience in New York at the Seventh Avenue Mennonite Church, hopes to provide care for 30 three-to-five-year-old children in order to allow their mothers freedom to earn a living. She will have the assistance of two teachers, Dave and Dolores Fisher, Lancaster, Pa., who have been assigned under Mennonite Voluntary Service.

The center, formerly the Bethany Nursing home for elderly folks, served for several years as housing for students and summer VS-ers. At the initiative of Diamond Street Mennonite Church, located a few blocks away, it was decided that a day care center would better meet community needs.

MENNOSCOPE

James R. Hess was ordained to the ministry July 9 to serve the Schubert congregation in Lancaster County, Pa. Clarence E. Lutz officiated at the service assisted by Clair Eby. His address is R. 1, Bethel, Pa. 15007. Tele.: 717 933-4141.

The Bethel Mennonite Church, Ashley, Mich., is celebrating its 50th anniversary Oct. 14, 15.

Clair Hostetler, formerly of Goshen, Ind., was appointed minister of camping and executive secretary of the Board of Camp Ministries serving churches of the Southeast Mennonite Convention as of July 11, 1972. Clair is resident superintendent of grounds at Lakewood Retreat, Brooksville, Fla., and will continue in that role as he assumes his new responsibilities.

Dedication services were held for the Pinto Mennonite Church, Pinto, Md., July 30. Pastor Richard E. Martin preached the dedication message and overseer Paul Erb led the litany.

Froh Bros. Workers Reunion to be held at Camp Amigo, Sturgis, Mich., Aug. 5, 6. For reservations contact Mrs. David Bontrager, R. 1, Box 271, Centerville, Mich. 49032.

The David Powell family, on furlough from Puerto Rico for a year, returned on July 14.

Mr. and Mrs. Robert Hochstetler, OMA teachers in Santiago, Chile, for two years, returned to the U.S.A. on July 13.

James Kratz, associate secretary, Overseas Missions, will be making an administrative trip to South America beginning Aug. 8 and returning to Elkhart on Sept. 7. The trip will include visits to Santa Cruz, Bolivia; Argentine Chaco; Asuncion, Paraguay; and South Brazil. H. Ernest Bennett and Kratz will be spending approximately two weeks together in South Brazil, in consultation and evaluation.

Mrs. Lawrence Greaser (Annabelle Troyer) sustained major surgery on July 5 and is currently receiving cobalt treatment. Annabelle is convalescing at her home at 3003 South Main Street, Goshen, Ind. 46526. Your prayerful interest will be much appreciated by the family. The Greasers were in Puerto Rico from 1953 to 1965.

The Laurence Horst family left Ghana July 6, returning to the U.S.A. for a three-month furlough. They traveled via Liberia, Sierra Leone, Gambia, Senegal, and Mennonite World Conference in Brazil, and arrived in the U.S.A. July 27. Their address is: c/o Roy Witmer, New Holland, Pa. 17557.

First quarter contributions to Mennonite Board of Missions, Elkhart, Ind., decreased 7 percent, or \$25,000, from the similar period last year (ending June 30), reports David C. Leatherman, treasurer.

Leatherman notes that the planned contributions budget for the new fiscal period ending Jan. 31, 1973, is 51 1/2 percent higher than for the equivalent period last year. Disbursements for the quarter were within budget. In changing the fiscal year to end on Jan. 31, the Board is losing two of its higher contributions months (February and March). "We hope for sustained giving during August and September to close the gap on first quarter contributions and to meet the needs for this year's ten-month fiscal period," Leatherman stated. "We rejoice in the way the Lord is working," he said. "Increased contributions will make possible continuing this witness."

A bequest in partial distribution of \$52,770 was recently received by Mennonite Board of Missions, Elkhart, Ind., from the estate of Anna M. Gruenewald, who lived near Bryan, Ohio. She was a member of the Lockport Mennonite Church. The gift was designated "only for the spreading of the gospel and no part shall be used for any building fund." The final account of the estate will award approximately \$10,000 additional to the Board. The Mission Board also received \$1,500 from the estate of David D. Derstine, who passed away on July 12, 1971, at Sellersville, Pa. He was a member of the Blooming Glen Mennonite Church. The estate was undesignated. The Board gratefully acknowledges these gifts to the ongoing work of missions.

Angel Luis Miranda, pastor of Coamo Mennonite Church, Coamo, Puerto Rico, has been appointed area director for Mennonite Voluntary Service on the island, effective June 1. Miranda will serve as a resource person to volunteers and a liaison with Mennonite Board of Missions, Elkhart, Ind., on a one-fourth time basis. He will also promote the service concept in Puerto Rico churches, in addition to directing cultural and language orientation activities for VS-ers. Miranda graduated from Goshen College, Goshen, Ind., with a degree in secondary education and recently spent two years attending Mennonite Theological Seminary in Montevideo, Uruguay. He is a member of the seven-person executive committee of Puerto Rico Mennonite Conference. He is married to the former Laura Esch of Elkhart, Ind. They have three children.

The 50th anniversary reunion of the Johnstown Bible School will be held Sept. 2, 3. All who attended the school since its founding in 1922 are invited to attend. The reunion program will begin Saturday evening at 7:30 and continue through Sunday. The speakers include: J. Irvin Lehman, John Bontrager, Paul Roth, Wilbur Yoder,

E. C. Bender, A. J. Metzler, and Sanford Shetler.

The Peace and Service Commission of the Indiana-Michigan Mennonite Conference is scheduling a weekend workshop for teachers. Topic of the workshop is "Hostility in the Classroom." Main resource persons include Paul Bailey of the Oaklawn Psychiatric Center and Paul M. Miller, Goshen Seminary in Elkhart. Workshop sessions include general input sessions, small-group discussions, and grouping according to teaching levels. Dates for the workshop are Aug. 19, 20. For registration and lodging information write to Camp Amigo, R. 3, Sturgis, Mich. 49091.

"All of the team members had *Romans* and *Galatians* practically memorized," was the response of Doris Charles, Lancaster Conference Mennonite all-star quizzier, when asked how much studying lay behind the Lancaster all-stars' victory over the Ohio Conference all-stars Sunday night, July 16. Doris noted that the Lancaster champs had a definite advantage over the Ohio quizzers. "They only started studying in April," she said, "while the Lancaster quizzers have been studying since October." Also, the Lancaster Conference had many more teams involved in quizzing, so its previous competition was much tougher.

Eastern Mennonite Board reported a total increase in mission receipts during the first half of 1972 of \$98,000. This was the largest six-month increase in a decade. Mission receipts for the month of June only increased from \$152,000 in June of 1971 to almost \$200,000 in June of 1972. Half of this \$48,000 increase was a bequest of \$24,000 to be used in deaf evangelism over a period of years. The total increase is at the level of \$3.00 per member and represents the goal set for June 1972.

James Metzler, Mennonite missionary in Manila, Philippines, gave four lectures on the Anabaptist view of the church at a Christian workers' retreat sponsored by an independent church group, Missions Now, near the Greater Manila area, June 28-30. He emphasized separation, discipleship, brotherhood, suffering, and concluded by sharing the Mennonite understanding of war and peace. In response to his final presentation, one young man who likely never heard this view said, "I really admire your position on war."

Robert Kauffman was ordained a deacon to serve the 12th and Windsor Church, Reading, Pa., on July 16. Clayton Keener preached the ordination message and Luke L. Horst gave the charge.

Change of address: Boyd Nelson to 2118 E. Hawthorne Dr., Elkhart, Ind. 46514. James M. Lapp from Perkiasie, Pa., to 3220 South Shore Drive, Albany, Ore. 97321. Elton Nussbaum from Harrisonburg, Va., to P.O. Box 358, Kingston 10, Jamaica, W.I. Charles B. Shenk from Harrisonburg, Va., to 720 W. Main, Lansdale, Pa. 19446.

New members by baptism: Ten at St. Agatha, Ont.; two at Bay Shore, Sarasota, Fla.; eight at Elizabethtown, Pa.; three at God, Elizabethtown, Pa.; three at Stony Brook, York, Pa.; one at Bossler, Elizabethtown, Pa.; one at Muscadero, Wis.

Readers Say

Submissions to Readers Say column should conform on printed articles.

Thanks for your two editorials recently ("We Merely Pay to Kill" and "Taxes for War"). They, along with Maynard Shirk's "Plea from Saigon" and Don Blosser's "But, Daddy," point out our silent complicity in financing the destruction, rather than Jesus' call to love, of our Vietnamese neighbors. Our silence indicates the complacent neglect of our individual responsibility as Christians and our corporate responsibility as the church to be God's reconciling community in this world.

We cannot be silent or complacent in our militarized society and still name Jesus our Lord! Paul said, "And be not conformed to this world; but be ye transformed by the renewing of your mind" (Rom. 12:2). It appears that our renewal has not yet occurred. Our churches have not become God's liberated zones. As an ex-VS-E I recently learned that MCC paid about \$1,500 in federal telephone tax during 1971 alone, a tax that "Vietnam and only the Vietnam operation makes this bill (federal phone tax) necessary," according to Rep. Wilbur Mills of the House Ways and Means Committee (Congressional Record of Feb. 23, 1969).

Our other church agencies and our churches are no different from MCC in this respect. As John A. Lapp wrote in the MCC Peace Section Newsletter, Apr. 15, 1972, "Each institution has wittingly or unwittingly developed its program not simply because this is what the Lord or the brotherhood wants us to do but also because this is what IRS allows us to do" (italics mine). Yes, Brother Drescher, we do not have to worry about rendering to Caesar his due, for he collects by force. But God only receives voluntary service, which we continually cut short because of submission to government or some other reason. Our fruits indicate what kind of trees we Mennonites are—comfortable, quiet, complacent.

As Jesus' disciples we must say no to paying for others or machines to destroy our neighbors, just as the Mennonite Church has said no to participating actively in such destruction, as Jesus said no to Peter fighting enemies with a sword. As we say no individually we must encourage our churches and agencies to also say no to war taxes as corporate bodies, even if it costs something such as the tax exemption privilege, or property, or social status. Being "renewed of mind," in witnessing to Jesus' way of reconciling love for all people. For as disciples we can value nothing more.

Thanks also for printing Marvin and Rachel Miller's letter on their Indianapolis group's Peace Education Fund for reconciliation rather than destruction of neighbors. Continue to spread the Word.—John Swart, Washington, D.C.

In the name of Christianity, let's keep balanced on this idea of withholding "war taxes."

Every person that works in any industry or food production, helps to produce commodities that are used by the army. So why not talk about laying off from work so many days or withholding so many head of cattle? Even if we did that the army would still get its share of what did go on the market. And if we hold back part of our taxes, the army will get what it

needs out of what we do pay.

In the days when Paul lived, Rome was just as corrupt as America has been, and still Paul says in Romans 13 that we should pay to "all their dues."

Alcohol is a much worse killer than war is, why not start doing something about it?—Alvin Hooley, Hubbard, Ore.

In many of our Mennonite periodicals we have recently seen a reproduction and an explanation of an emblem proposed to represent our Mennonite Church. (G.H., May 23, p. 472) Both as a member of the church and as an artist the emblem and the accompanying article have disturbed me enough that I feel compelled to express my feelings on the matter. I'd like to start out from the artistic angle.

An emblem, logo, or design for an organization or company should be unique, simple, attractive, capable of being enlarged or reduced to the extreme for all manner of purposes, and be in harmony with one or more typefaces for use on letterheads, signs, etc. Hopefully the design would express some of the spirit and the purpose of the organization, in this case our church. It must be able to express such primarily without explanation. Of all branches of art and design, the design of logos is one of the most difficult, and many artists (including me) are not very good at it. It takes a gifted and experienced designer to come up with a good one after a lot of hard work.

In my opinion the MC emblem is awkward and uncomfortable, jarring in its proportions, and fails to express even a single aspect of our Christian witness or Anabaptist-Mennonite tradition—believers' church, brotherhood, discipline, or our peace witness. It may have been inspired by a 1950-ish movie or the logo of a construction company, but it is not the Mennonite Church.

Moreover it does not very well harmonize with any existing typeface. But frankly I am more disturbed by the way the design was presented than by the failure of the design. I feel that we missed a great opportunity for brotherhood involvement.

A decade ago the General Conference Mennonites were faced with the same task of developing their logo. They solicited the membership for ideas which were then worked out by several artists. Eventually half a dozen preliminary designs were presented to the brotherhood at large for its reaction, and also to Mennonite artists (not all of them GC). Eventually the choice was made of the stylistic globe and the cross. Designer Robert Regier then worked out the format, the type specifications to go with it on all General Conference letterheads and those of many district conferences and some local congregations. It was an enriching experience resulting in durable design of professional quality. In our own Mennonite Church we have a few qualified designers (Joe Alderfer, Val Bubalo, Glenn Fretts, et al), and in the larger Mennonite brotherhood we have a number more. What would happen if we'd recognized their talents as a gift to the church for this occasion and see these artists encouraged and inspired by the brotherhood to express the nature and the mission of our church in a graceful, useful, and lasting design? Why not give it a try?—Jan Gleysteen, Scottsdale, Pa.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Crouser, David and Catherine (Kelly), Orrville, Ohio, first child, Stacey Lynn, July 4, 1972.
Jutz, John and Elva (Yantzi), Gadshill, Ont., third child, second daughter, Yvonne Darlene, July 7, 1972.

Lehman, Harold and Beulah (Kinsey), Wellsville, N.Y., fifth daughter and sixth son, Pauletta Kay and Paul Keith, born Aug. 5, 1970; received for adoption.

Longenecker, Charles B. and Barbara (Rutt), New Holland, Pa., fourth child, third son, Lynn Edward, July 11, 1972.

Miller, Lee and Marty (Yoder), Goshen, Ind., first child, Chadrick Lee, June 7, 1972.

Mullett, Fred and Vera-Elan (Fairbrother), Albany, Ore., Rupert Jacob, Apr. 12, 1972.

Myer, David H. and Betty (Reed), Quarryville, Pa., third living child, first living daughter, Yvonne Janelle, July 11, 1972.

Rutt, Carl and Lovina (Gingerich), University City, Mo., first child, Lesley Caroline, June 8, 1972.

Smith, Scott and Brenda (Gardner), New Paris, Ind., first child, Scott E., May 9, 1972.

Yamamoto, Hiroshi and Carol (Beck), Tokyo, Japan, third child, first daughter, Kaori, July 4, 1972.

Zaerr, Eugene and Arlene (Beck), Archbold, Ohio, fourth child, second daughter, Rachel Ann, June 30, 1972.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Byler—Yoder.—Daniel Byler, Thompsonstown, Pa., Delaware cong., and Linda Yoder, Bear Springs, Pa., Locust Grove cong., Belleville, Pa., by Eric Renno and Donald Lauver, July 8, 1972.

Crossgrove—Hochstetler.—Larry Crossgrove, Ft. Wayne, Ind., Anderson cong., and Eileen Sue Hochstetler, Mylo, N.D., Lakeview cong., by Orvil Crossgrove and Vernon Hochstetler, June 2, 1972.

Gingerich—Wenger.—Kenneth Gingerich, Goshen, Ind., Benton cong., and Karen Wenger, Versailles, Mo., Mt. Zion cong., by Allen E. Zook, June 10, 1972.

Hartzler—Hornung.—Kenneth J. Hartzler, Goshen, Ind., Sunnyside cong., and Janet S. Hornung, Fleetwood, Pa., Alsace Manor cong., by Warren W. Martin, July 1, 1972.

Hartzler—Spicher.—Frank Hartzler, Belleville, Pa., Locust Grove cong., and Edith Spicher, Belleville, Pa., Allensville cong., by Eric Renno and Ivan Yoder, July 15, 1972.

Hertzler—Heatlow.—Gene Ryan Hertzler, Powhatan, Va., Powhatan cong., and Patricia Ann Heatlow, Linville, Va., Zion Hill cong., by Glendon Blosser, June 24, 1972.

Hoke—Erb.—Stephen Ray Hoke, Elkhart, Ind., Locust Grove cong., and Arlene Ruth Erb, Wellesley, Ont., Crosshill cong., by Steve Gerber, June 3, 1972.

Hollinger—Krabill.—Dennis Paul Hollinger, Manheim, Pa., Bible Church, and Mary Ann Krabill, Elkhart, Ind., Prairie Street cong., by Russell Krabill and Elam Hollinger, June 17, 1972.

Ingold—Massanari.—Michael Ingold, Paxton, Ill., and Elizabeth Massanari, Fisher, Ill., both of the East Bend cong., by Irvin Nussbaum, July 8, 1972.

Jenson—Slaubaugh.—Gary Jenson, Milnor, N.D., Lutheran Church, and Lois I. Slaubaugh, Wolford, N.D., Lakeview cong., by David Meissner, June 23, 1972.

Kaufman—Kaufman.—Don Mast and Annette Kaufman, both of Middlebury, Ind., by Ted Eash, May 8, 1972.

Miller—Combs.—Howard Ray Miller, Hartsville, Ohio, and Marsha Lynn Combs, Uniontown, Ohio, both from the Hartville cong., by Richard F. Ross, July 8, 1972.

Moyer — Nase. — Robert D. Moyer, Souderton, Pa. cong., and Kathleen Nase, Zwingle UCC, Souderton, Pa., by Alfred K. Schwerdt and Richard C. Detweiler, July 8, 1972.

Peaschey — Long. — Dwight Peaschey, Belleville, Pa., Burville cong., and Margaret Long, Belleville, Pa., by Russell Krabill, May 27, 1972.

Sharer — Mengershausen. — Edwin R. Sharer, McMinville, Ore., and Colleen Mengershausen, Grants Pass, Ore., by Oscar Wideman, June 30, 1972.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Helmuth, Michael Chad, son of Andrew N. and Joan (Kauffman) Helmuth, was born at Decatur, Ill., June 12, 1972; died at Decatur, Ill., June 23, 1972; aged 11 d. Surviving is one sister (Margaret Ann). Graveside services were held at the Arthur Mennonite Church Cemetery June 24, in charge of Paul Sieber.

Herschberger, Seth B., son of Benjamin S. and Lydia (Schmucker) Herschberger, was born at Nappanee, Ind., Mar. 1, 1889; died of cancer at Arthur, Ill., June 25, 1972; aged 83 y. 3 m. 12 d. On Dec. 12, 1911, he was married to Elizabeth Y. Yoder, who preceded him in death June 28, 1965. Surviving are 3 brothers (Henry B., David B., and Annabias B.) and 2 sisters (Mrs. Sarah Mast and Mrs. George D. Plank). He was a member of the Arthur Mennonite Church, where funeral services were held June 28, in charge of Paul Sieber; interment in Yoder Cemetery, Arthur, Ill.

Kauffman, Anna L., daughter of David and Elizabeth (Hess) Leaman, was born in Manheim Twp., Pa., Aug. 21, 1891; died at her home in East Hempfield Twp., Pa., June 23, 1972; aged 80 y. 10 m. 2 d. She was married to Elmer N. Kauffman, who preceded her in death in 1963. She is survived by 2 daughters (Beatrice — Mrs. Benjamin H. Bear and Mildred — Mrs. Hubert Pellman), 4 grandchildren, 6 great-grandchildren, and one sister (Elizabeth — Mrs. Simon Landis). She was a member of the East Petersburg Mennonite Church, where funeral services were held June 26, in charge of Elam Stauffer, John Shenk, and Irvin Kreider; interment in East Petersburg Cemetery.

Martin, Hazel, daughter of Moses and Rosetta (Culp) Culp, was born at Wakarusa, Ind., Nov. 9, 1898; died of a heart attack at Wakarusa, Ind., Dec. 3, 1971; aged 72 y. 24 d. On Sept. 27, 1917, she was married to Ellis Martin, who survives. Also surviving are one daughter (Verda — Mrs. Ivan Nienmeyer), 2 grandchildren, 3 great-grandchildren, and one sister (Amanda — Mrs. Elmer Shafer). She was a member of the Howard Mennonite Church. Funeral services were held at the Willard Mennonite Church Dec. 5, in charge of Willard Conrad; interment in Olive Cemetery.

Mast, Eli J., son of Jonas and Sadie (Plank) Mast, was born at Arthur, Ill., Jan. 31, 1914; died of a heart attack at Arthur, Ill., Mar. 21, 1972; aged 58 y. 1 m. 21 d. On Aug. 5, 1946, he was married to Mattie Troyer, who survives. Also surviving are 3 daughters (Deborah, Diane, and Vicki), one sister (Mrs. Wayne Nelson), and 2 brothers (Henry and Melvin). He was a member of the Arthur Mennonite Church, where funeral services were held Mar. 23, in charge of Paul Sieber; interment in Arthur Cemetery.

Miller, Obba A., son of Jacob J. C. and Ada (Bender) Miller, was born in Lagrange Co., Ind., May 11, 1908; died of a heart attack at Middlebury, Ind., July 10, 1972; aged 64 y. 1 m. 29 d. On Dec. 20, 1928, he was married to Fannie C. Miller, who survives. Also surviving are 3 sons (Alvin, Clarence, and Jonas), 3 daughters (Laura

— Mrs. Mahlon Gingerich, Sara — Mrs. John L. Miller, and Mrs. Mary Graber), 18 grandchildren, 4 brothers (Clarence, Olen, Chris, and Lester), and 4 sisters (Barbara — Mrs. Jacob Hochstetler, Alice — Mrs. Jacob Hochstetler, Martha — Mrs. Elmer K. Miller, and Nancy — Mrs. Melvin Lambright). He was a member of the First Mennonite Church, where funeral services were held July 12, in charge of Russell Krabill and Samuel J. Troyer; interment in Union Chapel Cemetery.

Perry, Bertha, daughter of J. L. and Rhoda (Landis) Weldy, was born in Wakarusa, Ind., Apr. 2, 1900; died at the Elkhart General Hospital, Elkhart, Ind., July 10, 1972; aged 72 y. 3 m. 7 d. On Sept. 6, 1918, she was married to Earl Harter, who preceded her in death Sept. 22, 1966. On Nov. 27, 1969, she was married to Lee Perry, who survives. Also surviving are 8 daughters (Miriam — Mrs. Willis Nunemaker, Violet — Mrs. Edward Schrock, and Letha — Mrs. Dale Nafziger), one son (Wayne Harter), six stepchildren (Irene — Mrs. Oscar Tavernier, Virginia — Mrs. Pete Snell, Evelyn — Mrs. Lowell Mikel, Mabel — Mrs. Joyce Culp, and Robert and Kenneth Perry), 17 grandchildren, 7 great-grandchildren, and 3 brothers (Eldon, Myron, and Dwight Weldy). She was a member of the Holdeman Mennonite Church. Funeral services were held at the Olive Mennonite Church July 12, in charge of Willard Conrad and Sam Hostetler; interment in Olive Cemetery.

Petersheim, Emma K., daughter of Daniel M. and Annie (Kennel) Petersheim, was born Oct. 12, 1892; died at the Ephrata (Pa.) Hospital, July 13, 1972; aged 79 y. 9 m. 1 d. Surviving are one foster brother (Wilkins Howe) and one foster sister (Susan Little). She was a member of the Conestoga Mennonite Church, Morgantown, Pa., where funeral services were held July 15, in charge of R. Beck and Ira A. Kurtz; interment in Milwood Cemetery.

Roth, Elaine Rebecca, daughter of Amos and Velma (Short) Roth, was born at Wauseon, Ohio, Feb. 20, 1953; died of cancer at Mott's Childrens Hospital, Ann Arbor, Mich., June 24, 1972; aged 19 y. 4 m. 4 d. Surviving are her parents and her maternal grandmother (Mrs. Edith Short). She was a member of the Central Mennonite Church, where funeral services were held June 27, in charge of Lester Roth and Dale Wyse; interment in the Pettitsville Cemetery.

Shover, Elmer, son of Daniel and Anna (Erb) Schweitzer, was born near Beaver Creek, Neb., Aug. 15, 1898; died at the Warren Memorial Hospital, Friend, Neb., July 4, 1972; aged 73 y. 10 m. 19 d. On Jan. 24, 1923, he was married to Gertrude Miller, who survives. Also surviving are 5 children (Dean, Ardis — Mrs. Delbert Boshart, Gerald, Cleo, and Eleanor — Mrs. Richard Roth), 19 grandchildren, 4 great-grandchildren, 4 sisters (Elizabeth — Mrs. Joe Miller, Martha — Mrs. Ben Roth, Agnes — Mrs. Floyd Smith, and Estella), and 2 brothers (Orval and David). He was preceded in death by 3 sisters, one brother, and 3 grandchildren. He was a member of the East Fairview Mennonite Church, where funeral services were held July 6, in charge of Oliver Roth, Norman Beckler, and Milton Troyer; interment in the church cemetery.

Shover, David E., son of Samuel B. and Anna M. (Burkholder) Shover, was born near Newville, Pa., Sept. 22, 1902; died at his home after a brief illness, May 20, 1972; aged 69 y. 7 m. 28 d. On Nov. 11, 1936, he was married to Mary E. Charlton, who survives. Also surviving are 3 children (D. Marlin, Mildred E., and Harold E.). Two brothers and one sister preceded him in death. He was a member of Diller Mennonite Church. Funeral services were held May 24 at the Frank C. Egger Funeral Home, Newville, in charge of Marvin L. Ruth and Clarence Kuhns; interment in the Prospect Hill Cemetery.

Steckly, Mary, daughter of Henry and Kathern (Steider) Saltzman, was born at Milford, Neb.,

Apr. 14, 1891; died at Upland, Calif., June 18, 1972; aged 81 y. 2 m. 4 d. She was married to John Steckly, who preceded her in death in Dec. 1951. Surviving are 3 daughters (Luella Arends, Thelma Cooley, and Dorretta Seelye), 5 grandchildren, 2 great-grandchildren, one sister (Elizabeth Kennel), and 3 brothers (Alvin, Bill, and Jess Saltzman). Funeral services were held at the Vollard-Hodgman-Splain Mortuary in Milford, in charge of Sterling Stauffer and Oliver Roth; interment in East Fairview Mennonite Church Cemetery.

Stoudt, Norman N., son of Henry L. and Magdalena (Nice) Stoudt, was born at Doylestown, Pa., Nov. 20, 1900; died of a heart attack at Souderton, Pa., July 11, 1972; aged 71 y. 6 m. 21 d. Surviving are 2 brothers (Jacob N. and Paul N.), and 3 sisters (Maura Laura Yoder, Mrs. Harvey Blank, and Mrs. Franklin Moore). He was a member of the Souderton Mennonite Church, where funeral services were held July 13, in charge of Russell B. Musselman; interment in Souderton Mennonite Cemetery.

Swartzendruber, Lloyd, son of Harvey and Sarah (Freymeyer) Swartzendruber, was born in Wayland, Iowa, July 15, 1900; died at the Henry County Memorial Hospital after a short illness, July 3, 1972; aged 71 y. 11 m. 18 d. On Feb. 19, 1922, he was married to Ethel Yohn, who preceded him in death Aug. 7, 1965. Surviving are 2 children (Edwin and Mary Vaughn — Mrs. Duane Widmer), 5 granddaughters, 2 brothers (Emerson and Roy), and one sister (Grace — Mrs. John R. Rhodes). He was a member of the Sugar Creek Mennonite Church, where funeral services were held July 5, in charge of Orle L. Roth and Vernon Gerig; interment in the Sugar Creek Cemetery.

Thomas, Ella E., daughter of William and Martha Jones, was born in Washington County, Va., Oct. 12, 1900; died at her home at Conestoga, Pa., Mar. 18, 1972; aged 71 y. 5 m. 6 d. She was married to Sandy Thomas, who preceded her in death in 1959. She is survived by 10 children (Ester — Mrs. Frank Creasy, Hattie Louise — Mrs. Wright, Nellie — Mrs. Earl Creasy, Ella Mae — Mrs. Nevine Shaffer, Winnona — Mrs. Theodore Ortmann, Goldie — Mrs. George Creasy, Preston, Coy Lee, King Edward, and Donald), 72 grandchildren, 52 great-grandchildren, 4 brothers (Conley, Martin, Jackson, and Walker), and 3 sisters (Mrs. Ruby Cramlit, Mrs. Clara Criner, and Charlotte Jones). She was a member of the Columbia Mennonite Church, where funeral services were held Mar. 22, in charge of Paul K. Charles and Amos M. Hess; interment in the Rawlinsville Mennonite Cemetery.

Wenger, Katie, daughter of John C. and Mary (Eicher) Roth, was born in Noble, Iowa, Apr. 30, 1894; died at Wayland, Iowa, June 30, 1972; aged 78 y. 2 m. On Jan. 9, 1913, she was married to Dave Wenger, who preceded her in death Mar. 27, 1942. Surviving are 2 sons (Emery and Glen), 3 daughters (Mary — Mrs. Vernon Wyse, Martha — Mrs. Neal Roth, and Elizabeth — Mrs. Robert Sutter), and one sister (Mrs. Eliza Zehr). She was preceded in death by 2 sons (Orle and an infant son). She was a member of the Bethel Mennonite Church, where funeral services were held July 3, in charge of Elmer Wyse and Richard Wenger; interment in the Sugar Creek Mennonite Church Cemetery.

Yoder, Effie Marie, daughter of David and Martha (Baumgartner) Falb, was born in Orrville, Ohio, Feb. 2, 1910; died of a heart attack at Louisville, Ohio, May 21, 1972; aged 62 y. 3 m. 19 d. On June 3, 1932, she was married to Orris Lincoln Yoder, who preceded her in death May 25, 1964. Surviving are 2 sons (Dale Laverne and Warren David), 5 grandchildren, 3 brothers (Ivan, Milton, and George), and one sister (Irene — Mrs. Irvin Schlenger). One daughter (Norma Jean) and one son (Harold Ray) preceded her in death. She was a member of the Stoner Heights Mennonite Church. Funeral services were held

May 24, in charge of Harold Grant Stoltzfus and Elvin J. Sommers; interment in the Beech Menonite Church Cemetery.

Yoder, Harold Duane, son of Ivan and Pearl (Villard) Yoder, was born in Wolford, N.D., Feb. 25, 1941; died at Fargo, N.D., June 19, 1972; aged 31 y. 3 m. 25 d. Surviving are his mother, one brother (Larry), and 4 sisters (Donna—Mrs. La Verne Mast, Marlene—Mrs. Richard Volk, Opal, and Evangeline). He was a member of the Lakeview Mennonite Church, where funeral services were held June 22, in charge of Vernon Hochstetler; interment in Lakeview Mennonite Cemetery.

Yoder, Moses, son of David A. and Mattie Yoder, was born at White Cloud, Mich., June 19, 1896; died at Elkhart General Hospital, Elkhart, Ind., June 23, 1972; aged 75 y. 4 d. On Aug. 29, 1914, he was married to Barbara Ellen Miller, who survives. Also surviving are 3 daughters (Mattie—Mrs. Harvey Schmucker, Erma—Mrs. John Miller, and Edith—Mrs. Ira Yoder), 2 sons (Fora and Orva), 19 grandchildren, 29 great-grandchildren, 2 brothers (Lawrence and Samuel), and one sister (Mary Ann—Mrs. Carl Eash). He was a member of the Prairie Street Mennonite Church, where funeral services were held June 27, in charge of Russell Krabill and Howard Zehr; interment in the Prairie Street Cemetery.

Yoder, Myra, daughter of Christian K. and Abi (Yoder) Miller, was born in East Uniontown, Ohio, May 30, 1881; died at Denbigh, Va., June 26, 1972; aged 91 y. 27 d. On Mar. 1, 1903, she was married to Emmanuel E. Hahn, who preceded her in death Nov. 26, 1948; On Nov. 13, 1950, she was married to J. Harvey Yoder, who survives. Also surviving are 2 daughters (Bessie H. Schaefer and Esther H. Burkholder), 3 sons (Mahlon, Raymond, and Melvin), 17 grandchildren, 37 great-grandchildren, 2 sisters (Anna Miller and Mrs. Mary Shank), and one brother (Ernest C. Miller). One son (Titus) preceded her in death. She was a member of the Warwick River Mennonite Church, where funeral services were held June 28, in charge of Truman H. Brunk and Kenneth G. Good; interment in Warwick River Cemetery.

Youtzy, Charles, son of William and Clara (Miller) Youtzy, was born near Mattawana, Pa., Nov. 23, 1884; died at Lewistown, Pa., Apr. 12, 1972; aged 87 y. 4 m. 20 d. He was married to Belle Moist, who preceded him in death in 1945. Surviving are 2 daughters (Helen and Mrs. Beatrice Sunderland), 12 grandchildren, 12 great-grandchildren, and one sister (Louella—Mrs. Vance). One son (Harold) preceded him in death. He was a member of the Mattawana Mennonite Church. Funeral services were held at the Booth Funeral Home, in charge of Newton Yoder and Samuel Kauffman; interment in Pine Glen Cemetery.

Calendar

Allegheny Mennonite Conference Annual Sessions, Maple Grove Mennonite Church, Belleville, Pa., Aug. 3-5.
Mennonite Nurses' Association Retreat, Laurelville Church Center, Mt. Pleasant, Pa., Aug. 4-6.
Iowa-Nebraska Conference, Wellman, Iowa, Aug. 9-11.
Region V Regional Meeting, Lancaster, Pa., Aug. 12.
Conservative Conference, Lowville, N.Y., Aug. 15-17.
Washington-Franklin Mission Board, Marion, Pa., Aug. 17.
Washington-Franklin Conference, Marion, Pa., Aug. 24.
Eastern Region of Ohio Conference MYF Youth Convention at Tobyhanna, Pa., Sept. 8-10.
Washington-Franklin Conference (Refills), Hagerstown, Md., Sept. 14.
Lancaster Mennonite Conference, Mellinger, Lancaster, Pa., Sept. 21.
Rocky Mountain Conference Fall Session, Carlsbad, N.M., Oct. 20-22.

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JOHN M. DRESCHER, Editor
David E. Hostetler, News Editor

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Volume LXV, Number 31



Active in Love

By Bruce Shelley

Close personal friends tell me, "I don't understand my own son anymore." Fellow church members ask me, "What has happened to our young people?" Almost any one in direct contact with youth today knows they are a new breed.

After twenty years of teaching college and career young people I am convinced that many Christian parents and devoted church members need help in understanding the way today's youth think and act. The so-called generation gap is nowhere more evident than in evangelical churches.

What are the major features of the youth outlook? To begin with most young men and women respond to emotion rather than reason. They are attracted to "happenings" rather than discussion of ideas.

Dr. Richard W. Lyman, president of Stanford University recently wrote in the *Stanford Observer* about the wave of anti-intellectualism that is threatening the United States. "Seldom," he said, "has glorification of instinct enjoyed a greater popularity than today."

When a young person happens into one of our churches he is not as impressed by the pastor's well-reasoned arguments for Christianity's truthfulness as he is by church members enjoying Christianity.

Second, young people today are more interested in personal freedom than in social order. They are more sensitive to their own liberties and to the needs of others than to the values of programs and institutions.

Many are irreverent in their attitudes toward the sanctity of marriage, premarital chastity, civil obedience, the accumulation of wealth, and the right or competence of parents, schools, and government to make decisions affecting their lives.

Pastors and churches which come across as inflexible authorities, interested primarily in adding numbers to rolls and dollars to budgets, are not attractive to many young people today.

Third, youth are in search of a mystical experience rather than material possessions. After growing up amid great economic uncertainty parents determined to provide their children with the material comforts and pleasures they themselves were denied. As a result, many teenagers have been cushioned from economic shocks and cannot understand why their parents measure success by cars, clothes, and homes. Deprived of their parents' driving force in life (the struggle for things) youth have turned to drugs, sex, mysticism,

sights, and sounds in the hope of directly touching reality.

This emotional, liberating, mystical quest often reveals a basic spiritual hunger. Who am I? How can I be accepted? What is life all about? How do I fit in? How can I find peace? These spiritual longings lie just beneath the surface of slogan-filled conversation.

How can concerned believers have an effective Christian influence on youth?

Sometimes I think Christian service, like charity, should begin at home. Much restlessness of today's young people is traced to conditions in yesterday's families.

A child's task is self-definition. "Who am I?" Growing up requires objects that he can push against in order to become stronger. He matures by testing himself against limits set by loving adults.

Study after study shows that two entities are vital to a child's independence. First, he requires warm, firm parents who love each other and on whom he can model himself while breaking away. Second, families must provide opportunities for the child to prove his competence in work and love. The Bible speaks directly, "Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord" (Eph. 6:4, RSV).

Mature and responsible children are nearly always offspring of mature and responsible parents.

Parents should recognize that discipline comes from being a disciple. Both words originate from the Latin term for pupil. Children become disciples of parents who enjoy and back up one another. Mutual parental respect and praise for work well done allows a child to draw a positive self-image. If truly Christian families "no" is said as lovingly as "yes," and children learn to wait. Limits require reasons, but once firmly stated they must be enforced.

Positive factors in building disciple-families are time and listening. Parents and children should never stop doing meaningful activities together. Making a living is important but it must never overshadow the process of raising sons.

Generation gaps have been with us since Adam and Cain. There is nothing new in father and son differences. What is particularly acute in our time is a communication gap.

Many parents have no idea what their teenagers think because their children are never given a chance to explain. "Can't you see I'm busy?" is a put-down that ought to be banned from the parental vocabulary. Educator Clark Kerr advises parents, "Spend time, not money." There is probably no better investment.

A large number of today's young men and women who need Christ have left homes they despise. It is too late to change their childhood, but not too late to provide an alternative family. That is the importance of a disciple-church, a family of God.

How can churches help today's youth?

During the last four years as a professor at Conservative Baptist Theological Seminary, Denver, I have closely observed a significant ministry to college and career young people through CBHMS Campus Ambassadors programs. I am now convinced four things can be done for effective evangelism and church renewal.

First, introduce young men and women to Jesus as a *personal* Savior. Many searching for intimate person-to-person experiences find satisfaction in Christ — not a code or a creed, but a living Person. Jesus Christ said, "If anyone thirst, let him come to me and drink." He is still inviting and still satisfying.

Second, provide young adults with a warm, small-group experience. Collegians are convinced the church is primarily a money-raising *institution* defending traditional values. They need to feel the warmth of a church that is primarily *people*.

They need to see other Christians struggling, confessing, praying, and caring. They need involvement in a church family that practices biblical standards and love.

Third, lead young believers from an emotional experience to a faith resting on the Scriptures. The youth I know come to Christ because of deeply felt needs which Jesus Christ often meets through some emotional crisis. Our task as mature believers is to relate their experiences to the Word of God. The permanent stability of young believers depend upon our success in this effort.

Finally, provide opportunities for young people to serve Christ meaningfully. Paul says faith is "active in love" (Gal. 5:6). The current mood of activism among the youth can and ought to be directed toward Christian service. This is important not only for broken lives that need mending but for young believers themselves.

We must care enough to share our faith by word and example. Only then will understanding emerge in parent-child and adult-youth relationships.



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My God and I

By Alta Mae Erb

Experience with God
I wait for the Lord
I wait *patiently*.
"In waiting I waited" (Hebrew).
My soul waiteth.
Patience possesseth my soul.
I trust in the Lord.
I hope in His Word.
I call unto Him.
I rest in Him.
I stay my mind on God.
I joy in His promises.
In the way of Thy judgments,
O Lord, I do wait.

Lo
God inclines unto me,
He hears my cry.
He shows me
Great and mighty things,
Things that I knew not.
His mercy reaches me.
With Him is forgiveness.
He restores my soul.
My peace is perfect.
I praise Him with great joy.

What a learning experience!
(with Isaiah)
"Lo, this is our God;
We have waited for him,
And he will save us:
This is the Lord;
We waited for him,
We will be glad and
rejoice in his salvation."
Is. 25:9

Law of Love

You will be doing the right thing if you obey the law of the Kingdom, which is found in the scripture, "Love your fellow-man as yourself." But if you treat people according to their outward appearance, you are guilty of sin, and the Law condemns you as a lawbreaker. — James 2:8, 9.

From *Good News for Modern Man* (TEV) Copyright © by American Bible Society, 1966, 1971. Used by permission.

What Is Our Future?

It would seem that there are a few alternatives before us, as we reflect on the past and dream about the future.

We can withdraw and complain that things are going to the dogs, refusing to face the issues or problems of the day. Our stance can be to be sure of our own personal relationship to God through Jesus Christ and develop a personal piety or way of life that suits us. We can register our complaints and do all we can to preserve our way of life and the vested interests we have in the status quo. We will have little influence in the world and our young people will probably reject us.

We can be pushed around by every whim that comes, becoming a taillight instead of a headlight—a thermometer instead of a thermostat. As the various movements and fads come and go, we can try to move with them, pretending to enjoy rock music even though we don't, get involved in a group because it is the thing to do, accept the stance of new social ethics, try to share in the charismatic movement in order "to be with it" and try to maintain communication, but not really understand ourselves in the situation.

Or, we can be the church of Jesus Christ with a message, in the midst of these movements—a salt of the earth. Not everyone who is speaking of peace is my Christian brother. Can we speak with clarity and discernment on the issues we face? Are we a discerning people of God in the midst of the current issues before the church and society who are clear on the relationship of social action to the gospel? Can we help provide guidance in the midst of the discussions on the work and role of the Holy Spirit in our lives; being free to permit God to work among us, but not merely carried away with some "emotional high"? Can we profit from the small-group movement, but insure its being something more than a psychological introversion, by bringing biblical content and outreach dimensions?—Harold A. Zehr, Normal, Ill., in Illinois Mennonite Conference president's speech.

On Dealing with the Unsaved

In the incident at Jacob's Well (John 4) Jesus demonstrated eight great elements of personal evangelism.

First, He had a commitment to the will of the Father. "I find My food," He said, "in doing the will of Him that sent Me" (Rieu translation). Second, He wasn't afraid to talk to a stranger about spiritual things; He didn't feel that "one should only witness by his life." Third, He wasn't afraid to break social conventions. He broke two of the conventions of His day when He engaged the Samaritan woman in conversation. He was a Jew; she was a Samaritan—and it was not "proper" for the former to be friendly with the latter. Moreover, he broke the social taboo against unchaperoned conversations between a man and a woman. Fourth, He started where she was; He asked her for a drink of water.

By contrast, He opened His conversation with Dr. Nicodemus by declaring a theological verity, and He invited the Galilean fishermen to come after Him and become "fishers of men."

Fifth, He refused to be turned aside by her evasions; He was patient with her, but He continued His quest for her spiritual well-being. Sixth, He proceeded step by step. He appealed to her curiosity, then to her conscience, and finally to faith in Himself. She first saw Him as a Jewish traveler, then as a fascinating conversationalist, then as a prophet, and finally as the Messiah. Seventh, He showed real concern for her total welfare. He not only led her to belief in Himself, He also showed respect for her mind and concern for her tangled social life. And eighth, He embodied the love of the Father in the whole interview. Perhaps His prior awareness of her need—and the need of her village—was the ultimate reason why He "must needs go through Samaria."—Stanley Shenk.

From a Hospital Bed

By J. Paul Sauder

For lengthened span of service-days,
Bright spring sunshine's golden rays,
For city scene and mountain haze,
We give God praise.

For lovely flowers, lilac blue,
Basket of fruit, so pretty too,
For kindly visitors, not a few,
I'm thankful too.

For patience learned the hard, hard way,
So I may lighten another's stay,
Someone I'll meet some future day,
I'm thankful, Lord.

For doctors' skill, inventors' art,
Blended to do a miracle part,
To help along an ailing heart,
Thanks, man and God.

To tread at even my home sod,
Love-object of my Father-God,
For loving hand, for loving rod,
Thanks, Father-God.

Written at Lancaster General Hospital, May 1972, after installation of heart pacemaker.

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Community-Changing Effect

This morning I heard it again. And it showed how deceptive and irrational much of what we hear and say is. The first radio commercial stressed how alcohol causes problems in our society. Drinking is the number one drug problem in the United States. This was followed by a commercial which described a certain brand of beer as the greatest, best, most refreshing thing to drink on every occasion and for everyone.

Paging through a magazine several days ago I saw a photo of a young boy and girl relaxed around a bottle of wine. Everything was lovely and, of course, the couple was most beautiful. I passed the magazine to a friend seated beside me and asked, "How old would you say that girl is?" He glanced at the photo a moment and replied, "Fifteen." By no stretch of the imagination could one see her being more than sixteen. It was clear that this advertisement, as many others, was beamed to the very young, those who could not lawfully buy alcohol.

We fall for the deceptive and irrational when it comes to pornography as well. Everywhere we are told that to get a message across, to reach and affect people today, the visual is needed. So films and pictures are essential in communication and change. But we are told also that

people are not really affected when they see pornography. It does not affect behavior. How stupid can we be?

The *Texas Baptist Standard* carried a recent editorial entitled "Time to Scream." It commented on the kind of films now being shown by TV companies, particularly on the "late movie" programs. More and more TV is sloshing through the gutter for filth to share. The editorial mentions the showing of *The Damned* by CBS and NBC's Johnny Carson who seems to seek guests of the X-rating.

"Skip the chatter about the late night shows being confined to adults beyond the age of contamination," says the editorial. Constant piping of garbage into the home conditions people to the odor.

"We agree that the best censorship is at the 'off' switch. But we also happen to believe there is a public responsibility for those holding a public license. Those so rewarded must be reminded of their responsibility.

"So write your protest to Dr. Frank Stanton, chairman, Columbia Broadcasting System, 51 W. 52nd St., New York, New York 10019," and write magazines, newspapers, radio, and TV when plain decency is disregarded. A hundred persons in any community who speak out against such evils could have a community-changing effect. — D.

A New, Old Method

In many congregations the concept of the small group has caught on. Some members, who for years struggled alone spiritually, even while attending the public service regularly, have found new life in the small group. The small group can be effective.

Could it be that, in light of slackening attendance in the big meeting (Sunday and midweek) and the growing interest in the small group, that God is opening up for us a new instrument of almost unlimited potential. There will likely always be the need for the large meeting for all members on a regular basis. But why not plan for members to meet regularly also in smaller Bible study groups.

For one thing, persons are much more free to share personal spiritual problems and questions in the smaller group and in the setting of a home. Here also some have learned to pray publicly for the first time. The closeness of sharing and praying can do that which the large assembly cannot.

Further, friends can be won to Christ better in the fellowship of the few than in the large gathering. The small

group becomes the place for Christians to invite neighbors or persons in spiritual need. And here the warmth of spiritual concern can be shared and individual hurts can be healed.

Many vital Christian movements were begun in the small group, gathered around the Scripture and prayer. Why not seek to make the small group effective in the congregation. When effective in this way the large gathering will also be rejuvenated.

This may add another and challenging aspect to pastoral work. Now the pastor could move from one group to another during the week. Questions the group raises and cannot solve could be shared with the pastor when he attends the group. I'm sure the members would gain new appreciation for the pastor and the pastor would gain needed insight into what really concerns his people.

For an effective program such as this, members and pastors would need to look at priorities. But who can imagine what the possibilities might be to again return to the "church in your house"! — D.

Does That Verse Apply to This?

By David Siegrist

"Thou shalt love thy neighbor as thyself." In the Mennonite Church, this verse has been the principle behind many of the functions of our denomination. VS programs, relief sales, special offerings, MDS work, and other areas of service have been initiated as a fulfillment of this verse. As a result, the Mennonite Church has acquired a favorable reputation because of our actions for the good of other people.

However, there is another area that we as a people have acquired a high reputation for, and that is our "good cooking." In plain words, we're good cooks, consequently we're big eaters, and enjoy it.

This area is one that affects every individual, because, whether you like it or not, you have to eat to live. Traditionally, Mennonites have liked it, and probably most of us would be in the category of "living to eat," rather than, "eating to live."

But, have you ever applied the principle of "loving your neighbor as yourself" to the area of "eating" in your life? Or, doesn't that verse apply to this daily routine in your life?

Perhaps the following illustrations will show that this principle does apply to the area of "eating" in a person's life, even though the thought of it may go against your appetite.

These illustrations are imaginary, but each one does portray a "real life" situation, and probably does occur. Here goes:

1. Tom is a middle-aged married man who lives in a rich agricultural area. He inherited the farm from his dad, and has plenty of fresh food all the time. Every Sunday his wife makes a delicious meal in the traditional style. The food is so good Tom fills up on the main course. By the time he finishes dessert, he is uncomfortable from overeating. So, he lays around the rest of the afternoon because his stuffed stomach gives him a feeling of laziness. At supper he eats again, even though he hasn't done anything all afternoon. But the cake and ice cream is so good he doesn't want to miss it. After supper he jokes about his expanding waistline.

Jim is a middle-aged married man who lives in a Jordan refugee camp. He was dislocated as a result of the Israeli-Arab war. His only food comes from relief. He and his

wife and children are constantly hungry because they receive only enough to keep them alive. They are told they can't be given more food because "there isn't enough money to buy more food."

2. Sam is an eighteen-year-old high school graduate. He works in a cabinet shop since school is over. He eats a hearty breakfast, has a "break" in the morning at work for a snack, empties a packed lunch bucket at dinner, in the afternoon has another "break" for a snack, and then after work puts away a huge supper. In the evening, while reading the sports section of the newspaper, he munches on potato chips along with Coke.

Before going to bed, he has a piece of mother's homemade pie and ice cream. On weekends while driving, he habitually stops at MacDonald's, Dairy Queen, and a pizza shop, any time of the day. He stops because it's the "thing to do," and he enjoys the taste of the stuff. Besides, he was just given a raise in pay at work, so he can afford to spend a little more.

Bill is an eleven-year-old boy who lived during the Biafran crisis. His stomach was swollen, and the rest of his body revealed his bones because he had had nothing to eat for over a week. The Red Cross airplanes came in with food, but there wasn't enough for everybody. He watched his family die, as they slowly starved to death. First father, then mother, then one by one his brothers and sisters until only he was left. As the hunger pangs wracked his body, he knew the future held only a slow, agonizing death by starvation.

3. Joyce is a twenty-three-year-old college student. Much of the food they are served at college she doesn't prefer, but she enjoys the dining hall discussions. So she goes through the lunch line with the rest, slightly tastes the food, and if it doesn't appeal to her taste, returns it after lunch and it eventually is thrown away. Then during the day she buys pop and ice cream and candy from the vending machine, because she is "hungry."

This particular evening she went to a party. The invitation to the party said, "All the food you can eat." As she arrives at the dorm after the party, she is greeted by, "Hey, do you want something to eat?"

Jane is a twenty-three-year-old girl in Pakistan, who was forced to move with her family because of the war. They are now refugees and have no income. Once the very

David Siegrist is from Cat Lake, Ontario.

small supply of food is gone that they were able to bring with them, she has no idea what they will eat. She heard that there were "food trucks" in a different part of the country. But none ever came to the place she is in, to give them food. Unless something happens, starvation appears certain. One day she asks a passing soldier if the food trucks will come to where they are. "No," he replies, "they already don't have enough food to feed the people down there."

Now, to more vividly apply the principle of, "Thou shalt love thy neighbor as thyself," we will remove the thousands of miles separating the individuals in each illustration. Then we can more clearly see if the eating habits portrayed fulfill the requirements of this verse.

Jim's tent is pitched outside the picture window of Tom's house. On Sunday afternoon, after receiving their once-a-day relief handout, which they hardly can exist on, he and his family return to the tent. They watch Tom and his family sit down to their Sunday dinner, and listen as Tom prays before eating, "Lord, we thank Thee for this food, and supply the needs of those that don't have enough to eat." Then they watch as Tom and his family eat till their stomachs protrude. Several hours later they observe the family around the table again. This time before eating, they listen as Tom reads to his family from a black book. "And as ye would that men should do to you, do ye also to them likewise" (Lk. 6:31).

Meanwhile, Jim tells his little girl to stop crying because she's hungry. "Tomorrow, they will give you something to eat," he says, as he tries to comfort her. "But there just isn't enough food to give us any more."

Eleven-year-old Bill invisibly moves from his hut in Biafra to Sam's house for one week. He observes Sam eating his three huge meals a day, plus buying a morning and afternoon snack, plus nibbling on potato chips and drinking Coke while reading the paper, plus eating before going to bed.

On Sunday evening he listens as Sam tells his mother how many pizzas, sundaes, banana splits, and hamburgers he was able to put down that weekend. Also how after the social last night he treated his girl to so much she couldn't eat it all. As Sam walks to his bedroom, Bill hears him singing, "I've got love like an ocean."

A moment later he hears the click of the cassette tape recorder, and then the strains of singing from the church service that evening fill the room with, "I'll do what You want me to do, dear Lord. I'll say what You want me to say, dear Lord. I'll be what You want me to be."

Meanwhile, Bill stumbles over his dead mother, tries to get up, but can't, because he is too weak from not having anything to eat. He lays there — and slowly — dies.

Jane is transferred from her refugee environment to Joyce's college campus. She sees Joyce return the food in the cafeteria, simply because it doesn't quite suit her taste. Later, she notices the garbage man dumping it into his truck. It strikes her that what Joyce disposed of at one meal was more than she had eaten for three days.

As Joyce walks past a poster requesting donations for

"MCC RELIEF FUNDS," Jane overhears her say to her companion, between mouthfuls of chocolate candy, "I'd love to give money to MCC, to help feed the hungry, but you know how it is. Being in college and everything, you just can't afford it."

As Joyce and her companion went separate ways, Jane thought she understood Joyce's friend to say to her, right before they parted, "Don't forget to bring a case of Coke to the party tonight."

Meanwhile, Jane turns the bag inside out to make sure she had gotten the last kernel of grain out of it. "Mother," she said, "there is no more."

In conclusion, what do you think? Do the eating habits portrayed, which are typical of many of American Christians in general, fulfill the commandment of Jesus Christ, "Thou shalt love thy neighbor as thyself"?

When a person overeats and does not at all need the food he is consuming, is this "loving his neighbor as himself"? When a person has chosen to form a habit of "snacking" at a certain time, and the "snacks" are not at all necessary for his health, is this "loving his neighbor as himself"?

When a person repeatedly throws away his meal, because "he doesn't like it," is this "loving his neighbor as himself"?

When a person consistently stops and buys "refreshments," just because they are so good, and eats them in addition to his regular diet, is this "loving his neighbor as himself"?

If there were no way that the finances and food involved in "excess eating" could be used to supply the need of our "neighbor," this issue would not be as real. But today, with various relief agencies and organizations, we cannot say that the "extra" that we use in this area cannot be used to help our "neighbor."

Also, the Bible in Luke 10:25-37 leaves no question as to who our neighbor is. And, with world conditions the way they are, there is no doubt that we have many "neighbors" who, because of reasons beyond their control, have a need in this area.

What do you think? Does that verse apply to this? If so, what are you going to do about it???

Wit and Wisdom

The new minister's family was presented with a pie baked by one of the congregation who was a rather poor cook. The pie was inedible, so the minister's wife reluctantly threw it into the garbage.

The preacher was faced with the problem of thanking the lady, while at the same time being truthful. After much thought he sent the following note:

"Dear Mrs. Jones. Thank you for being so kind and thoughtful. I can assure you that a pie like yours never lasts long at our house!"

• • •

No man is great in and of himself. He must touch the lives of other great men who will inspire him, lift him, push him forward, and give him confidence. — Montapert.

Sometimes a Change Is Edifying

By Simon Schrock

It's Sunday morning. Sunday school and worship go on as usual. It is time to lift the offering. The announcement is made so the worshipers can prepare to give. Then comes the usual scriptural arm twisters to help the treasury. "God loves a cheerful giver," "Freely ye have received, freely give," "Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive," "Give, God will bless you, pay you back double."

All these may be proper. How about trying another approach to giving? It may not increase the offering, but it may strengthen brotherhood. It may be an edifying change. Announce that it is time to worship God by giving.

While the money is coming out of pockets, the plate is being reached for, all is set for a good offering, pause without words long enough to get everyone's attention. Then instead of the usual "God loves you," go to the words of Jesus, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Mt. 5:23, 24).

Perhaps the gift that was ready to be dropped should be slipped back into the pocket, and held till some personal peacemaking and reconciling is done. The treasurer can wait a week.

It seems to me this approach to the offering is also a part of Scripture that deals with giving. Money is important. But brotherhood and peace among ourselves should have priority. Money is needed, but relationships are more important.

That is the message I get out of Jesus' teaching. Jesus' message to the brotherhood is—if you aren't on terms with your brother, hold your offering till you are reconciled. This may be a painful experience, but we need to be reminded at times of how it really is. That makes a more balanced diet.

Then comes time for the 9:52 a.m. prayer which is formally done by certain persons. Maybe it would be edifying to try a change. Instead of calling the usual brother, ask the brotherhood, "If I called you, your name, to lead in prayer, what would you thank God for, and what would you pray for?"

Wait and expect answers. Write down the praises, and the requests, and make them a part of the prayer for the morning.

Another time, do the same again, except ask them to now pray their joys and burdens in sentence prayers.

Why this kind of prayer? Because one person doesn't know all the joys of the brotherhood that want to be expressed. Neither can one feel all the hurts that want to be heard. So why not rejoice together, as well as hurt and care together. In our experience this kind of praying and sharing has encouraged a oneness of brotherhood.

Now a third suggestion. For one Sunday try a new rule for the class. As I visit across the church several words are often heard, "they" and "their." We notice what the Scripture says to "them." But we miss the message. So the rule for the day—no "their" or "they" illustrations. But "we," "me," and "us." Such as, this is what it means to me or us. "We" must repent here or act there.

You see, it is usually "them" that are apostate, irrelevant, worldly, unloving, blind, false, narrow, drifting, backsliding, legalistic, uninvolving, lukewarm, and ice cold. (Too bad "they" aren't present to learn from us.)

We make ourselves feel right and near perfect, but miss the point of Sunday school. Class should be a self-searching experience to discipline ourselves with the Scriptures to become more like Jesus. Class is when I discover more on how to live a Spirit-controlled life, and relate God's love with others.

It is important to learn about "them" and "their" false doctrine. It is equally important to discover what the Scripture says to us. Knowing all about "their" wrongs does not raise my spiritual temperature any. Trying this for one Sunday may be a growing and edifying experience, so much so that you may want to keep on turning the searchlight of the Scriptures on yourself.


If these suggestions are different and you'd like to use them—do use wisdom. Don't invite offense by announcing, "We are going to do things different today." That itself is reason for others to take offense.

Second, don't let one bit of criticism be heard about the traditional way. That too is meaningful worship. A prelude of criticism will defeat the purpose of any change in worship format. Stomping your brother with criticism will raise him to defense and prevent the Spirit freedom to work.

Finally, don't play Holy Spirit. It isn't necessary to announce what the Spirit is going to do. Neither should we attempt to do His work. Changing lives is His job. So just go ahead with worship, and let Him do the work He wants done.

Simon Schrock, Fairfax, Va., is one deeply involved in Bookrack Evangelism.

I'm not a preacher, telling how things should be done. But as a Sunday school superintendent, I felt like sharing experiences that have been meaningful to us. If it sounds meaningful to you, try it. Do it humbly and meekly, but positively. Give yourself the opportunity of being wrong and

vulnerable. Then perhaps a richer experience may come from Christians being together. Then too, you may not favor any of the ideas, but I hope you won't mind me sharing things that have been meaningful. Whatever you choose to do, do it "for the edifying of the body of Christ." 

"As I See It"

A Response to "Probe 72 'Guilty' Verdict Gives Hope"

(June 27, Gospel Herald)

By Ichiro Matsuda

The idea of putting the Mennonite Church on trial at Probe 72 was novel and its effect dramatic. However, we must consider certain points before we come to any conclusion.

The mock trial understandably had to ignore some provisions of a real trial. For instance, the members of the jury were not impartial but directly or indirectly involved in the life of the defendant. We know from psychoanalysis that we are our most severe critics. However, this problem is trivial if one remembers that the purpose of the mock trial was to create discussion. In that case, one should not place much emphasis on whatever the verdicts were.

If the mock trial caused any hard feelings among the participants, then we must place the blame largely on the nature of a trial. At a trial, adversaries fight out their differences under certain rules. Even a real trial with many different provisions for the maximum fairness leaves such devastating effects to the parties concerned that, in case of divorce trials, some lawyers and marriage counselors are trying to abolish court trials for divorce and replace them with some other friendlier procedures. A mock trial is not the best method for communication and communion within a church because it forces the brothers and sisters to act as adversaries.


The article says that "prognosis without diagnosis is futile." How true, but a trial is out of place if the purpose is diagnosis of what ails the Mennonite Church. A doctor putting his patient on a trial for the purpose of diagnosis is unthinkable.

Moreover, a trial leaves no room for friendly understanding at deeper levels of why we act the way we do. Instead, a trial demands a verdict of either "guilty" or "not guilty." The Mennonites should talk to each other not in prosecution and answer not in defense. Heart-to-heart and soul-to-soul talks are desperately needed. I, for one, would like to know why some Mennonites in the country refuse to give to the Compassion Fund and why some Mennonites in the city volunteer to go to the Army. There must be some reasons, and I would like to know. Can we not talk as brothers and sisters without prosecuting and defending? A trial as communication medium does not help

our situation of estrangement. It is not conducive to reconciliation.

The article applies 1 John 1:8 to the Mennonite Church. If anyone quotes that particular verse excluding himself or any group as if it applied only to some others, he would indeed deceive himself. We are quoting that Scripture, I am sure, meaning "we the Mennonites, including all those who participated at the mock trial, the judge, the prosecutor, the defense attorney, the witnesses, the members of the jury, the whites, the blacks, the browns, the yellows, the rich, the poor, we without single exception have sinned. . . ." Then, we have communion of sinners, and no Mennonite is in a position to act as prosecutor.

Now I must come to the most serious problem in the mock trial. The article says that "no group stated that we have done enough." Of course, we all feel guilty of neglect and of "not having done enough." However, the question, "Have you done enough?" is an impossible question to ask because it invites another question, "How much, then, is enough?" to which there is absolutely no answer. This is the terrible predicament of any work done out of guilt. If the verdict is "guilty," no sentence is good enough, or should I say, bad enough. Making guilt the basis for our actions is neither theologically sound nor constructive in the long run. If the Mennonite Church multiplies offerings and programs out of the gnawing sense of guilt of not having done enough, there is no hope for the church, for nothing, not even reaching the goal of the Compassion Fund, will be enough!

Any sense of guilt created by the mock trial at Probe 72 must be directed, as the article suggests, to 1 John 1:8. It means that we have hope in Christ regardless of what the verdicts were at the mock trial. In the redemption through Jesus Christ, we shall no longer ask ourselves, "Have we done enough?" but rather do all things out of love and echo the words of Apostle Paul, "Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain." 

Ichiro Matsuda is from 3129 Airway Avenue, St. Louis, Mo.

Items and Comments

Billy Graham Switches

According to *Church and State* Graham said that he studied the arguments before Congress on the matter of prayer in schools and concluded, as most religious leaders have, that the Supreme Court had not struck down voluntary prayer in schools but only government-sponsored or mandated prayer.

He indicated that the Supreme Court's rulings on prayer have not been sufficiently well understood by many people. He expressed his hope that another Supreme Court ruling might be useful in clarifying the issue. In any case, Graham said he no longer supported a prayer amendment to the Constitution.

One Out of Two Men Affected

Alcoholic beverages caused a drinking problem for one out of every two American men within the last three years, according to a national survey conducted by the University of California. The problem was considered fairly severe in one of every three cases, the survey reported.

Detroit News Refuses "X" Ads

The *Detroit News*, the nation's largest afternoon newspaper, announced in an editorial on March 19 that it will no longer publish "display advertising for — or give editorial publicity to — X-rated movie pictures which, in our judgment, are of a pornographic nature."

X-rated films will be listed in the Movie Guide so that "neighborhood movie patrons who do not wish to attend an X film can be advised and avoid it."

The editorial said: "In our view, a sick motion picture industry is using pornography and an appeal to prurience to bolster theater attendance; quite simply, we do not want to assist them in the process. . . . We anticipate no movie industry clean-up as a result of our decision. Although we are the largest newspaper in the country to have taken such a step, we recognize that other advertising vehicles are available to the exhibitors both within and outside Detroit. Perhaps the only result will be in our own satisfaction in a modest declaration against the theory that makes hardcore sex, voyeurism, and sadistic violence the prime ingredient of art and entertainment in the 1970s."

The *News* switchboard was jammed with telephone calls the day after the policy announcement. "nearly all favorable." One man who called from a Chrysler Corp. plant said he had taken a

poll of 74 workers in his department: "The results were 73 in favor of the *News*' action and one against."

Write the editor of your local newspaper, and ask him to follow the example of the nation's largest afternoon newspaper. — Morality in Media.

Council Joins Legal Challenge to War

The policy-making General Board of the National Council of Churches voted to join as "friend-of-the-court" a Pennsylvania case challenging the legality of U.S. involvement in the Indochina war.

Permission to file such briefs in other possible litigations on the constitutionality of present presidential policies on the war was also granted by voice vote of delegates from 33 Protestant and Orthodox churches.

The vote was not unanimous, and representatives of some Orthodox groups asked to be disassociated from the action.

In another development, a draft of a proposed policy statement supporting amnesty for military deserters and persons self-exiled or jailed for opposing the war was presented to the General Board.

A 4-Day Workweek

A group of employees at the Church of the Brethren General Offices, Elgin, Ill., has negotiated a four-day workweek beginning in October.

The new contract affects only the manufacturing group of employees — about 21 in number — who make up the production, printing, bindery, composing, and plate-making departments of denominational offices.

Hazel Peters, personnel director, said the four-day workweek appears to be a trend in industry as the move from the six to the five-day workweek was in the 1930s. The Brethren are believed to be the first group in Elgin to move to the shorter week.

Bars Mini, Maxi, "Hot" Pants

Following what Kampala Radio described as a long pressure campaign by Uganda's churchmen — spearheaded mainly by Muslim leaders — the government had issued a decree forbidding any female, 14 years old or over, to appear in public wearing a mini-dress or a maxi-dress with high slits — or hot pants.

The broadcast said the decree was signed on June 7, by Maj. Gen. Idi Amin, president of Uganda. Gen. Amin is a Muslim.

According to the decree: "Any female person, of or above the apparent age of

14, who is in any public place, is forbidden to wear any dress, garment, skirt, or shorts, the hemline or bottom of which is 7.62 centimeters [three inches] above the knee line, or any dress popularly known as maxi, having a slit on any side, the apex or opening of which is above the knee line."

The decree also stipulates that any person, 14 or older, "who wears, in a public place, any tight-fitting pants known as hot pants, shall be deemed an idle and disorderly person, and be liable to three months' imprisonment or a heavy fine."

About half of Uganda's population of 9,674,000 are Christians, with Roman Catholics numbering about 34 percent. Muslims compose 6 percent of the population.

Rabbis Refuse Phone "War" Tax

In protest against the war in Vietnam, the Central Conference of American Rabbis (CCAR) has instructed its executive vice-president to withhold payment of the federal telephone excise tax which, it said, supports the Vietnam war.

The CCAR said it is the first Jewish organization to approve this act of civil disobedience in protest of the Vietnam war. The action was taken after consultation with lawyers.

At the same time, the Reform rabbis urged in a resolution the movement's sister institutions — the Hebrew Union College — Jewish Institute of Religion and the Union of American Hebrew Congregations — to follow a similar course of action.

Individual members of the conference were called upon "as an act of personal moral responsibility" to withhold the telephone tax. The CCAR has protested the Vietnam war since 1964.

Church Falling on Drug Issues

The public has come to rely so heavily on the criminal justice system in dealing with the drug issue that it has retreated from "the social commitment to discourage drug use," the head of the National Commission on Marijuana and Drug Abuse said.

Former Gov. Raymond P. Shafer of Pennsylvania addressed the General Board of the National Council of Churches. He said that "the family, the school, and the church" are among the social institutions which are not dealing "honestly and openly with drug issues."

Because primary social institutions have abdicated their responsibilities related to drugs, he said, the criminal justice system is "confronted with a population of law-breakers alien to the ordinary processes."

CHURCH NEWS

Brazil Hosts World Conference Well



The Parana pine, symbol of the state where MWC was held.



They came from nearly forty nations.

Rumors of a boycott on the part of the Dutch church were dissipated by the time World Conference began. Thirty participants from the Netherlands were present. Nevertheless, some of the Brazilian brethren expressed resentment that such a threat was made. MWC's theme, *Reconciliation*, would have its application at that point, as well as at others within the framework of the worldwide brotherhood.

At one point, word was out that young people from California were going to march in protest against the Brazilian Government. A missionary who happened to hear this report said wryly, "That is just what the churches here need."

Brazilian Mennonites worked hard to prepare for MWC. Perhaps it was the behind-the-scenes effort that was the least visible but which required the greatest amount of effort — permissions for use of buildings, press relations, food catering, and the like. Simultaneous translating equipment was used throughout except for the evening meetings, when translation was generally considered deficient.

For a more complete report on the conference and some interpretation for Third World, as well as for North American-European churches, see next week's *Gospel Herald* "Church News."



There were many things to understand.

through the list. Each country's representatives stood and they were greeted by warm applause. Though Russian delegates were not able to attend, the Evangelical-Baptist Union sent a telegram wishing MWC well.

Local reporters were most interested in interviewing the Vietnam delegate, who had not arrived at the time this report was being written. Curitiba papers gave good coverage of the event because meetings so broad in representation have seldom been held in that city and perhaps because the Mennonites in the area have earned some reputation as hardworking contributors to the common welfare.

Approximately 1,800 representatives from nearly forty nations had registered for the Ninth Mennonite World Conference in the Parana State College in Curitiba by Thursday, July 20.

The cosmopolitan air of friendship and goodwill seemed to be contagious as new delegates arrived. Predominant were those from Africa, Asia, and Latin America. Perhaps never in the history of the Mennonite Church were so many gathered from other than Anglo-Germanic backgrounds in one congress.

Roll call in the opening public session was impressive as Cornelius Dyck, executive secretary, called out the countries: Argentina, Belgium, Bolivia, Brazil, Canada, and on



Several youth work camps preceded MWC.



Historical Interests Gather Mennonite Scholars

The annual meeting of the Institute of Mennonite Studies, research agency of the Associated Mennonite Biblical Seminaries, took place at Elkhart, June 22. Participating were (left to right): C. J. Dyck, director, Ross T. Bender, Wilbert Shenk, James Penner, Robert Ramseyer, J. Howard Kaufman, Grant Stoltzfus, John S. Oyer, Archie Penner, Frank H. Epp, Leland Harder (chairman of the meeting), John H. Yoder, assoc. director, J. C. Wenger, Carl Kreider, Melvin Gingerich, Roy Just, and Leonard Gross.

That same day, scholars working in Russian Mennonite history met on the AMBS

campus, at the invitation of the Institute, and continued their meetings the day following. They shared research notes and project plans for increased attention to the more than 150-year block of Mennonite experience which began in 1789.

Cornelius Krahn had just returned from the USSR and Poland. His latest research clues and findings reminded the group of his long-term contribution to Russian Mennonite archival collections.

Melvin Gingerich, Mennonite archivist par excellence, was also present. Krahn and Gingerich were given formal recognition for their contributions to Mennonite history.

MCC-VNCS Begin New Relationship

Mennonite Central Committee is making plans to change its six-year relationship with Vietnam Christian Service and establish a separate but cooperative program with representation in Saigon. The changed relationship will be effective January 1, 1973.

MCC is interested in a relationship with Lutheran World Relief and Church World Service, the other two members of VNCS, that is more in keeping with MCC's normal patterns of organization and cooperation.

"We would like to move toward an arrangement that would provide MCC with greater flexibility and mobility as well as the possibility of relating more closely to the national church, the Mennonite mission and church, and the Christian and Missionary Alliance," said William T. Snyder, executive secretary of MCC. "There is the additional fact that we have assured the MCC members that MCC would be in VNCS for the emergency period only. That was six years ago. The longer-term interest of MCC in Vietnam is not the same as that of CWS and LWR, although we have shared common interests during the past six years."

VNCS, as a tripartite agreement, was not established as a permanent arrangement. All three agencies understand that the transition will require continued discussion and cooperation. The six-year relationship has been one of mutual understanding and appreciation.

The new relationship of MCC to CWS and LWR in Vietnam will be more typical of that in Jordan, Brazil, India, and Greece. During the months of transition, LWR and CWS will be conducting an intense study of the role of VNCS in Vietnam.

"We cannot offer a blueprint for the MCC program except that it will be developed in close cooperation with nationals," explained Snyder.

Broadcast Reaches Around the World

The *Heart to Heart* radio ministry is reaching around the world, reports Ella May Miller, broadcast speaker.

The program is currently released overseas from stations in the Caribbean, from Radio Kennedy, Colombia, S.A., and from HCJB, Quito, Ecuador, S.A.

Listener letters arrive daily from all over the world—Europe, New Zealand, the Philippines, Africa, Japan, the Middle East, Alaska, Hawaii, the Caribbean, and South America.

Many listeners tell how the broadcast led them to faith.

One listener said, "I would like the leaflet on death. My grandmother died last June and my aunt will not be comforted. She is not a Christian, so I would like to give her one of these leaflets."

Many missionaries and radio broadcasters

are using *Heart to Heart* materials in their ministries, some of these translated into Spanish, German, Hindi, and other languages.

Mrs. Elam R. Stoltzfus in British Honduras places printed leaflets in her husband's clinic. Marta Alvarez of Argentina uses the printed leaflets as a source for her *Corazon* a *Corazon* radio messages in Spanish.

Heart to Heart fellowships are developing overseas to provide assistance and inspiration to homemakers. There are two in British Honduras, two in Brazil, and another being started in Africa.

Brotherhood Fund at Work

A Brotherhood Fund of \$22,000 was allocated in 1972 to 16 needy congregational projects by the Eastern Mennonite Board of Missions and Charities through its Department of Home Ministries and Evangelism.

The activities being sponsored by this gift include day camps, Bible schools, camps-outs, craft clubs, work with drug addicts, neighborhood cleanups, remedial reading tutors, and others. Churches in New Haven, Conn., New York City, Lancaster, Pa., Reading, Pa., Philadelphia, Pa., Baltimore, Md., Washington, D.C., Albany, Ga., Atlanta, Ga., and Tampa, Fla., are participating.

The allocations committee for the Brotherhood Fund consists of Richard Pannell, pastor of the Seventh Avenue Mennonite Church in Harlem and member of the district administrative team; Jose Santiago, pastor of the Good Shepherd Church in Lancaster, president of the local Council of Spanish Mennonite Churches; and Raymond Jackson, pastor of the Diamond Street Mennonite Church in Philadelphia. Minority persons and first generation Mennonites are also involved in leadership positions as pastors, Sunday school superintendents, Mission Board members, and youth leaders.

New Tool for Small Groups

Issues to Discuss, 1973 Program Guide, has been released and has changed to a new format with a longer title. It is not only a tool to plan Sunday evening programs; it is also a discussion guide on 24 issues.

Levi Miller, editor of the discussion guide, said that because fewer congregations hold the traditional Sunday evening service, *Issues to Discuss* is an attempt to furnish the flourishing small group movement—or any discussion group—with a tool persons could profitably use for discussion, study, and sharing.

Issues to Discuss also has a new section with each session—Media. Here are listed filmstrips, films, persons, and books which

are available for studying specific topics. Suggestions for planning creative worship celebrations are also given. The book is available from Mennonite Publishing House of Scottsdale, Pa., or any Provident Bookstore.

Anna Myers Retires After 30 Years Service

When stacked one on top of another, two of the clothing bales that Mennonite Central Committee sends to war-torn and needy areas of the world are bigger than Anna Myers. Yet the spirit and work of this little lady have helped to send millions of such bales around the world.

For almost thirty years, Mrs. Myers has worked in the Material Aid department of MCC, the relief and service agency for North American Mennonites. But at the end of this summer she will retire. "There are a lot of boxes to lift," she explains simply, her alert manner and spry step belying her seventy-five years. "And they're getting too heavy."

Next to Orie O. Miller, executive secretary emeritus of MCC, Mrs. Myers has served more consecutive years than any other MCC worker.



Mrs. Anna Myers sorts clothing at the Material Aid Center of the Mennonite Central Committee, Trout Run Road, Ephrata. Mrs. Myers has worked for MCC for nearly thirty years.

Leonovich Reports on Russian Radio Ministry

"Shortwave radio sets are more popular than television sets in the Soviet Union," said Alex Leonovich, executive secretary of the Slavic Missionary Service of New Jersey, in a meeting June 23 with Mennonite Broadcasts personnel who are involved in Russian broadcast and literature work.

More than 38 million shortwave sets are currently in use in the USSR, according to Leonovich, who visited his native Russia last fall and spoke in churches wherever he went.

Since 1960 Mennonite Broadcasts has been releasing *Golos Drooga* (Voice of a



Ken Weaver serves as host for a half-hour educational TV program titled "Religion and Russia," filmed June 23 by WVPT, Harrisonburg, Va. Sharing in the program are (left to right) Ivan Magal, MD, Vasil Magal, and Alex Leonovich.

an Akron, Pa., resident and his family leave this month to serve for several years as Mennonite Central Committee (MCC) director in Zaire. Vern Q. Preheim, presently director for all of MCC's sub-Saharan Africa programs and based in the MCC headquarters, Akron, Pa., will exchange places with Ray Brubacher, MCC director in Zaire (the former Democratic Republic of Congo).

A three-day nationwide fellowship meeting is planned for Aug. 30, 31, and Sept. 1. It will be held at the Missionary Camp Grounds 7 miles west of Goshen, Ind., and 7 1/2 miles south of Elkhart on County Road 9. Fourteen speakers from seven states and Canada will be speaking on timely subjects such as "The Church, a Bulwark in Today's World," "Spiritual Life in the Home," "Try the Spirits," and "Current Issues Facing the Church." Speakers include Harold Myers, Kenneth Brenneman, Lloyd Hartzler, Sanford Shetler, Melvin Paulus, and others. For a complete program write to Floyd Stutzman, R. 3, Box 134, Napanee, Ind. 46550.

Needed: an instructor in physical science at Central Christian High School. For more information write Wendell Hostetler, principal, Box 9, Kidron, Ohio 44636. Tele.: 216 857-3111.

Fifteen hundred people from Switzerland, France, Germany, Luxembourg, Austria, Holland, Canada, and the United States gathered together on July 9 for the dedication service of the Bienenberg Bible School in Switzerland. Two new buildings for the European Mennonite Bible school, brought about by the willing contributions of European Mennonites, were dedicated in a service of praise and joy.

Five hundred and thirty packets of Homebuilders' literature for graduates were mailed to the seniors of the local high school by the ladies' group of the Ashton Mennonite Church, Sarasota, Fla. David and Esther Kniss are pastoring at Ashton.

Friend) to the USSR from stations in Europe, Korea, and the Philippines.

Ivan Magal, MD, of Washington, D.C., founder and original speaker of the broadcast, envisions an expanded radio ministry to the USSR. He would like to see a youth talk program and a women's broadcast started.

Vasil Magal is the current broadcast speaker. In addition to preparing the weekly broadcast and answering listeners' letters, Vasil pastors three Slavic evangelical churches in Belgium and coordinates the refugee work done in Europe by the Slavic Missionary Service, the mission arm of Russian Baptist churches in the United States.

MENNOSCOPE

Marlin E. Miller, Paris, France, July 14 writes: "Ruthann and the children are at Hautefeuille, where they have been living in a camper for the last week and getting some fresh air and exercise. . . . We have projected a special evangelistic emphasis week for early October. We will spend time during the week in colportage and neighborhood canvassing. We plan also to have a long weekend of evening meetings and personal follow-up. The coffee-bar project will also be continued, but slightly revised with less time in the coffee-bar and more time in family contacts and follow-up."

Goshen College has received \$31,395 in a capitation grant under the Nurses Training Act of 1971 for support of its degree program to prepare professional nurses, J. Lawrence Burkholder, president, announced. The award, made by the division of nursing of the National Institutes of Health, U.S. Department of Health, Education, and Welfare, will help Goshen maintain a low student-to-faculty ratio, a must for effective teaching and learning in the clinical aspect of nursing education.

Fifteenth Annual Harvest Home and Sunday School Meeting to be held at Columbia Mennonite Church, Columbia, Pa., Aug. 20. Instructors are Lloyd L. Hollinger and Donald G. Stelfox.

Mr. and Mrs. Robert Hochstetler, OMA teachers from Santiago, Chile, arrived at their home on July 15. Temporarily their address is: c/o Joel A. Troyer, R. 2, Greentown, Ind. 46936.

Mr. and Mrs. John A. Friesen arrived in the U.S.A. on July 18 for a year's furlough. Their address: 504 Garfield, Elkhart, Ind. 46514.

The Calvin Shenk family left for Addis Ababa, Ethiopia, on July 3 for their third term of service overseas.

Richard and Ruth Weaver left for Tanzania July 28 for their second term of service overseas.

Harold and Esther Kraybill, EMBMC

missionaries to Ethiopia, returned to the United States on July 14. Their furlough address is 103 Woodland Ave., Elizabethtown, Pa. 17022.

Herb and Sharon Kraybill, EMBMC missionaries to Ethiopia, returned to the United States on July 22. Their furlough address is 1916 Lincoln Highway East, Lancaster, Pa. 17602.

Chester and Catherine Kurtz, EMBMC missionaries to the Somali Democratic Republic, returned to the United States on July 14. Their furlough address after August 15 will be 2541 Marietta Ave., Lancaster, Pa. 17601.

Marlin and Martha Nissley, EMBMC missionaries to Ethiopia, returned to the United States on July 9. Their furlough address is 2516 N. 4th St., Harrisburg, Pa. 17105.

The address of David Helmuth is changed to E-26 Rosales, Aibonito, Puerto Rico 00609. (Do not use A146).

Special meetings: J. C. Wenger, Goshen, Ind., at Tuttle Avenue, Sarasota, Fla., Aug. 23-27.

New members by baptism: fourteen at Landisville, Pa.

Readers Say

Submissions to Readers Say column should come on printed articles.

I would like to tell you that I appreciate the good articles and editorials that appear in the *Gospel Herald* from time to time.

But lately I am seeing articles and editorials that bother me. And that is teaching disobedience to our government by withholding taxes that are due it. I feel that when we begin to tell our government what and what not to do we are getting on dangerous ground.

Romans 13:1 tells me: "The powers that be are ordained of God," and if we resist that power we are actually resisting God's plan for us.

"Everyone must obey the governing authorities. For there is no authority except from God and the existing authorities exist as having been appointed by God. If anyone sets himself against the authority over him, he really sets himself against a plan that God has ordained, and those who resist will bring down judgment upon themselves" (Simplified N.T. by Norlie, vv. 1, 2). I think it is very clear.

"For the same reason you pay taxes, too, because the authorities are God's servants who attend to this very thing. So pay all of them their dues—taxes to whom taxes are due, tariff to whom tariff is due, respect to those who should be respected, honor to those entitled to it" (vv. 6, 7).

Remembering Paul was living under one of the most cruel and bloody governments of all time and he knew that much of the tax money went to pay the Roman army, which not only put wicked people to death but many, many Christians as well, yet admonished the Roman Christians, "Pay your tax" without any strings attached. In the editorial, "Taxes for War," (June 27) you quote, "Render to Caesar . . . and you say, 'Might Christ not be laying upon us the obligation to decide what is Caesar's and what is God's?' You are not suggesting that each of us should decide for himself how much tax he ought to pay and what he wants his tax money used for, are you? That is getting pretty far out it seems to me."

I think Paul is telling us in Romans 13 that the government as ordered by God is responsible, (1) to provide for our needs, v. 3, (2) to protect us, v. 4, and we in turn shall pay the government the taxes that are laid upon us, with no strings attached as to how they should use our money. The government is not accountable to us but to God and He will hold them responsible for their actions. Romans 12:19.

All through history we have held to our belief in separation of church and state. In chapter 12 of Romans Paul says, "I," "we," and "us." In chapter 13 he says, "he," "they" (the other kingdom). Jesus in John 18:36 reminds us that "My kingdom is not of this world."

Back to the verse, "Render to Caesar"—You have a point when you say, "We are . . . (often) more obedient in rendering to Caesar what he demands than to God what is His." And you are right in that. I do feel as a church we should be more concerned about obedience to God, which includes obeying the Great Commission, holy living, sacrificial giving, and preparing ourselves for the Lord's return (1 Jn. 3:2, 3) and confine our responsibility to our government to the three things the Bible teaches we owe our government: (1) pray, 1 Timothy 2:1, 2; (2) pay, Romans 13:7; and (3) obey, Romans 13:1.

After all the church's responsibility is not to provide a "good" government for this world, but to evangelize the world. Let's all get together on the job and I am sure the Lord will bless us as a church and He will soon come back for His bride (Mt. 24:14). "Maranatha." We are praying for you that the Lord may give you wisdom for "times like these."—Paul R. Metzler, Springfield, Ala.

May I express appreciation for the good articles in the June 27 issue of *Gospel Herald* which dealt with our response to war. I was especially glad for the editorial, "Taxes for War," and for the "Testimony on Taxes." My husband and I have been part of a group in our congregation which studied Donald D. Kaufman's book, *What Belongs to Caesar?* and as a result we and others have been seeking to live an altered life-style which will proclaim our commitment to Christ's way of love. We too have felt that the way of obedience may be costly. Reading such testimonies in the *Gospel Herald* gives us courage to continue to learn what discipleship in this area means.—Marlene K. Kropf, Portland, Ore.

For the most part the minor editorial changes in my paper "Southeast Mennonite Convention Becomes a District" (June 20) strengthened it. But I was surprised to read "The movement toward more united evangelism, nurture, and fellowship was amazingly slow and too fast at another time."

I think I wrote (my carbon copy is in other hands) "the movement . . . was agonizingly slow to some and threateningly fast to others." I was describing the feelings of some and others, not my own.

Since my own feelings toward the Southeast Convention have come into focus, I must say that to me our movement toward each other has been amazingly fast, but not too fast, and not threateningly so. I welcome our movement together because I believe it pleases the Lord.—Martin W. Lehman, Tampa, Fla.

After reading the editorial, "Do Strict Churches Grow?" the thought came to me that the conservative churches are growing because of less activity rather than being more conservative. Doesn't history show us that poorer people are more inclined to attend church than the rich?—Lloyd Hoover, Goshen, Ind.

The editorial, "We Merely Pay to Kill," is well-written, thorough provoking, and convincing.

It may also be dangerous. I would like to present another side of the story.

"Romans 13 speaks clearly and to the point. . . . Let every soul be subject unto the higher powers. . . . The powers that are are ordained of God." Note the danger of resisting the power. "Whoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." Note that he is the minister of God, whether we like it or not. Note also that God has not taken the sword away from him. The logical means of maintaining the sword is through taxes.

Does paying taxes become wrong when war or sword expenditures reach a certain percent? Who shall determine the point of evil?

"Render therefore to all their dues. . . . Jesus Himself set an example for us when He had Peter 'fish' for tribute money. We have no way of knowing what percentage of this went to the Roman army."

The term "our tax money" does not seem appropriate. God takes this out of our control and says it is Caesar's tax money. "Render to Caesar the things that are Caesar's (not our own), and to God the things that are God's."

We don't like the way things are going any more than you do, but we feel it wrong to point at the government. Perhaps the wrong comes closer home than that. Perhaps the church in America is under the government she deserves.

The thought that Mennonites pay twice for war what they do to the church is disturbing indeed, not because we pay taxes, but because we withhold for ourselves that which belongs to God. Remember, there is no ceiling on what we may give to God.— Lester Troyer, Phoenix, Ariz.

This letter is in regard to your editorial entitled "We Merely Pay to Kill" which appeared in the June 20, 1972, issue of *Gospel Herald*.

I am glad to hear that you are concerned about war taxes. I'm sure that a lot of people share this same concern. However, I must say that your concern is probably little more than the academic cloak worn by the average "pious Christian." Why do I say this? There is a very simple answer to the problem of war taxes for the person who is truly concerned. I'm not talking about the "Oh, isn't that a shame" set. I'm talking about those who see the sadness and weep. Those who lock themselves in their rooms and beat on their mattresses in anguish. The answer is simply don't earn enough money to have to pay taxes. It is the only legal recourse we have at the present time.

Some say they cannot live on that amount of money, and I say hogwash! Who is your God? Did He tell you that you need a six-room house? Did He tell you that you need a new car, a television, or an air conditioner? Did He even tell you that you need electricity, running water, or a living-room rug? My God didn't. My God said, "Love Me more than you love anything in this world. Love your neighbor more than you love yourself."

Remember the rich man who would not give up his riches to follow Christ. I say that every one of us is rich, and anyone who cannot part with his riches cannot love the Lord, for we cannot serve two gods.

We can continue with our present stewardship (platitude that it is) and still not have to pay taxes. I am not suggesting that we quit working, but I am suggesting that we refuse salaries which cause us to have to pay taxes. A married couple can now earn \$2,300 and be exempt from taxes. A family with children, even more.

I don't expect very many people to take this seriously, for God only opens the eyes of a few. However, I want to express my love to those of you who will think I am a little crazy.—Steven W. Mason, Carlsbad, N.M.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Hershey, Glenn D. and Velma (Landis) Intercourse, Pa., a daughter, Krista Joy, July 10, 1972.

Horst, George Olen and Lois Marie (Burckhardt), North Lawrence, Ohio, fourth child, third son, Stuart Keith, June 2, 1972.

Kremer, Steven and Wanda (Burkey), Milford, Neb., first child, Zachary James, July 7, 1972.

Leatherman, Bruce and Helen (Risser), Perkasee, Pa., second son, Howard Brent, July 17, 1972.

Muselman, Gerald C. and Julie (Landis), Harleysville, Pa., second child, first son, Ben Christian, Apr. 6, 1972.

Troyer, Philip and Bonnie (Yoder), Clarence Center, N.Y., first child, Jennifer Sue, July 8, 1972.

Walson, Robert and Mary Ellen (Nagzinger), Champaign, Ill., first child, Gregory Jack, May 2, 1972.

Yoder, John O., II, and Arlene (Heatwole), Quarryville, Pa., fourth child, second daughter, Salome Grace, July 10, 1972.

Yoder, Marcus W. and Pearl (Hunsberger), Wellman, Iowa, second child, first son, Marlow Wayne, July 10, 1972.

Yoder, Berle and Leah Anne (Yoder), Lone Tree, Iowa, Meredith Allen, born July 11, 1972; received for adoption July 17, 1972.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Briskey - Lauber, - Loyal Briskey, Wauseon, Ohio, Central cong., and Bonnie Jean Lauber, Archbold, Ohio, Lutheran Church, by Duane Schafer, July 8, 1972.

Crossgrove - Bartlett, - David Allen Crossgrove and Melody Bartlett, both of International Falls, Minn., Falls cong., by Orvil Crossgrove, father of the groom, and Mervin Slabaugh, June 8, 1972.

Crossgrove - Hochstetler, - Larry Jay Crossgrove, International Falls, Minn., Falls cong., and Eileen Hochstetler, Wolford, N.D., Lakeview cong., by Orvil Crossgrove, father of the groom, and Vernon Hochstetler, June 2, 1972.

Erb - Lies, - Laverne Erb, Millbank, Ont., and Doreen Lies, Wellesley, Ont., both of the Crosshill cong., by Steve Gerber, July 15, 1972.

Ganger - Anderson, - Reuben James Ganger, Wakarusa, Ind., and Sharon Sue Anderson, Condit, Ind., both of Yellow Creek cong., by Mahlon D. Miller, May 27, 1972.

Herr - Birkey, - Kenneth L. Herr, Lancaster, Pa., Paradise cong., and Elnore Mae Birkey, Timberville, Va., Cross Roads cong., by Ralph Birkey and John Rush, July 1, 1972.

Hickman - Reed, - Jimmy L. Hickman, Baptist Church, Flint, Mich., and Delores Reed, Saginaw, Mich., Grace Chapel, by Melvin Leidig, July 15, 1972.

Hochstetler - Steiner, - Orus Hochstetler, Dalton, Ohio, and Beverly Steiner, Orrville, Ohio, both of Kidron cong., by Bill Detweiler, July 15, 1972.

Holsopple - Kandel, - Marvin Holsopple, Johnstown, Pa., Kaufman cong., and Diana Kandel, Millersburg, Ohio, Martin's Creek cong., by Roman Stutzman and Harry Shetler, June 24, 1972.

Jantzi - Wagler, - Gerald Jantzi, Millbank, Ont., Riverdale cong., and Donna Wagler, Shakespeare, Ont., East Zorra cong., by Menno

Zehr, June 17, 1972.

Linder - Miller, - Ervin L. Linder, Louisville, Ohio, and Mercie D. Miller, Canton, Ohio, both of the Beech cong., by O. N. Johns, July 16, 1972.

Longenecker - Kaufman, - Wayne Longenecker, Goodville, Pa., Pinto (Md.) cong., and Julia Ann Kaufman, Salunga, Pa., Sharon cong., Plain City, Ohio, by Abram Kaufman and Lehman Longenecker, May 13, 1972.

Martin - Hershey, - Leo K. Martin, Strasburg, Pa., Hershey cong., and Miriam D. Hershey, Kinzers, Pa., Meadville cong., by Amos W. Hershey, July 8, 1972.

Sauder - King, - Warren Sauder, Archbold, Ohio, Central cong., and Jane King, Archbold, Ohio, West Clinton cong., by Edward Diener, June 17, 1972.

Sauder - Martin, - Gerald Laverne Sauder, Ronks, Pa., Ridgeview cong., and Julia Ann Martin, Myers, Pa., Bethany cong., by Herman Myers, June 3, 1972.

Tingley - Short, - Jay Tingley, Montpelier, Ohio, and Betty Short, Archbold, Ohio, both of the Central cong., by Charles H. Gausche, July 7, 1972.

Troyer - Schlachab, - Richard Troyer, Sugar-creek, Ohio, Farmerstown cong., and Sharon Schlachab, Sugar-creek, Ohio, Walnut cong., by Homer Kandel, May 27, 1972.

Walton - Brenneman, - Douglas Eric Walton and Donna Isabelle Brenneman, both of Vineland, Ont., by Clare Wideman, June 24, 1972.

Yost - Martin, - Leon C. Yost, New York, N.Y., and Erna M. Martin, Charlottesville, Va., by James Christophel, June 17, 1972.

Zimmerman - Gerhart, - Carl M. Zimmerman, Ephrata, Pa., Myerstown cong., and Mae G. Gerhart, Mt. Joy, Pa., Chestnut Hill cong., by H. Raymond Charles, July 22, 1972.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bontrager, Susan, daughter of John J. and Barbara (Yoder) Miller, was born at Kalona, Iowa, Mar. 27, 1907; died of heart failure at Kalona, Iowa, July 3, 1972; aged 65 y. 3 m. 6 d. On Mar. 17, 1935, she was married to Fernand J. Bontrager, who survives. Also surviving are 2 daughters (Emma Grace - Mrs. Werner Will and Joyce Ann - Mrs. Carroll Lehman), 6 grandchildren, and 2 brothers (Leroy and Thomas). One son (Duane Franklin) preceded her in death. She was a member of the Sunnyside Conservative Mennonite Church, where funeral services were held July 6, in charge of David L. Yoder, Eli D. Miller, and Morris Swartzendruber; interment in East Union Cemetery.

Conner, Beryl, son of James C. and Nina (Wallace) Conner, was born at Burr Oak, Kan., July 27, 1902, died during open heart surgery at Bryan Memorial Hospital, Lincoln, Neb., July 12, 1972; aged 69 y. 11 m. 15 d. On Aug. 12, 1937, he was married to Edith Kremer, who survives. Also surviving are one son (James), one daughter (Rosemary - Mrs. Stan Thomas), 6 grandchildren, 2 sisters (Mrs. Audrey Bell and Mrs. Ila Clark), and one brother (Don). He was a member of the Bellwood Mennonite Church, where funeral services were held July 15, in charge of Herbert L. Neber; interment in Blue Mound Cemetery, Milford, Neb.

Geiser, Frank A., son of Allen and Orpha (Gerber) Geiser, was born in Wayne Co., Ohio, Nov. 21, 1940; died instantly in a automobile accident July 14, 1972; aged 31 y. 7 m. 23 d. On Sept. 5, 1964, he was married to Janet Sullivan, who survives. Also surviving are his parents, one daughter (Jennifer), 2 sisters (Esther - Mrs. Lloyd Lehman and Doris - Mrs. David Miller), and 6 brothers (Amos, Gilbert, Sylvester, Peter, Daniel, and Ray). One brother (Nathan) pre-

ceded him in death, Aug. 14, 1956. He was a member of the Kidron Mennonite Church, where funeral services were held July 16, in charge of Bill Detweiler; interment in the church cemetery.

Hartz, Amos, son of Jacob and Melinda (Beiler) Hartz, was born at Elverson, Pa., Oct. 3, 1894; died at St. Joseph's Hospital, Lancaster, Pa., July 17, 1972; aged 87 y. 9 m. 14 d. On Jan. 27, 1910, he was married to Susan Kurtz, who survives. He was the last survivor of his immediate family. He was a member of the Conestoga Mennonite Church, where funeral services were held July 19, in charge of Omar Kurtz, Ira Kurtz, Henry Swartley, and John Glick; interment in the Conestoga Church Cemetery.

Hartzler, Libbie B., daughter of Joseph Z. and Sarah (Hartzler) Yoder, was born at Belleville, Pa., Mar. 13, 1881; died at Belleville, Pa., June 22, 1972; aged 91 y. 3 m. 9 d. On Feb. 16, 1905, she was married to Samuel D. Hartzler, who preceded her in death Jan. 7, 1970. Surviving are 2 children (Lena - Mrs. Bennett Byler and Tura), 10 grandchildren, 11 great-grandchildren, one sister (Arie Stayrook), and one half brother (Samuel). She was preceded in death by one son (Harvey J.) and one grandson. She was a member of the Locust Grove Mennonite Church. Funeral services were held at Belleville, Pa., June 26, in charge of Gerald Peachey, John B. Zook, and Eric Renno; interment in Locust Grove Cemetery.

Kauffman, Harold S., son of David and Fannie (Denlinger) Kauffman, was born at Gap, Pa., Mar. 8, 1922; died when struck by a car in front of his home at Gordonville, Pa., June 4, 1972; aged 50 y. 2 m. 27 d. On Apr. 14, 1949, he was married to Mary Stoltzfus, who survives. Also surviving are one son (Gerald L.), one daughter (Doris Ann), one sister, 3 brothers, 3 foster sisters, and 2 foster brothers. He was a member of the Montrose Mennonite Church, where memorial services were held June 7, in charge of Gordon Zook and Clair Eby; interment in Kinzers Mennonite Cemetery.

Kinzie, Sylvia, daughter of Levi and Sarah (Reist) Snyder, was born in Waterloo Twp., Ont., Jan. 26, 1893; died at South-Waterloo Hospital, Galt, Ont., July 4, 1972; aged 79 y. 5 m. 8 d. On Feb. 1, 1916, she was married to Isaiah Kinzie, who survives. Also surviving are one son (Willard), 3 daughters (Dorothy - Mrs. R. Ritchie, Jean - Mrs. Don Pearce, and Edith), one brother (Gordon), and 6 sisters (Maggie - Mrs. M. Moyer, Estelle - Mrs. H. Weber, Myra - Mrs. B. Shantz, Ada - Mrs. C. Rudy, Mary - Mrs. Frank Henry, and Melinda - Mrs. Roy Hagey). She was a member of the Preston Mennonite Church, where funeral services were held July 6, in charge of Rufus Jutz; interment in the Hagey Cemetery.

Kurtz, David M., Sr., son of Jacob S. and Lydia (Mast) Kurtz, was born at Morgantown, Pa., Dec. 28, 1895; died at Devon Nursing Home, Devon, Pa., June 26, 1972; aged 76 y. 5 m. 29 d. He was married to Beiler, who survives. Also surviving are 3 daughters (Edith - Mrs. Aaron E. Smoker, Florence - Mrs. Jesse J. Beiler, and Ada), 2 sons (Urie and David, Jr.), 15 grandchildren, 11 great-grandchildren, 2 sisters (Linnie - Mrs. John E. Kauffman and Anna - Mrs. Levi S. Beiler), and 5 brothers (Christian J., Ira A., Harvey M., Jacob M., and Joseph L.). He was a member of Conestoga Mennonite Church, where funeral services were held June 29, in charge of Harvey Z. Stoltzfus and Benjamin T. Weaver; interment in the adjoining cemetery.

Miller, Clarence E., son of Wesley and Sarah (Stutzman) Miller, was born in Waupeung, Ind., June 29, 1880; died June 8, 1972; aged 91 y. 11 m. 10 d. On Mar. 24, 1915, he was married to Mary Beachy, who survives. Also surviving are 2 sons (William and Earl), one daughter (Iris - Mrs. George Malin), 4 sisters (Mrs. Clyde Zook, Mrs. James Smith, Mrs. Maurice Kauffman, and Mrs. Leo Richards), and 5 brothers (Ernest, Lester, Willis, Otis, and Rollie). He was preceded in

death by one 17-year-old son (Harry), and 3 infant sons. He was a member of the Holly Grove Mennonite Church, where funeral services were held June 10, in charge of Abner Miller and Abe Minnich; interment in the Holly Grove Cemetery.

Miller, Fannie, daughter of John P. and Elizabeth (Freyenberger) Beck, was born at Wauseon, Ohio, Jan. 30, 1888; died of cancer at Fairlawn Haven, Archbold, Ohio, June 6, 1972; aged 84 y. 4 m. 7 d. On Aug. 1, 1909, she was married to Isaiah N. Aeschlimen, who preceded her in death Jan. 14, 1919. On Sept. 16, 1924, she was married to John H. Miller, who died June 19, 1950. Surviving are 4 children (John, Omar, and Clayton Aeschlimen and Viola Babcock), 12 grandchildren, 27 great-grandchildren, and a large number of stepgrandchildren. She was a member of the West Clinton Mennonite Church, where funeral services were held June 9, in charge of Edward Diener and P. L. Frey; interment in Pettitsville Cemetery.

Streicher, Annie, daughter of John and Magdalene (Zehr) Bender, was born in East Zorra Twp., Ont., Apr. 9, 1901; died of cancer at Stratford, Ont., July 11, 1972; aged 71 y. 3 m. 2 d. On Jan. 4, 1923, she was married to David Streicher, who survives. Also surviving are one brother (Joseph), and 2 sisters (Bena — Mrs. Joseph Kropf and Elizabeth — Mrs. John Schwartzentruber). She was preceded in death by one brother. Funeral services were held at the Tavistock Mennonite Church July 13, in charge of Wilmer R. Martin; interment in East Zorra Mennonite Cemetery.

Yoder, Barbara Louise, daughter of Mr. and Mrs. John Stauffer, was born at Milford, Neb., Feb. 27, 1891; died of heart disease at London, Ont., July 13, 1972; aged 81 y. 3 m. 16 d. On Oct. 27, 1910, she was married to Jacob Yoder, who survives. Also surviving are one son (Wayne), 2 daughters (Elva — Mrs. Wallace Bender and Goldie — Mrs. Roy Ferguson), 16 grandchildren, 11 great-grandchildren, and 3 sisters (Mrs. Annie Mauer, Mrs. Millie Yoder, and Mrs. Ida King). She was preceded in death by two sons (Glenn and Ernie), 1 grandchild, 1 great-grandchild, 5 sisters, and 2 brothers. She was a member of the Tavistock Mennonite Church, where funeral services were held July 15, in charge of Wilmer R. Martin; interment in East Zorra Mennonite Cemetery.

Zehr, Henry, son of Menno and Amanda (Bender) Zehr, was born at Milverton, Ont., Sept. 14, 1916; died at St. Mary's General Hospital, Kitchener, Ont., July 12, 1972; aged 55 y. 9 m. 28 d. On Feb. 18, 1939, he was married to Arleatha Kropf, who survives. Also surviving are 3 sons (Glen, Larry, and Murray), one daughter (Karen), 4 grandchildren, 3 brothers (Lorne, Stanley, and Elroy), and 2 sisters (Viola — Mrs. Wilfred Kropf and Ida — Mrs. Floyd Smythe). He was a member of the St. Agatha Mennonite Church, where funeral services were held July 14, in charge of Gerald Schwartzentruber and Elmer Schwartzentruber; interment in church cemetery.

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Coming Next Week

Mission 72 in "Together Town, U.S.A."	Ruth King Duerksen
Praise Him Forever!	Lydia M. Beiler
How to Encourage the Elderly	Earl W. Brubaker

Cover photo by Harold M. Lambert

Calendar

Iowa-Nebraska Conference, Wellman, Iowa, Aug. 9-11.
Region V Regional Meeting, Lancaster, Pa., Aug. 12.
Conservative Conference, Louisville, N.Y., Aug. 15-17.
Washington-Franklin Mission Board, Marion, Pa., Aug. 17.
Washington-Franklin Conference, Marion, Pa., Aug. 24.
Eastern Region of Ohio Conference MYF Youth Convention at Tobhamia, Pa., Sept. 6-10.
Washington-Franklin Conference (Reiffs), Hagerstown, Md., Sept. 14.
Lancaster Mennonite Conference, Mellinger, Lancaster, Pa., Sept. 21.
Rocky Mountain Conference Fall Session, Carlsbad, N.M., Oct. 20-22.

JOHN M. DRESCHER, Editor
David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.25 per year, three years for \$16.25. For Every Home Plan: \$5.20 per year mailed to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottsdale, Pa. 15083. Lithographed in United States.

GOSPEL HERALD

Tuesday, August 15, 1972

Volume LXV, Number 32



Mission 72 in "Together Town, U.S.A."

By Ruth King Duerksen



Gracie Torres,
who lives for
her Lord in
Chicago

The welcome sign, stretched high over Main Street in Hesston, Kansas, greeted a culturally mixed group of Mennonites as they arrived for Mission 72 to share thoughts on the theme, "Being Built Together."

Variety was characteristic of both people and program of this unique weekend. Even the weather was different with a pleasing 60-70 degree reading — almost unbelievable for Kansas in July.

Spontaneity and excitement were evident in the spirited singing of the congregation and in the bursts of applause for stirring testimonies and frank expressions of truth from the open mike during sharing sessions. Even our pocketbooks responded in the amount of \$4,800.

Variety also characterized the music. Randy Zercher, song leader from Hesston, said, "If you don't like the kind of music you are hearing, just wait — there will be music you can enjoy." Some of it was loud and some soft, but all of it seemed to be the sincere expression of loving devotion to Christ.

The sessions, lasting through July 7-9, were well-planned for the youngest to the oldest. A number of parents reported that after the first meeting they didn't have to urge their children to stop playing and get ready for church. Instead,

the children were saying, "Hurry up, Mother! Let's go, Dad! We don't want to be late!"

The women shared deeply at a breakfast meeting with Mrs. Marie Wiens, Hillsboro, Kansas, guest speaker and Mrs. Phyllis Stutzman, Hesston, soloist. Mrs. Wiens spoke from her heart of the sufficiency of God's grace in a time of family need. With God's eternal source of love even the unlovely situations can be faced with courage and dignity.

"The center of the universe is God!" Ed Stoltzfus, pastor at Iowa City, Iowa, told us the first night as he gave a survey of the Book of Ephesians loaded with rich and powerful nuggets of truth.

"The center of creation is not hell, sin, or the devil, but love, forgiveness, and mercies of God," he said.

He also told us that "Christ is a wrecker — He destroys old walls so He can build new. He does this by His mutual love of all men." Christ welcomed into His circle a man who collaborated with Rome. Also He included some really rough characters who were called, "sons of thunder," and He took in Simon the Zealot who belonged to the radical party that wanted to push the Romans into the sea.

"How could such a wide variety of men possibly get along together?" Bro. Stoltzfus asked. "The only way possible was with Jesus standing in the center of their circle," he explained.

This is the way it must be in the church. If we are going to have opposites united, then Jesus of Nazareth must stand in the center or we will leap at each other or build big walls between ourselves, such as walls of excessive doctrine and walls of hostility.

Gracie Torres, wife of Naftali Torres, co-pastor of Lawn-dale Church, Chicago, also brought a message from Ephesians about breaking down walls within the church so we can build together. Gracie told us that it is OK to be who we are, for we can be built together with all our differences as we become one in Christ.

Some of the walls that need breaking down, she said, are the terms that we use such as "convert."

"We minorities," Gracie explained, "have attained a convert complex. We have the feeling that we are converts to the Mennonites — we are not quite in the real Mennonite circle.

Ruth King Duerksen is from Hesston, Kansas.

"But," she continued, "we don't have to walk around with a convert complex. We are not converts to the Mennonites—we have all come through Calvary. Through the mercies of God we can cry, 'Abba, Father!' We can hold our heads high and walk proud. We are just as important to God as any other Mennonite, for we are born into the kingdom of God."

Another term that builds walls, Gracie said, is "ethnic Mennonite."

Some Mennonites may be Swiss, German, Russian, Afro-American, or Chicano. "I happen to be a Puerto Rican," she said. "But you are not really a German Mennonite," she continued. "You just happen to be a German who is a Mennonite. Keep your German heritage! It is precious! Chicanos be Mexican! It is beautiful! Black men be black and precious in the sight of God! Let this little Puerto Rican be me. I like your German chocolate cake, but I'll always cook my rice and beans. We've got different cultures but we've been brought together through Jesus Christ within the Mennonite structure."

On Saturday afternoon Ross Bender of the Goshen Biblical Seminary faced the question, "Father knows best?" He told us that when husbands start loving their wives like Christ loved the church to the extent of laying down their lives for their wives then subjection would begin to take on a new meaning.

Paul's counsel to the Christian women, he continued, was conditioned in a large measure by his concern not to offend social custom and not to bring the gospel and the church into disrepute among the Gentiles. If Paul took into account the social attitudes of his day we also need to take into account the current attitudes of our day.

"It is not God's intention that men should exploit women and dominate them for selfish advantage," he said, and referred to Lois Gunden Clemens who, in her book *Woman Liberated*, suggests that application of male headship can best be made in terms of man's initiating and coordinating activities. Just as in a committee someone has to chair the meeting and move the agenda along, so in a marriage the husband is responsible to take leadership in their shared activities. The chairman of a committee is not superior to

the other members nor is he entitled to lord it over them and make decisions on their behalf. All the members are equal in status but their functions are different. Husband and wife are also equal in status but their functions are different. Equality does not mean sameness of function.



A small-group discussion during a rap session

The relationship of husband and wife, he went on to explain, is appropriately defined as a partnership in which the two partners discover together the points in which one leads out and then the other; this can be a creative and exciting experience and it should not lead to competition and domination.

The growing problem of our times is not so much that men are dominating their wives, Bro. Bender said, as it is that they are overly dependent or simply not carrying their share of the load.

Charles MacDowell, pastor of the Rockview Mennonite Church, Youngstown, Ohio, based his Sunday morning message on Ephesians 6:10-18. Bro. MacDowell had formerly lived in Cleveland, Ohio, in a militant community. He tried to live by the teachings of God, but was threatened and had his house set on fire because he crossed the color line and worshiped with people of another culture. Yet his ringing testimony was that Jesus has given us the ministry of peace and we are to be ready to go forth into the world having our feet shod with the gospel of peace.

"We are built together by being brethren," he said. "As brethren we are sent on a peace mission." As we go we must be strong in the Lord who is the source of all power.



The Lawndale Choir, from Chicago

This power will help us resist evil and to withstand the adversary, he told us. We are called to the profession of being professional sons of God and our uniform is the whole armor of God.

In the closing session we heard that "God is getting it all together in Jesus Christ." Paul Miller of the Goshen Biblical Seminary gave us eight examples of how Ephesians tells us that God is bringing His creation together.

1. "God is going to get together the first apostles who met Him eye to eye with the people who hear Him today and with those who are the last converts to hear the message down at the end of history," he said.

2. Second, Paul said, God is getting together "where Christ sits and where we sit." Christ is seated over there in the heavenly places and we are sitting over here in our mess. But God raised Christ up and seated Him far above all principalities and you and I have to be raised up and seated with Him.

3. "God is going to get all the ends together," he said. The first work of God through Christ and the last work will be rolled together through Jesus Christ. All the faith of Abraham—all the glory of every saint that looks for the return of Jesus will somehow stack up on the present moment. All of time has its meaning in God's Son.

4. "God is going to get divided mankind together," he continued. God's miracle in Jesus Christ can take care of all the hate of every Jew and Gentile which represents the cultures and civilizations of the world.

Bro. Miller, who recently spent two years in Africa, told how he had seen the men from the tribes of the Masai and the Kikuyu march down the aisle of the Presbyterian Church in Nairobi and join together in one conference.

The Masai have hated the Kikuyu since the dawn of history. The Masai have believed that every cow in history belongs to them and if anyone ever sees a cow anywhere else it means that someone has stolen it from a Masai because their god has told them that they own earth's cows. In the history of these two tribes a Kikuyu did not become a man until he could go and rob a cow from a Masai and come back alive. You will never smell hate between Jew and Gentile, or hate in Ireland between Protestant and Catholic or hate in Georgia between black and white like you can sense the hate that once existed between the Masai and the Kikuyu, Bro. Miller said. But now in Jesus Christ there is peace. They have been brought together as one man in Christ.

5. "God is going to bring all revelation together," Miller continued. And there won't be anything true in all God's wide world if it doesn't line up with Him who is truth incarnate.

6. "God is getting our diversity and His unity together," he added. One man may have the gift of tongues and others do not like it. One man may have the gift of administration and others think he is getting in their road. Or God may give healing to some while others are studying to be doctors. But God will bring together all these diverse gifts with one great unity.

7. "The next one I don't understand," Bro. Miller explained, "but God is going to get everything together from the lowest parts of earth to the highest heavens in Jesus Christ." He will somehow wrap the universe up in His Son.

8. "Finally," he told us, "God is going to get the lifestyles of all His followers around the world together." No matter what our manner of life is, God is going to create a new life-style.

The meeting ended with a commissioning service wherein the individuals in little groups commissioned each other to go back and help Jesus Christ "get it all together" in each of their communities and churches.

A few excerpts from one of the prayers of James Lapp, Perkaskie, Pa., who so ably chaired the adult sessions, expresses the feelings of many of the 1,100 people registered for the sessions:

"Thanks, Father, for the joy that we have celebrated because we are Yours, because of the grace that has freed us to be ourselves and in so doing to love our neighbors and together be built into Your kingdom, Your body, Your church—the new creation. . . . Thanks for reminding us that it is OK to be young, to be old, to be brown, to be black, or white and to speak any language. . . . Help us to be living stones that create new temples rather than walls that divide."

And we would all say "thanks" to our churchwide boards and local committees who worked behind the scenes to make possible this exciting celebration during this interim year of the old and the new in our church organization.

A Present-Day Analogy

Pharaoh killed all the Hebrew baby boys when he feared the power of the Hebrews. They were multiplying so fast that the Egyptians feared they would overtake them. The Hebrews were made stronger, not weaker, by the hard work they were required to perform. So Pharaoh had to do something drastic. He thought his problem would be solved if he could cut down on the population explosion of the Hebrews!

Today the (Egyptian) mothers are taking their own baby's lives by abortion. As Christians we cannot accept this method. What will happen as the Christian population keeps multiplying? Will the "Egyptians" of our day decide to limit us? Will they do something drastic? Can we stand true to our faith and our Lord when this happens?

—Miriam J. Shenk

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Save the Family

In 1968 Sweden's Socialist daily, *Aftonbladet*, commented favorably that "the government is making an assault on marriage. . . . The place of woman is in the labor market, not in the home."

Since then many things have happened. A committee was appointed by the ministry of justice to study the abolition of marriage. If the new laws are adopted it will mean the end of both religious and civil marriage ceremonies. Persons will replace the marriage ceremony by a simple notification. There will be no special rights or duties to marriage. And, if after a few months' reflection divorce is desired, again a simple notification is all that is needed.

In Sweden the tax setup already works against marriage. Children born out of wedlock receive more state support. And unmarried parents get a better tax break. New laws would pressure all children to attend state day nurseries for six months since the government feels "children need to experience alternative systems of values and norms. . . ." Further, children will be obligated to take sex-education courses which say that sexual relationships are more or less accepted at all ages. There is a campaign against parents who "poison children with Christian morality."

Atheistic Mrs. Alva Myrdal, Sweden's minister for church affairs, says that the voice of the religious will not have any effect on what is being done.

Now what is said and done in the open in Sweden is not far from what is happening in America. And what happens in Sweden does affect us. One need not wander far afield to find out that many youth today are talking about the foolishness of marriage as we have known it. The idea that marriage is binding for life or that sexual relationships are reserved for marriage is laughed out of court by many youth who have attended church all their lives.

What is seen in Sweden and in North America today reminds one of the days right previous to the fall of Rome. One of the primary causes listed by Gibbon for the fall of the Roman Empire was the breakdown of the family. And the forces against the home today are such that unless special effort is put forth to strengthen the home there is no hope for the family as we know it or as we believe the Scripture teaches.

What does this mean? It means every congregation better plan some periods of time to teach the Christian concept of marriage and the family. Our schools better put such courses in the curriculum immediately. Above all we must confront people with commitment to Jesus Christ because finally it is futile to speak about morality to anyone until he comes to terms with Jesus Christ. When His lordship is realized, decisions and style of life, individually and as a family, begin to fall in place. — D.

Commitment Comes First

C. S. Lewis said it well. He pointed out that it is impossible to convince an unregenerate person that premarital sex is sinful until you convince him that Christ is who He says He is and therefore demands allegiance and obedience to His laws.

Long ago I've drawn the conclusion that more information regarding the dangers of any evil does not in itself deter one from committing the sin. All the information and warnings on the harmful effects of drugs, for instance, does not keep persons from drugs. In fact, many of those who get hooked have plenty of information. They have seen the effects of drugs on others. Education on the effects of evil is not a sufficient deterrent.

So it is high useless to tell a person to refrain from sin until he has made a commitment to the right. And that right for the Christian is a commitment to Christ the Lord.

And it just may be that it is at the point of clarifying who Jesus Christ is and what He says about life that the church has failed.

If Jesus Christ and His Word are pictured wrongly today through *Jesus Christ, Superstar* and other media, what a challenge it is for the church, "pillar and foundation of truth," to preach the truth of Christ in the most living and gracious way. As one writer put it, "Jesus Christ needs no defense against playwrights or money changers. What He needs is more people talking about Him." Our task is not only to proclaim Christ but to portray Him by our lives.

It is striking that when the saviorhood and lordship of Christ is understood and settled, such sins as premarital sex, dishonesty, stealing, lying, gambling, drinking, and other sins are understood and settled also. What is sin remains hazy until we see and respond to Christ. — D.

Praise Him Forever!

By Lydia M. Beiler

Editorial Note: This article should not imply that all Christians refrain from medicine. It will always remain a mystery why some are healed and others are not. God's grace and goodness can be demonstrated in either. In the words of Howard Charles, "There is no more conflict between divine healing and medical practice than between fertility of the earth and agriculture." All healing is from God and doctors seek to do that which best conditions healing.

For many years I was a handicapped Christian—I had my mountaintop experiences, it is true, but they only increased the bitterness of the walk in the Valley of Defeat to which I always descended. As a Sunday school teacher I cringed when members of my adult class claimed that according to Romans seven this was inevitable, but I wasn't very convincing when I disagreed because of my own up and down life.

I accepted Christ when I was fifteen and all through the many years of being a Christian a hunger deep within me called for a more victorious walk with my Lord. As the years passed I became convinced that in the flesh this was impossible. Not only was victorious living lacking in my life, it was also lacking in the lives of many Christians I knew, both laymen and ministers alike.

Some years ago when the charismatic revival began spreading through both Catholic and Protestant denominations, I read the book *They Speak with Other Tongues* by John Sherrill. I was convinced as I read this account of the charismatic movement that it was both genuine and scriptural, but *I did not want it for myself*. However, the evidence of victory, joy, and power in the lives of transformed individuals so deepened the hunger and thirst in my own soul that I finally became willing to accept whatever it would take to bring this about.

In the summer of 1970 two big changes took place in my life—my sister Verna died necessitating a move from the Eastern Shore of Maryland to the mountains of Garrett County in the same state, and the doctor discovered that I had coronary heart trouble. I taught school for six weeks that fall, but increasing symptoms of congestive heart failure made further work impossible. As the winter passed my condition worsened.

I remember this as one of the barrenest times of my life as I sat up night after night until two or three a.m. unable to lie down comfortably. I had more time for prayer and Bible study—I did read the Bible through—but I received little comfort from it and God seemed so far away when I prayed.

During this barren period my contact with individuals who were having deep spiritual experiences in the Holy Spirit caused an intense longing to know Him better.

As my physical condition continued to worsen some of my close friends banded together in prayer. Their prayers plus the help of a heart specialist in Baltimore brought partial recovery and life was a little more tolerable.

In October of 1971 I visited these friends on the Eastern Shore of Maryland. They had just finished a week of meetings—three days with Fred Augsburger and the rest at a Full Gospel Business Men's Convention in Ocean City. I was amazed as I visited in their homes and found that nearly every conversation revolved around the wonderful spiritual experiences taking place in their lives. It was on this visit that Brother Abram Minnich assured me that he was positive God was going to heal me completely.

When I returned to Garrett County, the hunger and thirst in my soul became so intense that nothing else in life mattered. The Lord prompted friends to supply me with literature and invite me to an all-day full gospel meeting. Here I was simply overwhelmed by the manifestations of the power of the Spirit.

In Jeremiah 29:13 the Lord promises, "And ye shall seek me, and find me, when ye shall search for me with all your heart." How this verse comforted me as I clung to its promise during those days of searching, and one morning the promise of this verse was realized when the Lord blessed me with rich experiences during devotions in my own home.

It is easy for those who have never experienced this special infilling of the Spirit to discount it, but the story is different once you have been enveloped in the limitless depth of it.

At last I claimed John 4:14, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." And John 7:38, "He that believeth on me . . . out of his belly shall flow rivers of living water."

The river cannot flow out unless the well is springing up. When we recognize the resources of the Spirit and claim them by faith, a fresh fountain begins to spring up and the blessed presence of the Spirit of God is present to empower and guide.

Also let those who have never experienced the inner edification of praying in tongues discount it—not only are feelings of guilt and condemnation dissolved forever—miracles have occurred in my life since I have been blessed with this precious gift.

Lydia M. Beiler is from Grantsville, Md.

Paul thanked God in 1 Corinthians 14:18 that he spoke in tongues more than all the others. Later in verse 39 he says, "... forbid not to speak with tongues."

I am the first to tell you that I am still far from perfect — but now there's power to overcome before fellowship is interrupted. The feelings of guilt and unworthiness are gone — I am now worthy because Christ has made me so.

About two weeks after these experiences, I went to my doctor for a routine checkup. He found that my symptoms of heart failure had again increased. I was also having more problems with what the doctor called a severe allergy state. I was put on a stricter diet and told to increase some of my medication.

Two weeks later Jack McAlister, founder and director of World Literature Crusade, visited in our home. He spent the evening telling us about some of the miraculous events which had taken place during his twenty-five years in this work. In his farewell prayer the next morning, he prayed for my health. Later that day I noticed a sharp reduction in the fluid which had built up in my liver and lungs. I took this as a sign God was going to heal me completely and quit taking all of my medications. I was taking digitalis, fluid reduction pills, and two kinds of nitroglycerin—long-lasting every twelve hours and quick-acting as needed for chest pains.

I had been buying my drugs through the mail and had an unopened package worth \$18 sitting on my desk. In the back of my mind was that tiny doubt that I might still need them. Then the Holy Spirit gently suggested — *Why don't you return those drugs, since you won't need them anymore?* I obeyed and my health improved rapidly.


Some days later the Holy Spirit prompted again — *What about the drugs you have on hand?* It wasn't easy but they went into the trash can. Now I had more energy and my shortness of breath disappeared.

Then the Holy Spirit whispered the third time — *What about that bottle of serum you have in the refrigerator?* Now this really shook me. I had been taking shots for over twenty years, and my present serum was composed of eight different substances to which I was allergic. Besides the spring pollen season was not far off. It was a struggle, but that bottle followed the pills into the trash can. As I write this the spring pollen season is in full swing and my allergies have all disappeared!

Three months after discontinuing medication, I again went to my doctor for a routine checkup. After giving me a thorough examination, he sat for a moment with a bewildered look on his face.

"You know," he said, "I can't find one single thing wrong with you!"

At this medical confirmation of my healing, I realized fully for the first time that Christ not only bore my sins on the cross but "Himself took [my] . . . infirmities and bare [my] . . . sicknesses!" (Mt. 8:17). Praise Him forever!

I am well aware that I have not arrived — I'm catching occasional glimpses of glorious vistas still to be explored as I walk with Him in the fullness of His Spirit. 

a new MCC film

Call of the African Church



by Burton Buller

Call of the African Church, filmed in Nigeria, Zaire, Botswana and Kenya, shows how the African church seeks meaningful ways to express its faith to the African struggling to reach beyond subsistence poverty. It shows the church in action as it responds to the senseless suffering created by war. It examines the role the church is playing in education and community development.

It demonstrates that the African church is not afraid to make itself vulnerable by experimenting with new programs. **Call of the African Church** also holds up some of the problems the church has in the context of a rapidly developing African society. The African church has requested help in its evangelical witness through programs designed to help the African improve his life.

The film explains how Mennonite Central Committee is responding to this request. **Call of the African Church**, filmed by Burton and Mary Buller, is in color, 16 mm. and runs 33 minutes. It is available for your church or small group from your local Mennonite mission board, from Provincial MCC offices in Canada, or from MCC, Akron, PA 17501.



How to Encourage the Elderly

By Earl W. Brubaker

Ruth led the way into the lounge. Her slow pace and frail frame reflected her 72 years and frequent illness. Her guest, a young man in his mid-twenties, helped her find a chair and found another for himself. As he sat down Ruth turned to the four others who lived in the nursing home with her. "This young man is from my mother's church," she said. "He comes to visit me every once in a while." The smile that lit her face left little doubt that this was an important highlight to her.

Hundreds of cities across the country have retirement homes, nursing homes, or senior citizens' clubs. A few of these senior citizens are active and happy in community life. Another few live near family and friends who visit them. But there are many elderly persons living in nursing homes who rarely get out or have visitors. There is a rich and rewarding ministry awaiting anyone who will take the time and make the effort to befriend these people.

Mr. Bryan lives in a retirement hotel in Portland, Oregon. His closest relatives are a stepdaughter and a niece. Both live more than a hundred miles away. Since his wife died three years ago, he rarely sees either of them. Each day he mingles briefly with the residents of the hotel. If the weather is nice he takes a short walk. If it is rainy or cold, he goes to his room and reads or watches television.

Most people know at least one such person. If you take time to think about it, you will probably remember several. Your visit would be a bright spot in their otherwise drab existence.

In many cultures elderly people hold a place of esteem and honor. They are given respect as head of the family. In America we have too much allowed our elderly to be segregated from the rest of society.

As Christians, we have more responsibility than this. The clear command of Ephesians 6:2 is to honor our parents. In Acts 6 we read of the concern of the early church for the widows. It would be impossible, and very unwise, to do away with all retirement homes. We should, however, honor the elderly and show concern for them. We can do this by simply visiting them.

Mr. Hillyard is 75. Two years ago he received Christ as his Savior. What brought him to Christ after all those years? For two years a young friend had visited him twice

a month. The love and concern he showed were major factors in drawing Mr. Hillyard to Christ.

Perhaps we neglect visiting the aged because we are not sure how to act or what to say. These people live in a world all their own, and they are sometimes hard to talk to. Besides, many of them have fears about the latest gadgets and ways of doing things.

It is surprising how much good a happy face and a listening ear can do. Many elderly people love to talk about the past. There is a wealth of knowledge and wisdom stored



Earl W. Brubaker is from Portland, Oregon.

up in the stories of past years if we will take time to listen. In listening you will learn to understand. You will begin to see why some hide their money in a sock or are afraid of airplanes.

Many are deeply religious. For them, singing a hymn, reading the Bible, or prayer can be very meaningful. Remember, they are not able to be in church every week as we are.

Two elderly ladies lived in a small house near ours. They were not able to go to church, but they listened to the radio each Sunday and read the Bible through every year. As years passed, their eyesight worsened until they could no longer read. The joy of their lives was to have somebody come to their home and read their daily Scripture portion.


When to visit the elderly is also a problem. Many nursing homes take care of this with stated visiting hours. It is good to remember that many elderly people retire quite early. One lady went to visit her invalid sister, and found her in bed at 7:00 p.m. Many of them take a nap immediately after lunch as well. The hours between the nap and the evening meal seem to stretch endlessly.

Even children can help cheer the aged. A walk down the hall of a nursing home with my two preschool daughters always attracts attention. I once took them with me to visit two ladies. Now, when I see those ladies, they always ask about the girls. "How are those little girls? When are you going to bring them with you again?"

There are a few things not to do when you visit elderly people. Not every aged person is deaf. Many of them get tired of people shouting at them. The best approach, if you are unsure of the person's condition, is to speak normally at first. Watch closely for signs of comprehension. If there are none, speak up.

Mrs. Walters is elderly and has a hearing problem for which she wears a hearing aid. One day she confided to a friend that many people think she cannot hear. These people speak very loudly, and the words coming through the hearing aid are garbled. She asks them to repeat, so they speak even louder, making matters worse.

Diets are another problem. Be careful about taking gifts of food. One church gave oranges to the children before Christmas. The leftover oranges were given to an elderly member of the church. Two days later the youth group went to her house to sing Christmas carols. As they were leaving, she gave each of them an orange. Her comment: "Somebody gave these to me, but I can't eat them. You might as well take them."

When I get discouraged I call on a friend in a nearby nursing home. She is so deaf I have to write instead of speaking to her. She gets few visitors, yet is always happy. She is actively interested in my family and church. She loves the Lord, and she knows how to pray. After visiting her I feel refreshed and encouraged. If she can do that for me, can you imagine what we can do by visiting those who live in the lonely world of the elderly? 

The Great Dilemma


By Stanley C. Shenk

According to first century AD Jewish theology, a miracle could only be performed by a man who had been sent from God. Nicodemus himself, "the teacher of Israel" (Lenski translation of Jn. 3:10), recognized this principle. "Rabbi, we know that you are a teacher come from God; for no one can do these signs that you do, unless God is with him" (Jn. 3:2). Bernard, the well-known commentator, states on this point, "That signs are a work of Divine assistance and favour was a universal belief in the first century; and John repeatedly tells us that this aspect of His signs was asserted by Jesus Himself." For example, Jesus said, "The works that I do in my Father's name, they bear witness to me" (Jn. 10:25). And He also stated, "Believe me that I am in the Father and the Father in me; or else believe me for the sake of the works themselves" (Jn. 14:11).

Moreover, if a man performed a miracle and thus evidenced divine backing, it logically followed that his teachings were to be believed.

In John 9:26 the Jewish leaders were in a desperate situation. Before them stood a man who had been born blind. This was certain; his own parents had so testified. Now the man had full vision. This also was obvious. And the man claimed that Jesus had healed him. This could scarcely be denied. The thing had not been done in a corner, but in crowded Jerusalem. Both "disciples" and "neighbors" were present at one stage or another of the event. Indeed, the Jewish leaders were well-nigh forced to admit that Jesus had performed a miracle. Their own language in verse 26 points to their tacit admission of the fact.

A miracle had taken place. Yet the Jewish leaders dared not officially admit it. For if they did, they would be bound by their own doctrines to accept the teachings of Jesus. But they hated Jesus! He didn't keep the Sabbath day! He made Himself equal with God, and so was guilty of blasphemy! He claimed to forgive sins! He criticized some of their religious teachings! He was independent and wouldn't follow their leadership! He rebuked them to the multitudes! He was weaning away the people! He didn't fit the little man-made criterion of John 7:27b! And he wasn't a political leader! So how could He be Messiah?! He was just a teacher and a troublemaker!

The Jews were on the horns of a dilemma. They had two choices. They could obey their theology, swallow the bitter pill of humility, accept the teachings of Jesus (including His claim that He was Christ), serve in submission to His leadership, and change their religious system on all those points where He so directed. Or they could disregard their theology, reject Jesus, get Him out of the way, and then continue to have the satisfaction of running their own system. We know and history knows the choice they made. 

Items and Comments

Group Describes Explo as "Shallow"

Peggy Herbert and Jim Wallis said they were concerned with what they called the "shallowness" of Christian witness at Explo 72.

Such a strictly "personal" religion presents a truncated gospel, insisted the two Trinity Seminary students from Deerfield, Ill.

Miss Herbert and Mr. Wallis are co-ordinators of the People's Christian Coalition (PCC), an "alliance of radical but evangelical Christians."

Mr. Wallis claims there is a growing grass roots movement among evangelicals on such "social, moral" issues as war, racism, and poverty.

"As Christians, we can't be conformed to the value-culture of our society," he said.

The two antiwar protesters criticized what they claimed to be the "closed" nature of Explo, the International Student Congress on Evangelism, sponsored by Campus Crusade for Christ International.

"We have been warned if we make any more statements which are 'heard' we may be asked to leave," Miss Herbert told reporters.

She was referring to a brief demonstration created by the PCC at the June 14 Jesus Rally in the Cotton Bowl when they unfurled a banner proclaiming "Cross or Flag—Christ or Country?" during a colorful ceremony commemorating Flag Day.

The pair said a policeman confronted them immediately after their antiwar effort, asking, "Are you here to honor God or to protest?"

"A Mennonite pastor standing nearby quickly replied to the policeman, 'We're here to honor God by protesting,'" Mr. Wallis said.

The PCC, which was organized some 10 months ago and publishes a tabloid called the *Post-American*, laments "the bankruptcy of American liberal Christianity which neglects man's need for personal salvation," but at the same time it rejects "the captivity of evangelical churches to the values of American culture—a captivity which denies the lordship of Christ and distorts our witness."

Bishop Says Nixon

Refused to Meet Churchmen

United Methodist Bishop John Wesley Lord has accused President Nixon of refusing to see church leaders whose views differ from his own.

The rare personal attack on the President came after the bishop said he had tried for weeks to deliver documents on

peace drafted by his church's Council of Bishops.

Bishop Lord finally left the papers with Henry C. Cahen II, a presidential assistant on domestic affairs, and entered into verbal disagreement over U.S. policy in Indochina with the White House aide.

Bishop Lord, who heads the Washington area of his church, was apparently quite irritated. He said President Nixon comes across as a leader who will not listen to those who disagree with him, according to a United Methodist report.

Another Amish Exemption

Amish construction workers in north-eastern Indiana began losing their jobs this spring because they would not wear hard hats.

They said the traditional broadbrimmed black felt hat worn by men of the Old Order Amish is an integral part of their religion.

In all, about 400 men were furloughed due to a regulation in the 1970 Williams-Steiger Occupational Safety and Health Act, which became effective January 1 of this year.

That law requires workers in all types of construction to wear protective hats. Many of the Amish in this area are employed in construction, usually carpentry.

In May, spokesmen for the Amish asked an Auburn attorney, John Martin Smith, to secure an exemption for them. And Mr. Smith reports that the U.S. Department of Labor has issued an exemption, allowing Amish men to work in construction jobs without the protective headgear.

"The exemption is for the Old Order only and was issued to allow them religious freedom," he said.

Mr. Smith added that the men "are beginning to get back their jobs already. They are good workers and many employers would rather have their carpentry work than that of others."

Number of Clergy "Shrinking"

The number of ministers and priests has decreased in this country from 250,000 to 200,000 in the past 25 years, while the number of "primary mental health personnel"—psychiatrists, psychologists, psychiatric social workers, and psychiatric nurses—has increased from 14,000 to 100,000 during the same period.

Dr. Fuller Torrey, special assistant to the director of the National Institute of Mental Health, and Dr. Scott Nelson, medical director of the U.S. Job Corps, reported these statistics to the American Psychiatric Association.

"Three examples of previous functions

of organized religion that are now being assumed by organized mental health," they said, are:

— "Explanation of the unknown, such as the behavior of strange persons."

— "Ritual and social functions—instead of going to church, people go to their weekly group."

— "The definition of values—who defines what is right and wrong."

Court Bars Death Penalty

The U.S. Supreme Court has banned, by a 5-to-4 decision, the death penalty in most capital crimes. It stopped short of an absolute prohibition.

Under the ruling of the majority, the lives of some 600 persons on "death rows" in 31 states and the District of Columbia may be spared.

The decision, which sets aside capital sentences imposed in three cases, leaves open the door for legislatures to reconsider the death penalty. It is expected that a series of hearings in state and federal courts will be necessary to determine whether all 600 persons will escape execution.

Brethren Cut Program and Personnel

The Church of the Brethren, in order to balance its 1973 budget faced with a \$200,000 deficit, has made cuts in its program which has made necessary the release of four national staff members and the reassignment of two staff members to non-staff positions.

The reduction in program and staff takes effect immediately and was announced Wednesday (June 28) during the denomination's Annual Conference in session in Cincinnati. The announcement came as part of the church's General Board report to the 1,000 delegates.

"There have been indications for the past few years that the inflationary spiral of the Sixties had moved the operational costs of the church program beyond the level of resources available to the General Board," said the Rev. Dr. S. Loren Bowman, general secretary.

"It was hoped that the economic picture would change and that the ministries of the church could continue at current levels."

Donations to the church's general fund over the past eight months were up 3 1/2 percent over a similar period last year. Nevertheless, inflation has made greater strides, among other factors.

The Brethren are later than most denominations who in the past few years have had to make similar program reductions in order to maintain a balanced budget.

CHURCH NEWS

"Will There Be Another World Conference?"



MWC Presidium at Parana State College in Curitiba, site of Conference

That was one of the questions delegates to the Ninth Mennonite World Conference, held in Curitiba, Brazil, July 18-23, had to come to terms with on Saturday, July 22, in the final voting session.

Not that there was much question; but to some it seemed as though the worth of putting a conference of this nature together, in terms of effort and expenses, could be questioned. Considering that approximately a third of Mennonite churches' memberships are to be found in the so-called Third World, there were those who thought regional conferences might serve constituencies better.

When it came to the test, however, there was strong consensus that MWC should continue. Perhaps there is need, more than ever, for a meeting of people and ideas. How else can our history and heritage be useful, on a global scale, to the newer churches? How else can the worldwide brotherhood continue to forge and maintain its identity?

One of the work groups concerned about the future of MWC, the Literature and Publications Group, chaired by Ben Cutrell of Mennonite Publishing House, put together a strongly supportive statement to the Presidium (see box) with an added dimension—strengthened communications overall and a stronger publishing program for the Third World.

The Youth Leadership Work Group also came up with suggestions for MWC's future. Some of the ideas proposed by this group grew out of need areas existing in the Curitiba Conference: improved translation services, greater sensitivity to local language needs, and the like.

In addition: "We suggest that the theme for the next MCC focus on charge. We need to grapple seriously with changing structures in society and the church. We need to explore together what new forms and structures need to emerge to contain a continually renewed and renewing Christian life and witness. . . . We need to ask the Holy Spirit how we can retain the essence of Christian faith while at the same time having the freedom to abandon old structures and create new ones. We suggest that the theme be stated: 'New Wineskins for New Wine.'"

Daniel S. Schipani, Argentina, in his talk "Reconciliation as Liberation," spoke about the liberating effect of the gospel in con-



International musical groups enlivened the programs

ventional terms but he also came up with a strongly worded "prophetic" statement:

That word of reconciliation with which we are entrusted (2 Cor. 5:19) includes prophetic dimension which points to sin in its multiple manifestations; it calls to repentance; and it announces the way of liberation. (In reality, the prophetic voice of the church in its contribution toward the consciousness of the human condition is in itself liberating.) The objectives are as much the individual's as the interpersonal relationships and the structures of the most inclusive context of society. Precisely in light of that mandate, in Latin America we repudiate the systems and regimes responsible for the persistence of social injustice, the exploitation of the larger population, hunger, the deficiencies in education, the serious sanitary problems, and moral misery. And particularly we resent military dictatorships

Literature and Publications Work Group Proposal

The Literature and Publication Work Group has considered the literature needs and opportunities of the worldwide Mennonite brotherhood. In particular we asked ourselves how the international, multilingual communications process, demonstrated in such an amazing way at this Ninth Mennonite World Conference, could be continued after we all go home.

The group has also noted the uncertain future of Mennonite World Conference.

Considering both facts, the working group has come to the conclusion that from its vantage point, the conference should be strengthened, rather than

weakened, in its structures, its decision-making process, and its ongoing ministry.

We have observed an affluence of publishing in certain geographic areas, denominational and language groups, as well as a disparity in other geographic areas, language groups, and denominations.

We believe that this imbalance needs to be redressed and we believe that it could be through an improved Mennonite World Conference.

We recommend, therefore, that the Presidium, working with the member bodies, in the next five-year period, prepare the way for a stronger conference, especially in the area of communications.

who, with the open support of the imperialists and neo-colonialists, tie up taxes for the armed forces and exercise violent repression, persecution, and imprisonment of many political and labor union dissidents. In the same manner we denounce the international rules and conditions by which dependent nations are exploited. We denounce the interference in their development and economic independence (including those detrimental acts in the name of supposed financial and economic "assistance"), and we denounce the meddling into the political and cultural realms of these developing lands.

A second speech of some import was delivered by John Powell on conflict and reconciliation. He opened with these words:

In today's society we are faced with the constant hammering for change. It is being voiced by youth, adults, political leaders, and those who are particularly interested in the betterment of mankind. Often the thought of change stirs people's emotions to a boiling point. For those who are satisfied with things as they are, we hear, "Wait, be patient, and God will work things out according to His plan." These people never stop to think that God's plan may involve conflict with their values, structures, and ways of living.

He then continues:

Love is a central ingredient in reconciliation. Yet, true love often demands conflict. Reconciliation has to be based on a Christian understanding of God. Yes, God is love. However, God does come into conflict with us as humans because we disobey Him and don't give Him His rightful place. Because God chastises His creation, does this mean that He hates them? Or does it mean that He expects His creation to act with obedience? It is the latter. Likewise, in the course of human confrontation, one cannot say that conflict comes from hate. On the contrary, conflict can be an act of love. I spank my child because I love him, not because I wish to inflict pain. I confront my adversary out of love and concern, concern that he has the right perspective in terms of his brother and does not belittle himself by denying my humanity. If I let an individual continually dehumanize a man, do I show love for him by not correcting him? No, on the contrary I show very little compassion for him and for myself as well. I may also be denying the godliness inherent in him.

Edgar Stoesz, when asked how he felt about the conference, admitted that he felt somewhat frustrated in that it was not possible to intermingle more freely with local Christian and other Brazilians. "Nor was there opportunity for confrontation," he said.

According to Stoesz, confrontation, albeit in love, is an important part of reconciliation and there was too little opportunity for this in the meetings, he felt. There were others of the same opinion.

Some participants seemed to be looking for "signs of oppression." That there were uniformed policemen on the conference grounds did not exactly dissipate this impression. On the other hand, no one was barred entry into Brazil on political grounds. And there was perfect freedom of movement within the country—barring schedule and transportation problems.

C. Kater, one of the Dutch visitors,

mentioned that he felt the conference a worthwhile and enjoyable experience.

Heinold Fast, a German representative, was concerned about Mennonite involvement in the military throughout Latin America. He shared privately how the German churches are rediscovering the principle and applications.

In "Mennonites in North America Work for Reconciliation Amidst War and Militarism," John A. Lapp, dean of Goshen College, Goshen, Ind., shared these thoughts: "Perhaps the strongest concern emerging among North American Mennonites in recent years has been the discovery that war and militarism are part of a total system, a structure of conflict and violence. . . . Closely related is the recognition that any witness against war must grow out of a life-style that symbolically, if not completely says, yes to reconciliation and no to violence. . . . One of our concerns is to sensitize the constituency to its involvement in a violent society and to make every one of our formal activities a peacemaking or reconciling function."

C. J. Dyck, executive secretary of MWC, summarized the meaning of this body well in the concluding remarks of his report: "Mennonites around the world need each other to clarify the meaning of faith in their diverse cultural contexts. They need each other to achieve a believers' church identity in the midst of increasingly strong national and economic, and civic religion pressures. They need each other to clarify what it is they have to say in the seventies, and how and where to say it. If MWC can be and become an instrument to help us achieve these objectives, it can have a continuing future, and our efforts with it will be justified."

Russians Object of McIntire Picket

Plains Mennonite Church, located on the main street of Lansdale, Pa., is not especially known in the community for its spectacular Sunday evening services. But on July 23 it was probably the best attended and most popular church in the area.

The meetinghouse, surrounded by seventy oak trees on one side and a large cemetery on the other, was flanked by a modern-day Joshua and his troops. But the troops were not interested in having any walls collapse. They wanted, rather, to make sure the Iron Curtain was being reinforced.

Protesting the presence of four Russian Baptists was Carl McIntire and nearly 200 pickets. They marched around two sides of the meetinghouse carrying signs with such messages as "Victory over Communism," "Russian Baptists Say USSR Is Kingdom of God," "No Compromise, No Retreat, No Surrender," "You Can't Bargain with a Tyrant," and "Support the Bombing of the North."

A Philadelphia newsman was especially



William Snyder, MCC executive Secretary talks with Carl McIntire

impressed by two gestures made by the Mennonites. Several persons from the Plains Mennonite Church provided cold drinking water for the pickets. The other gesture was that of Bishop John E. Lapp and William T. Snyder, executive secretary of the Mennonite Central Committee, who approached McIntire while he was marching in the street to invite him and his group to join them inside the church for the evening service.

Shortly after 7:00 p.m. the leader of the pickets (with his white suit and bullhorn) boarded the bus and returned to Collingswood, N.J. Most of the local demonstrators also dispersed. A few remained outside the church carrying placards. Some even went into the church to hear the four Russian Baptists—Aleksii Bichkov, Michael Zhidkov, Nikolai Melnikov, and Mrs. Klaudia Piliupuk—give their personal testimonies of Christian faith and tell about the life of the Baptist Church in the Soviet Union.

As the music of the benediction song—"God Be with You till We Meet Again"—filtered through the shadows of the huge oak trees surrounding the Plains meetinghouse, it seemed apparent that the Christian fellowship of that service had transcended all national boundaries and that in Christ there was no east or west—no Russian or American.

Worker Training Concerns Allegheny Conference

Among other decisions, delegates to the 97th annual meeting of the Allegheny Conference, held at the Maple Grove Mennonite Church, Belleville, Pa., Aug. 3-5, passed a proposal to set a Christian workers' training fund. This proposal provides for noninterest loans, as well as grants to be made to persons in the conference who want to receive training for the pastoral ministry.

Fighting a shortage of pastors, the conference is attempting to strengthen its ministerial program.

Paul M. Miller, guest speaker from Goshen, Ind., spoke on the theme: "The Gospel of Christ Reconciles." He said, among other things, "God's people must be reconciled themselves before they can reconcile the world."

Key 73 was introduced by filmstrip and explanations. According to a report, "Our congregations are urged to participate in every possible way."

J. J. Hostetler was installed as field worker, thus replacing Elam Glick. Hostetler's assignment is for a three-year term.



Walton Hackman

Walton Hackman, new director of MCC Peace Section, is replacing John A. Lapp. In his new position, Hackman will help to guide his staff of seven in sorting out priorities and in coordination of activities. He will be working closely with overseas agencies and churches

MENNOSCOPE

New Study Resources Available

The *Peacemaker*, a discussion guide for youth/adults, contains 13 undated lessons each with a Bible base, commentary, discussion, and activity suggestions. This study establishes the biblical basis for the peace position and then considers the Christian response to issues of war, poverty, militarism, and life-style. *Care One for Another*, a study on mutual aid in the life of the congregation, begins with a discussion of the meaning of wealth in today's society. It then challenges the person born of the Spirit of Christ to practice brotherhood in its many aspects. Through the study guides (pupil and leader) and the A-V kit (two filmstrips and a record), the many ways congregations practice mutual aid are vividly depicted. Either of these resources can be used in Sunday school classes as elective studies or in other Christian education study groups.

After the Floods — Noah

After the floods came Noah. And, in Rapid City, S.D., and Wilkes-Barre, Pa., two Noahs are keeping Mennonite Disaster Service cleanup and construction projects under control. Noah S. Kolb, Pottstown, Pa., part-time painter, paper-hanging contractor, and pastor of the Pottstown Mennonite Church, has taken time from his work to act as the long-term field director of MDS in Wilkes-Barre. Noah Hege, Muscoda, Wis., has left his work as a farmer and pastor of the Muscoda Mennonite Church for a period of six weeks to serve as the MDS project foreman in Rapid City. At Wilkes-Barre, MDS-ers from the Souderton, Lancaster, and Lebanon areas have contributed over 4,000 volunteer days to the recovery efforts. Under the direction of Noah Kolb, up to 450 volunteers a day have completed the cleanup of 596 homes. In Rapid City, MDS has begun its long-range building program.

Mrs. Lee Kanagy, Ashoro, Japan, July 18, writes: "Since July 6 many activities stopped, to give priority to Lee's recovery after an automobile accident. By now recovery is well on the way and Lee is eager to get home. The doctor says he may be released in another week. He is able to walk about, has little pain, and can be up a couple of hours a day. Lee was the only one involved in the crash, when our car was demolished in colliding into an unlighted truck parked partly on the road-

way, about one-half mile south of Ashoro. It was dark, and Lee was returning from English classes in Hombetsu. There was immediate help by our neighbor in getting Lee to the hospital by taxi. . . . A deep and dirty laceration on the right hand is healing, though there is still some infection. There was general bruising, two broken ribs, and some injury to the liver. . . . We appreciate the concern, prayers, and visits of many friends. . . . In this small-town hospital the bedside nursing care of the patient is the responsibility of the family. For this need I am thankful for the skills learned at La Junta."

The Manson (Iowa) Mennonite Church will celebrate 75 years of life and witness on Oct. 8, 1972. The congregation, originally known as Cedar Creek, was founded on Oct. 9, 1897, though Mennonites had moved into the area by 1893. All past members and friends of the congregation are invited to attend the celebration.

Penn View Christian School, 420 Cowpath Road, Souderton, Pa., needs two teachers for the coming term. A teacher is needed for grade one and another for grade two. Professionally qualified persons should write, or call the school immediately at 215 723-3555.

Sarah Jane Yoder, Monclova, Ohio, was scheduled to fly to London, England, on Aug. 12. Serving as an Overseas Mission Associate, Sarah will be helping with the housekeeping duties at the London Mennonite Centre for the next two years. Address: 14 Shepherd's Hill, Highgate, London, England, N6 5AQ.

The *Martyrs Mirror* Oratorio, a dramatic recounting of Mennonite martyr history, will be sung as part of the Amish Sesquicentennial Celebration in Ontario. There will be three performances: Saturday, Sept. 30, at 8:30 p.m.; Sunday, Oct. 1, at 2:30, and 8:30 p.m. The oratorio will be sung by the Menno Singers, a voluntary choral group of Kitchener area Mennonites.

Ireneus Joseph, pastor of the Durg Mennonite Church, Durg, India, and who was the Mennonite Church in India delegate to Mennonite World Conference in Brazil, came to Elkhart on July 25. Mr. Joseph will be visiting missionary friends in the Goshen-Elkhart area during the next several weeks before proceeding to Pasadena, California. Mr. Joseph will be involved in the Church Growth Institute at Fuller Theological Seminary from September to December.

David Kniss, pastor of the Ashton Mennonite Church, Sarasota, Fla., reported that the congregation had a real touch of God upon them in their revival meetings in May. There were many commitments, as well as some first-time conversions. There were many confessions of sins and many found healing, both spiritually and physically. They have now begun construction on the addition to their church building of five Sunday school rooms, a fellowship hall, rest rooms, and kitchen. Most of the work on the building will be donated.

The Church of the Brethren has assigned a VS-er, Joyce Nicky, to assist the Freedom Quilting Bee in maintaining quality control of the quilts. She is living with Paul and Linda Swanger, VS-ers serving under the Eastern Board, in Freedom Quilting housing.

Gilbert Perez was licensed to the Christian ministry at a special service at the Iglesia Evangelica Menonita in Taft, July 2. J. Weldon Martin, pastor of the Iglesia Menonita del Calvario in Mathis, was guest speaker. The theme of the message was "Pastors and the Perfection of the Saints." Elias Casas of the Taft congregation read from 1 Timothy 3:1-16 for a devotional meditation. A quartet from the local congregation and David Parrie, pastor of the Taft Assembly of God, provided special music. The commission to Gilbert to preach was given in the ceremony in charge of Paul Conrad, pastor of Prince of Peace Mennonite Church in Corpus Christi.

James Delp, Eastern Board pastor in Baltimore, writes concerning his nine-year-old son, Jerald: "We are happy to tell you that our son is recovering unusually well. He was expected to be in the hospital at least one month, but we were able to bring him home after two weeks and three days. We have to take him back quite frequently for treatment as an outpatient, but because of his unusual fast recovery, he will not need all the treatments normally given to children with his type of cancer."

John and Ida Winters, pastor couple in Miami, Fla., report the beginning of a girls' club through contacts made as a result of summer Bible school. Prospects for a boys' club are good also, as the community boys are asking for one.

thousands will retract. — D. D. Miller, Goshen, Ind.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Burkholder, David L. and Elizabeth (Brubaker), Harrisonburg, Va., second son, Myron Daniel, July 7, 1972.

Miller, Jerry and Barbara (Diller), Hartville, Ohio, first child, Kevin Scott, July 22, 1972.

Miller, Lester and Sharon (Walker), Dalton, Ohio, second and first living son, Michael Charles, June 21, 1972. (One son deceased.)

Rosenberger, Henry and Charlotte (Graber), Hatfield, Pa., second child, first son, Hans William, July 25, 1972.

Schlabach, Larry and Sharon (Troyer), Topeka, Ind., first child, Michael Allen, July 1, 1972.

Tribble, Richard and Marjane (Troyer), Shipshewana, Ind., first child, Richard Eugene, July 18, 1972.

Wieler, Noah and Ruth (Risser), Sarasota, Fla., first daughter, Crystal Jane, July 15, 1972.

Zuercher, David and Elaine (Hochstetler), Orrville, Ohio, first child, Todd David, July 17, 1972.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Alonso—Morrison.—Jorge H. Alonso, Cali, Colombia, and Rebecca Ann Morrison, Wadsworth, Ohio, Bethel cong., by John Bell, June 24, 1972.

Detweiler—Coles.—Terry Detweiler, Bendminister, Pa., Groveland cong., and Martha Coles, Skippack, Pa., Salford cong., by David F. Derstine, Jr., July 1, 1972.

Eby—Miller.—Ira Eby, Wakarusa, Ind., Olive cong., and Delcie Miller, Shipshewana, Ind., Marion cong., by Paul Lauver, May 7, 1972.

Eichelberger—Stutzman.—Gary Eichelberger and Shirley Stutzman, both of Buhl, Idaho, Filer cong., by Royden Schweitzer, July 1, 1972.

George—Stoltzfus.—Elias Esa George, Amman, Jordan, and Nora Yvonne Stoltzfus, Gap, Pa., by Ira E. Miller, June 10, 1972.

Gerhart—Moyer.—William Robert Gerhart, Lansdale, Pa., Grace cong., and Mary Ann Moyer, Perkaste, Pa., Blooming Glen cong., by David F. Derstine, Jr., July 1, 1972.

Gingrich—Leatherman.—Lynn Gingrich, Iowa City, Iowa, Iowa City cong., and Bonnie Leatherman, Akron, Pa., Akron cong., by Don Blosser, June 17, 1972.

Heatwole—Diener.—Lawrence Heatwole, Charlottesville, Va., Charlottesville cong., and Elaine Diener, Akron, Pa., Akron cong., by Don Blosser, Apr. 21, 1972.

Hunsberger—Hudgins.—Feryl Hunsberger, Harleysville, Pa., Frederick cong., and Kim Hudgins, Telford, Pa., Lutheran Church by Harvey W. Bauman, July 22, 1972.

Miller—Hofstetter.—Albert F. Miller, Holmesville, Ohio, and Sharon Hofstetter, Big Prairie, Ohio, Moorhead cong., by Kenneth Neal, May 6, 1972.

Miller—Wittmer.—James Miller, Hartville, Ohio, Marlboro cong., and Louise Wittmer, Hartville, Ohio, Hartville cong., by Richard F. Ross, July 28, 1972.

Nisly—Wyer.—Kenneth Nisly, Hartville, Ohio, Hartville cong., and Suellen Weyer, Hartville, Ohio, Congregational Church, by Edward Nelson and Richard F. Ross, July 28, 1972.

Parker—Brant.—James Parker, Lebanon, Ore., Plainview cong., and Sharrie Brant, Lebanon, Ore., Christian Church, by Hubert Sias and Louis Landis, June 23, 1972.

Risser—Kaufman.—Eugene Risser, Harrisonburg, Va., Gospel Hill cong., and Carolyn Kaufman, Hutchinson, Kan., Yoder cong., by Daniel Kaufman and Edward Yutz, June 10, 1972.

Rywniak—Ulrich.—George Rywniak, Chicago, Ill., and Cheryl Ulrich, Oak Forrest, Ill., Metamora cong., by James Detweiler, July 14, 1972.

Scott—Dyck.—Jack Scott, Arlington, Va., Presbyterian Church, and Ruth Dyck, Akron, Pa., Akron cong., by Peter Dyck and Don Blosser, June 4, 1972.

Stauffer—High.—Robert B. Stauffer, Red Lake, Ont., Kauffman cong., and Doris High, Manheim, Pa., Erbs cong., by Clarence Stauffer, July 8, 1972.

Stuckey—Blosser.—Jay Stuckey, Graybill, Ind., Leo cong., and Elaine Blosser, Dixon, Ill., Science Ridge cong., by Edwin J. Stalter, July 8, 1972.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Allebach, Clayton F., son of John C. and Lucy (Freed) Allebach, was born in Hilltown Twp., Pa., May 7, 1914; died at Sellersville, Pa., July 15, 1972; aged 58 y. 2 m. 8 d. Surviving are 4 brothers (Irvin F., Joseph F., Norman F., and Paul F.). He was a member of the Rockhill Mennonite Church, where funeral services were held July 19, in charge of Clinton Landis, Roy Allebach, and Henry Ruth; interment in church cemetery.

Detweiler, Cora, daughter of Hiram and Emma Jane (Moyer) Moyer, was born in Bucks Co., Pa., Feb. 12, 1886; died of a cardiac arrest in Grand View Hospital, Sellersville, Pa., July 22, 1972; aged 86 y. 5 m. 10 d. On Sept. 9, 1905, she was

married to A. Frank Detweiler, who preceded her in death Oct. 25, 1961. Surviving are one son (Willard M.), one grandson, and 4 foster children (Leroy Bean, Alfred Dettler, Joseph Scamp-ton, and Kathryn Walkers). She was a member of the Blooming Glen Mennonite Church. Funeral services were held at the Eastern Mennonite Home, Souderton, Pa., July 26, in charge of David F. Derstine, Jr.; interment in the Blooming Glen Church Cemetery.

Erb, Lena, daughter of Joseph and Catherine (Bender) Birkey, was born in Iowa County, Iowa, Dec. 30, 1874; died at Pleasantview, Kalona, Iowa, July 19, 1972; aged 97 y. 6 m. 19 d. On Nov. 22, 1894, she was married to John Erb, who preceded her in death Feb. 1, 1943. Surviving are one daughter (Katie—Mrs. Ed Swartzendruber), 2 sons (Truman and Earl), 9 grandchildren, and 32 great-grandchildren. She was a member of the West Union Mennonite Church. Funeral services were held at the Lower Deer Creek Mennonite Church July 22, in charge of Alva Swartzendruber and Emery Hochstetler; interment in West Union Cemetery.

Hershsberger, Andrew, son of Simon and Savilla (Miller) Hershsberger, was born near Goltry, Okla., May 20, 1904; died of cancer at Harper (Kan.) Hospital, July 14, 1972; aged 68 y. 1 m. 24 d. On May 4, 1947, he was married to Ruth Schmidt, who survives. Also surviving are 3 sons (Donald, Roy, and Dale), one brother (Levi), and one sister (Phebe—Mrs. Lester Selzer). He was a member of the Pleasant Valley Mennonite Church, where funeral services were held July 16, in charge of Robert Zehr and Gary Harms; interment in the Pleasant Valley Cemetery.

Nyce, Elmer S., son of Richard and Amanda (Schwent) Nyce, was born at Hatfield, Pa., Jan. 11, 1886; died of acute myocardial infarction at Souderton, Pa., June 5, 1972; aged 86 y. 4 m. 25 d. On May 28, 1904, he was married to Lizzie

HOW FULL THE RIVER

by Omar Eby



HOW FULL THE RIVER is the story of Americans teaching in Africa. The characters in this story are simply a composite of personalities and experiences. The book is based on fact; all experiences, situations, anecdotes, and descriptions are more than mere imagination.

This story shows all the foibles of the human experience when one is put in a new and strange situation.

HOW FULL THE RIVER is a no-nonsense, unvarnished view of a foreigner's life in Africa. The American teacher has the old forms of security threatened: his patterns of life, his position among men, and his past relationships with others. God replaces this form of security with Himself.

As one teacher summed it up, "Without commitment of Christ, we are only ourselves." 160 pages.

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W. Nyce, who survives. Also surviving are 3 grandsons and 13 great-grandchildren. One son preceded him in death. He was a member of the Salford Mennonite Church, where funeral services were held June 8, in charge of Floyd Hackman and Willard Shisler; interment in Salford Mennonite Cemetery.

Snead, Almy Cleveland, son of John Edward and Willie (Humphries) Snead, was born in Augusta Co., Va., Sept. 5, 1902; died at Waynesboro Community Hospital, Waynesboro, Va., July 18, 1972; aged 69 y. 10 m. 13 d. He was married to Sallie Robertson, who survives. Also surviving are 2 daughters (Annie—Mrs. William Gelet and Frances—Mrs. Earl Huffman), one son (William C.), 8 grandchildren, one great-grandson, and one sister (Mrs. Mittie Carr). One son preceded him in death. He was a member of the Greenmonte Mennonite Church. Funeral services were held at the Stuarts Draft Mennonite Church July 20, in charge of John Martin and Rev. Michael; interment in the Stuarts Draft Church Cemetery.

Yoder, Milo D., son of Joseph and Anna (Miller) Yoder, was born at Garden City, Mo., Feb. 21, 1900; died from complications resulting from surgery May 6, 1972; aged 72 y. 2 m. 15 d. On Nov. 25, 1923, he was married to Amy E. Roth, who survives. Also surviving are one son (Kenneth), 2 grandchildren, 4 brothers (Elby R., Oliver, Alpha, and Chris P.), and 2 sisters (Mildred Zimmerman and Ella—Mrs. Fred Bickel). One brother preceded him in death. He was a member of the Sycamore Grove Mennonite Church, where funeral services were held May 9, in charge of Elmer Yoder; interment in Clear Fork Cemetery.

Yordy, Alma Irene, daughter of Joseph and Anna (Zierlein) Eigsti, was born at Manson, Iowa, Apr. 18, 1897; died at Chicago, Ill., June 21, 1972; aged 75 y. 2 m. 3 d. On Dec. 28, 1921, she was married to Walter E. Yordy, who survives. Also surviving are 3 children (Richard, Edith, and James), 8 grandchildren, and 3 sisters (Edna—Mrs. Nick Stoltzfus, Rose—Mrs. J. R. Graber, and Eileen—Mrs. H. B. Heintz). She was preceded in death by one daughter (Evelyn) and 3 brothers (Walter, Arthur, and Otto). She was a member of the Englewood Mennonite Church, where funeral services were held June 24, in charge of Clarence Yutzy, Leamon Sowell, and Ambers Wright; interment in Oakridge Cemetery.

Ziegler, Stella D., daughter of Peter and Susan (Walt) Boyer, was born in Upper Salford Twp., Pa., Feb. 14, 1878; died of acute myocardial infarction at Lansdale, Pa., June 4, 1972; aged 94 y. 3 m. 21 d. She was married to Sylvanus B. Ziegler, who preceded her in death in 1924. Surviving are 3 daughters (Edna, Myrtle—Mrs. Carl Moyer, and Viola—Mrs. Alvin Hemmig), 2 sons (Gilbert and Lloyd B.), 9 grandchildren, 19 great-grandchildren, and 5 great-great-grandchildren. One daughter and 4 sons preceded her in death. She was a member of the Salford Mennonite Church, where funeral services were held June 7, in charge of Willis Miller; interment in the Salford Mennonite Cemetery.

Calendar

- Conservative Conference, Lowville, N.Y., Aug. 15-17.
- Washington-Franklin Mission Board, Marion, Pa., Aug. 29.
- Washington-Franklin Conference, Marion, Pa., Aug. 31.
- Eastern Region of Ohio Conference MYF Youth Convention at Tobyhanna, Pa., Sept. 8-10.
- Washington-Franklin Conference (Reifels), Hagerstown, Md., Sept. 14.
- Lancaster Mennonite Conference, Mellinger, Lancaster, Pa., Sept. 21.
- Rocky Mountain Conference Fall Session, Carlsbad, N.M., Oct. 20-22.
- Mennonite Secondary Bible Teachers' Institute, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Nov. 2-5.

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Church Building and Evangelism

By Vern Miller

A few people have been asking me questions about gathering and maintaining a viable church in an urban community. A lot of our own city churches have been there for a long time and their troubles seem to increase. Many urban congregations are, in fact, less viable today than ten years ago. Subsidies have to be increased rather than decreased and local gains are not enough to replace local losses of membership.

Since these principles were established on foreign fields, the majority of which were rural, I would assume that they would apply to all "home mission" churches. The applications may vary but the principles are valid everywhere.

The principles are so simple it is surprising that they are not more readily adopted and more faithfully followed. In bare essence they consist of *self-government*, *self-support*, and *self-propagation*. These are called the "indigenous" principles of church evangelism. They simply take into account the fact that extended support invariably means weak dependent churches and that the new church will not propagate itself if it is not self-contained and self-controlled.

I am convinced that in affluent America the tendency to borrow and utilize only parts of this plan is our greatest failure. We take the things we like from the indigenous plan and disregard the others. But his plan is a package plan. It only works in toto. It is all or nothing. The rationale for each point is so interrelated with all the others to make this so.

There is a second reason why these principles are not working in America. They are inadequately understood by those who are trying to apply them. The mainline denominations, and to a certain extent the fundamentalist sects can afford to ignore them. Their appeal is of a different nature altogether. But those who seek a New Testament church with contemporary relevance cannot afford to ignore indigenous principles. It is my hope that these few pages will clarify the principles so that many more can and will utilize them.

What Is a Self-Governing Church?

Many people have thought that so long as the new church had a council made up of local people, a vote of the membership now and then, and its own budget, it was self-

governing. This is not true. A church with a sponsor looking over its shoulder cannot be self-governing! A church that has never been allowed to formulate its own doctrine, select its own music, and choose its own name is not self-governing! A church that by design as well as innuendo must join a certain conference and adhere to a sectarian tradition is not self-governing. We have long known that we should not superimpose our music and our programs and our literature and our culture on new converts but this has not kept us from doing it.

When the Gladstone Mennonite Church in Cleveland was established in a temporary but new building in 1953, the name was dictated by denominational authority figures. Conference church authorities were able to declare certain members ineligible. A sponsoring church dictated certain decisions though they tried hard to be fair and contributed of their tithes. The Gladstone Church never really achieved manhood and never could under those conditions. Today there are countless Gladstones across the United States and Canada, hampered in this same way.

The Lee Heights Church, on the other hand, is self-governing. It requires faith in the power of the Holy Spirit to let a church chart its own way. It also requires trust in and between brethren. The doctrine and polity of the Lee Heights Church were chosen by its members (with great help from existing constitutions and the doctrinal statement of the Goshen College faculty). The name was selected because the council of the church chose not to affiliate with a denomination or conference. (Some have scoffingly said this is only a technicality.) Let me assure you that this decision has great significance! It is this unusual posture which allows for the mix of Baptists, Mennonites, and others into one harmonious local church.

The important thing is that the congregation or brotherhood, having made these important decisions without the "help" of an outsider, now feel responsible to carry them out. The emerging church is God's creation having worked through them and it will continue to be whatever they make it. What a great sense of responsibility they feel as they seek to perpetuate their own responsibility! This one example amplifies the interdependence of the three indigenous principles. Self-propagation, or the motivation for evangelism, grows directly out of self-government. This is one kind of desire to grow which should not be discounted. The de-

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sire to see greater numbers find Christ and mature spiritually in the church is absolutely basic to evangelism!

What Is a Self-Supporting Church

A self-supporting church is one that supplies its own staff, pays its own bills, and is not dependent for its continuing existence on any other group. That seems obvious enough. But it is also obvious that few if any churches start out that way. Some method must be devised to make the transition as soon as it is feasible, gradually but surely, from dependence to self-support.

I want to emphasize that churches must have all the subsidy they need. Forcing the minister to support himself is not indigeniety though some churches can begin that way. Some churches because of their location and ministry should always be subsidized. If a church has started badly you cannot speed up its maturation by withholding supporting funds (a practice too often followed in the recent past). However, the church and its sponsor should chart a realistic course that will allow self-support just as soon as this is feasible without hurting its program or starving its pastor. It takes great men, ever mindful of the above cautions, to chart such a course and to hold to it.

There are some simple guidelines that should be noted. Good stewardship practices must be taught and practiced. There must be a careful accounting of all income. Subsidy should be in the form of an agreed upon sum needed to supplement local income. The budget and the amount of subsidy needed should be prepared and presented by the new church and its sponsor. They must be able to defend their request and make do with less if funds are short.

The sponsoring group should honor local requests insofar as that is possible. (Conferences would do well to set up a fund for equalizing salaries if this is deemed important.) In other words all of the budget, including salaries, should be prepared by the local church. They should indicate what they can do and recognize that they must beg for the balance.

If possible their requests should be projected three to five years on a descending scale. The new church should be willing to accept a 10 percent per year reduction in subsidy in anticipation of its own growth.

What about properties and grounds?

Whenever a church declines all subsidies the property should be turned over to them, all debts expunged, and all restrictive clauses eliminated. This is one of the greatest motivations for self-propagation we know of. Churches get extremely weary of indebtedness especially if they are small and struggling. There is very little incentive to maintain or remodel a building for which you cannot hold title. Therefore the sponsoring agency is ahead in the long run to turn its properties loose just as soon as the local church will accept responsibility and forgo its subsidy. At that point it is, of course, self-supporting. It must now proceed on its own, utilizing its own assets and income.

When Is a Church Self-Propagating?

In evangelism the greatest mistake is to import workers to do something that the church itself will have to do eventually anyway. A church is self-propagating when its members are so enthusiastic about their church that they habitually bring others to it. They attract others because of their radical positivism for both Christ and the church. This kind of spirit is slow in forming if:

1. Workers and staff do this for them rather than allowing new members to do it.
2. Everything about the church is so strange (out of context) that they are too embarrassed to invite their friends.
3. They have had no part in setting the tone of the church or designing its program and its worship.
4. The new member is not sure of what evangelism is.

Again the interrelationship of self-government with self-propagation is borne out. People perpetuate that in which they truly believe and that which they enjoy and benefit from. Evangelism does not defend a tradition or become an effort to get people to change brands; rather, it is the radiant joy of wanting others to know Christ in the way that they have found Him at their church. Converts may never see themselves as part of a denomination. They see themselves, rather, as part of a global church that includes all believers. They see themselves as Christian brothers who must make it or break it in the context of their local fellowship.

What to Do About Failing Churches!

Now some are saying: "We didn't start that way and we are in trouble. What can we do not only to salvage the situation but to develop an independent, viable, growing fellowship of Christians?"

I am convinced that there is a great deal that can be done if the assumptions behind these principles are embraced. I do not find many people who accept these assumptions and therefore they cannot bring themselves to follow the principles.

Assumption No. 1

It is essential to local progress that "control" by the sponsoring agency be removed. Any liaison officer that remains should in no way issue directives to anyone in the emerging church including the pastor. (Note: The pastor and others will seek advice when it will help.)

Assumption No. 2

It is essential that the local church own its property as soon as possible. All assets of the local church should be turned over to them debt free if or when they refuse subsidy. In some cases this can speed up self-support by several years. The local church may be able to borrow on its assets to make up its first- and second-year deficits with these loans.

Assumption No. 3

The local church should chart its own course and map its own strategy. It should not be expected to replicate any other church or perpetuate the traditions of the sponsors (mission subsidy dare not have sectarian strings attached to it). They will choose their own music, conduct their own programs, and do their own advertising, witnessing, hiring, and firing.

The sectarian hang-up and handicap is well illustrated by this incident with which I will close.

Faith Versus Common Sense

By Katie Funk Wiebe

We are amused by the story of the preacher who no longer felt God's call to the small country church when he received a call from the big-salaried city church. The story has its parallel in the student who no longer felt "led of the Lord" to attend a certain college when it did not offer him a scholarship.

In both cases what started out as a high-minded approach to life yielded to common sense. No money — no leading of the Lord.

As the church of Jesus Christ continues to be assaulted by secularism and materialism, evidence of faith as an active principle of life will become increasingly rare. Even now the person who lives by faith seems as out of place as a Model T Ford on the turnpike.

A Brazilian church leader visiting the United States, mentioned that he had discussed the headlong plunge of the American churches into greater affluence with several church leaders. They admitted the problem, but did nothing about it. He couldn't understand their position for he believed the Christian's duty is to live by faith according to God's Word. The people in such churches probably would not understand why they should change their life-style, for common sense says that to survive one must progress and increase one's goods.

Oswald Chambers, in comparing faith and common sense, writes: "Faith in antagonism to common sense is fanaticism, and common sense in antagonism to faith is rationalism. . . . Common sense is not faith, and faith is not common sense; they stand in the relation of the natural and the spiritual, of impulse and inspiration."

Without being aware of it, though one may have long supported the principles of faith, closer examination reveals one to be traveling with the rationalists. Where at one time it made sense to love the Lord with all one's heart, to keep the Sabbath Day holy, to honor one's father and mother, to love one's neighbor, not to commit adultery or to covet, lie or steal, like the Pharisees, it becomes easier to rationalize, around these commandments and to make one's own experience and awareness of life the standard for behavior.

For such a person the answers to life lie within himself.

A Lutheran minister asked his congregation whether they thought that in their situation they could be both Christian and Lutheran. The aging congregation worshiped in a community that in recent years had become almost totally black. One man pointed out that if they were to be Christian they must certainly be an interracial congregation. Another remarked that if they continue as they have been worshiping, then in all probability no black folk will join them. The consensus of the meeting was that the congregation would not be able to continue as both Christian and Lutheran. They would be forced to decide which it would be.

The Bible becomes nothing but a human book about human people. The teachings of Christ are accepted only if they fit into one's own philosophy. God eventually becomes a mere abstraction, an impersonal force, rather than a living person.

I find that a body of rationalization is growing around the concept of the Christian home, family, and sex. To the natural person, it makes more sense to have trial marriages and to encourage divorce than to accept that the grace of God might be sufficient for fifty years or more.

To the natural person, marriage and the home seem outmoded and ready for the scrap heap though God instituted them. To abstain from premarital sex doesn't make sense if the natural urges are strong and the pill is handy.

To the commonsense person to accept a task, any task, out of debtorship to God, and to yield to its disciplines at the price of personal discomfort seems ridiculous if it means bypassing personal success.

To the natural person, for a mother to accept as her calling the care and nurture of her children when they are small, when she could put them into a day nursery and do something more fulfilling, seems folly.

To the commonsense person it is a waste of time to wait many years on the "backside of the desert," maybe taking care of aging parents, maybe studying or working at a menial task, learning God's lessons, instead of plunging into the action.

During the Dark Ages of the Israelites, the period of the Judges, the country was overrun with rationalists. "Every man did what was right in his own eyes." Political and moral corruption covered the land. Self-giving, love, and sacrifice were scarce commodities. The people hadn't learned that the man who loses his life for Christ's sake finds it.

The faith approach to life comes from a vision of God. It puts His will first in all matters. It recognizes that all of life is grace. It asks at every corner in life, not what does life owe me, but what do I owe God. The life of faith doesn't just happen. Each believer must make it happen.

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The Good Things of Life

One of the major decisions before many persons today is whether they are willing to give up what are called "the good things of life" in order to enjoy the good things of life.

The importance of this decision was dramatized for me while sitting in a class of young parents. The discussion centered around the need for nurture and good times with children. Parents who have time to *play* with their children when they are small will have opportunities to *say* something to their children when they are older. Relationships which build love and confidence do not just happen.

"But," these parents said (and they are not exceptional), "we just do not have time to spend with our children. We are tired by evening. So rather than taking time to play with our children or read with them we become irritated with them and with each other."

What are we saying? We are saying that we are so busy seeking the "good things of life"; a nice home, a new car, more land, and similar things that we do not have time for the good things of life: a good time together, the needed nurture of our children, the building of strong relationships which come only as we take time to listen to each other, and do those things which express our love. Building strong, stable relationships of love and confidence take time. They do not come without careful planning and the sacrifice of lesser things.

As a church we have stressed, even if we have not practiced, the simple life. The time is here when we must help each other to see that the simple life involves the decision to be willing to forgo many of the things the world calls important so that we may have time and resources for what is really important.

We are headed for trouble as long as we, in practice, proclaim that cows are more important than time with children, that new cars are more important than taking time to care, that a big bank account is more important than building strong relationships, that the latest kitchen and bathroom is more important than Christian nurture in the home, that moonlighting is more important than more time together as parents, that paying for a new home is more important than paying attention to our children, and that priorities of the things of time take precedence over the priorities which count for eternity.

Perhaps we are long overdue, as families and congregations, to stop and ask ourselves in all honesty what we consider the good things of life to be. If we want to adopt the world's standard of the good life, a big house, a new car, a boat, a cottage by the lake, and the highest income we are capable of, then let us simply confess it. At least, by confessing it we will know where we stand and know that we

are conformed to this world. Perhaps also the Lord will be able to lead us to repentance and a return to His will.

As it is now, we profess to be following Christ, yet really adopt the world's style of life full scale and pretend we seek a home and city eternal in the heavens. We, in practice, live for the same things the worldly person lives for while persuading ourselves that our commitment is different than the worldling. We use all our time and effort (except church Sunday morning) for material gain while muttering that spiritual values are the most important. We torture ourselves to death to get "the good things of life" while failing to realize the good things of life such as love, kindness, time to listen to another's need, and time to help another in trouble.

And as I began, so now I close, by saying that nowhere is our striving for "the good things of life" taking its toll more heavily than in our families. Children feel they are being bought off with things. And things can never satisfy the longing for love, closeness, companionship, and times of togetherness. The best thing which could happen in most families is to stop grappling for more material things in order to have time to come to grips with what the family should be doing together to build strong, stable, and Christian relationships and personalities. It may be this is the first step toward true evangelism of our families and others.

— D.

Affirmation Needed

Gerald Kennedy in the *Pulpit Digest* says he remembers a professor of his who one day described some outstanding characteristics of one who did not do this and did not do that. He then asked if the students thought the one he described was a Christian person. All agreed that he had most of the characteristics. The professor said, "I have been describing my neighbor's dog."

Kennedy pointed out by this illustration that we are inclined to define a Christian merely in negative terms — by what he does not do. "A Christian is one who does not carouse and who pays strict attention to not doing a good many things." Perhaps this is why many Christians live a dog's life.

Why can't we arrive at the spiritual maturity which thinks first of what a Christian is and does in a positive way? Until we do, young people will continue to think of Christianity as opposed to all that is joyful and characterized by being against everything. Remember, real Christianity is affirmation, the greatest affirmation ever made. — D.

Of Ice Cream and Buggies

By Philip R. Byler

What does it mean to be a follower of Jesus Christ in daily life? My grandfather asked that question, and he drove a horse and buggy. My father asked the same question, and he wore a plain coat. I am still asking the same involved question, and I decided not to eat ice cream.

Now the non-eating of ice cream is not my only expression of Christianity; it's just sort of symbolic. As I seriously pondered that age-old question, I felt that middle-class American affluence was probably the greatest threat to a true expression of Christianity in my world. Its continual struggle to keep up with the neighbors, the TV ads, and fashion magazines left little room for values determined by Christ. Consequently, with the serious intent of never allowing this struggle to gain rooting in my life-style, I determined to avoid nonessentials. Ice cream, being my favorite dessert, was first to melt away in the heat of the struggle.

It seems that every generation since the time of Christ has had this very similar problem of knowing what it should do for the cause of Christ. Men have starved themselves, worn unusual clothing, given up wealth, family, and pleasure, and followed innumerable sets of rules all in the name of Christianity.

Basically men have done these kinds of actions for two reasons: (1) to please God, and (2) to prove to themselves they were followers of Jesus Christ. Indeed these two factors are differentiated only on the subtle level of motivation, determined only by the individual himself, but a clear distinction should be realized by that individual.

Man's effort to please God in the sense of earning his righteousness before Him has been the greatest detriment to Christianity of all ages. It undermines the very centrality of the gospel message, salvation through faith and not by works.

Nothing that one does in life either before conversion or after affects his righteousness before God except faith in Jesus Christ. That's good news!

Opposition to this fact by the Judaizers of the first century is a recurrent theme in Paul's writings. It was this fact

that exploded from Romans 1:17 into the mind of Martin Luther and into the great Protestant Reformation. The same fact revolutionized the life of John Wesley in the eighteenth century. And this fact will continue to revolutionize men's lives if it is not obscured by human efforts to better oneself in God's sight.

The second reason one tends to do good works is to prove to himself and to others that he is serious about following Jesus. Being human one forgets that of which he is not continually reminded. A marriage relationship, for example, must repeatedly be refreshed with gestures of love, or love itself becomes questioned. Likewise, one's relationship to Christ must be alive, active thing which continually reminds him where his values lie.

That brings us back to the horse-and-buggy and ice-cream problem. You see, I am a Christian and am sincere about taking my relationship with Jesus Christ seriously.

Being very much a part of the Anabaptist heritage which holds that to know Christ truly is to follow Him in the daily life, I was hard up for some proof to myself that I was really following Jesus Christ, so I decided not to eat ice cream.

Another problem immediately became evident. My wife wasn't feeling hard put to serve Jesus by not eating ice cream. She had her own ways of being "Christian" and saw no relevance in ice cream. Now obviously I didn't want to force my convictions upon Linda, but when we eat food from the same budget, at the same table, and planned and prepared by the same cook, such problems almost become a test of fellowship.

As we were praying and searching for our answers to the ice-cream problem, two events happened almost simultaneously which altered my thinking somewhat.

In our daily Bible study Linda and I were reading 2 Corinthians 3. The first several verses stood out that morning. Here Paul asks the Corinthians if they want proof of his faithfulness to Jesus Christ in the form of letters of recommendation. Then he says in verse two, "You yourselves are the letter we have, written on our hearts, for everyone to know and read" (TEV). He goes on to say that this proof was written by Christ Himself on human hearts with the Spirit of the living God rather than some physical proof man can work up.

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The very same afternoon I had opportunity to share my faith with another person — freely, eagerly, joyfully. I was left with a very warm, satisfied feeling. In fact, to my own surprise I felt totally free to eat a light supper and finish it off with a good serving of ice cream. Why, I wondered, was the ice cream suddenly of so little importance?

I did some thinking. Paul asserted that the proof of his Christianity was written by the Spirit of God upon the transformed lives of persons who had become Christian through his ministry. He did not need man-made letters of recommendation.


I wonder if he had that in mind when he wrote, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Paul apparently realized that the real struggles of this life deal with unseen spiritual forces which war against

men's souls rather than tangible physical forms of religion.

I wonder if my life-style struggle, typified by ice-cream deprivation, was merely a substitute for the real spiritual struggle which is harder to deal with?

Could it be that when the Christian cannot see proof of his Christianity in the form of new and renewed brothers in Christ, he manufactures proof in the form of ice cream, plain coats, and buggies?

That's frightening though because it's really easier to deal with food and drink and external actions than with the inner man where the real battles of life are dueling. But then Jesus assured us that "a man's life consisteth not in the abundance of the things which he possesseth."

The ice-cream problem? Well, maybe I'll just ignore it for a while and concentrate on allowing the Holy Spirit to write the proof of my Christianity on men's hearts. I expect ice cream will again cease to be a problem. 

There's a Bit of the Pharisee Around

By John E. Zercher

No one I know wants to be called a Pharisee. No matter where you place the accent it does not sound good. The original bearers of the name owe their claim to fame to their violent opposition to Jesus and to His teaching.

I doubt if the contemporaries of the Pharisees would have regarded them in as unfavorable a light as we. A Pharisee may not have been a popular choice as a fishing companion but I suspect that he was generally considered to be a good person and certainly religious.

They did have some things to their credit. They were orthodox. They were men of the Word. They took seriously the Bible and many of its demands — Sabbath observance, clean and unclean, tithing, fastings, and prayer. They were zealous — indeed, evangelistic, traversing "... sea and land to make a single proselyte. . . ."

But they came under the judgment of Jesus and no other group in Jesus' day came under such scathing denunciation as did the Pharisees.

What was the matter?

They were naive in their understanding of sin. They equated sin with overt acts and righteousness with outward forms. Jesus saw that sin was deeper than rules and laws could reach. He saw beneath their moral and ritualistic facade those sins which do not submit to rules and regulations — pride, selfishness, hatred, and envy. Jesus described this fact in graphic terms. He called them "whitewashed tombs."

They had an inadequate understanding of the Scriptures. They followed the letter and missed the message. Jesus observed that they searched the Scriptures "because you think that in them you have eternal life; and it is they that bear witness to me; yet you refuse to come to me that you may have life." So devoted to the Scriptures and so blind!

They were selective in their obedience to Scripture. This was all the more serious because they chose to obey the less important. Jesus did give them credit for certain of their practices but censored them because they failed to observe the more weighty "matters of the law, justice, and mercy, and faith."

They were deeply concerned about their "righteousness" and overly impressed by it. They wanted to be different. The Pharisee who came to the temple thanked God that he was not like other people. The virtues he practiced and the vices from which he refrained were foremost in his thinking. He was impressed and he thanked God.

They were for law and for justice — especially as it related to the other man's sins — Sabbath breakers, blasphemers, and adulterers. Had Jesus preached against these sins only the Pharisees would have been his strong supporters. But Jesus spoke against all sin, including theirs, and they proved Him right. They killed Him.

They revealed little of compassion and mercy. Probably no other characteristic of their life was in such marked contrast to Jesus. The keeping of the Sabbath was more important than the restoring of sight to a blind man. An ox in a ditch took precedence over a man in need. The enforcement of

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law was more important than the redemption of a woman. Those who because of occupation or poverty or disposition did not keep the law as did the Pharisees were regarded as "sinners" and "common people."

One could hope that Pharisaism has long since died out. Surely we, who are heirs of the Anabaptists and children of the Reformation, flee Pharisaism as a plague. Not so. This type of religious devotion is too natural to the heart of man. It hovers over congregations like a deadly fog and settles in at the slightest opportunity. I venture that the sins of the Pharisees—legalism, pride, hypocrisy, judging, selfishness, and hatred—do more to nullify our efforts of evangelism than the so-called sins of worldliness and of the flesh that may be present among us.

I sometimes hear among evangelicals overtones of the Pharisee's prayer, "God, I thank Thee that I am not like other men. . . ." We place great emphasis upon outward conduct and morality and piety. The assumption, spoken or unspoken, is that if we are good enough these evidences of devotion will be honored by God and sinners will be convicted.

But I propose that it is not the Pharisee's prayer which we should be praying but the publican's: "God be merciful to me a sinner." Nor is it out of order to point out that near the end of his ministry the Apostle Paul spoke of himself as the chief of sinners in the present tense (1 Tim. 1:15).

There needs to be and will be that difference in the life of a Christian, but it is the difference of grace. A difference that comes from being in Christ. It works from the inside out. And with all this difference Christians are still real people—people who cast a shadow when they walk and who bleed when they are cut; people who are genuine and honest in their claims of victory and defeat and in the admission of need.


This trace of Pharisaism is also evident in our value structure. We do well in our keeping of certain commandments—those that can be committed to rules and regulations. Most of us are respectable, moral, and law abiding. We manage to stay out of jail. Many do fairly well in prayers, and tithing, and going to the "temple."

But those "weightier" matters of compassion and caring and mercy and justice are too often missing. I recall a pastor's account of his being criticized for his failure to "preach on sin." So, one Sunday he preached on sin—sin(s) in the common usage of the term. He relates how disturbed he was by the favorable comments he received. For these favorable comments came from those of his congregation whose general attitude was judgmental and rigid. In their lives was lacking the compassion and caring that won for our Lord the title, "friend of publicans and sinners."

This brings us to another trace of Pharisaism among us—a lack of compassion—an absence of really caring. This is not the same as evangelism or a passion for souls. There is an evangelism without compassion. The Pharisees had that. Too many of us and too many congregations lack the ability to care deeply; to get close; to identify; there are just too many things in our religious life, that in our priorities,

are more important than people.

There are innumerable congregations committed to evangelism. The messages are evangelistic. Concerted prayers are made for a moving of God. They schedule special meetings, community visitation, and prayer vigils. Little happens. They try harder—more prayers and new methods. Little happens.

I have an intimation that, if we would get quiet enough, Christ would say some of the things to us and to our congregations that He said to the Pharisees. And if we would have, as did that Pharisee who met Christ on the road to Damascus, a greater sense of God's grace and our need of it and a lesser sense of our righteousness, revival would come and with it a moving of God resulting in those who are without coming in. And we, who are now known as "the friends of holiness," would then be known as "the friends of sinners," which, after all, is not such a bad title. 

"The Traveler at Sunset"

In John 1:1—10:42, the writer presents the prologue, Jesus' initial appearance, His early signs and teachings in Galilee and Jerusalem, and then the intense and protracted Jerusalem debates that occur between 7:10 and 10:42. Beyond this point John records the raising of Lazarus (11:1-57), the supper at Bethany (12:1-11), the triumphal entry (12:12-19), and various public statements by Jesus (12:20-34). At the end of 12:34, the public ministry is virtually finished.

But before John's summarization, the upper room, the passion, the resurrection, and the epilogue, a brief and poignant parable is given by Jesus in 12:35, 36. It marks the conclusion, the very end, of His public ministry. It has often been called "the parable of 'the traveler at sunset.'" "Jesus said to them, 'The light is with you for a little longer. Walk while you have the light, lest the darkness overtake you; he who walks in the darkness does not know where he goes. While you have the light, believe in the light, that you may become sons of light.'" John states that after these words Jesus "departed and hid himself from them" (v. 36).

The memory of those last public words must have lingered long—both in the hearts of believers and in the minds of at least a few unbelievers. Perhaps those final words took root and flourished in hitherto stony ground in the months that followed.

Let us look again at the parable of the traveler at sunset. Do these words perhaps speak with a special voice to our day? Are we *perhaps* living in the sunset hour of our age? Are those without Christ perhaps closer to eternal darkness than they—or we—realize?—Stanley Shenk.

To be wronged is nothing unless you continue to remember it.—Confucius

I was going to waste until Jesus recycled me.—Richelle Cross

What Difference Does a Week Make ?

November 5 to 12, Missions Week 72. If you are related to district or church-wide mission boards, then you're one of the greatest things the church has to give. You are part of the difference Jesus is making in people's lives.

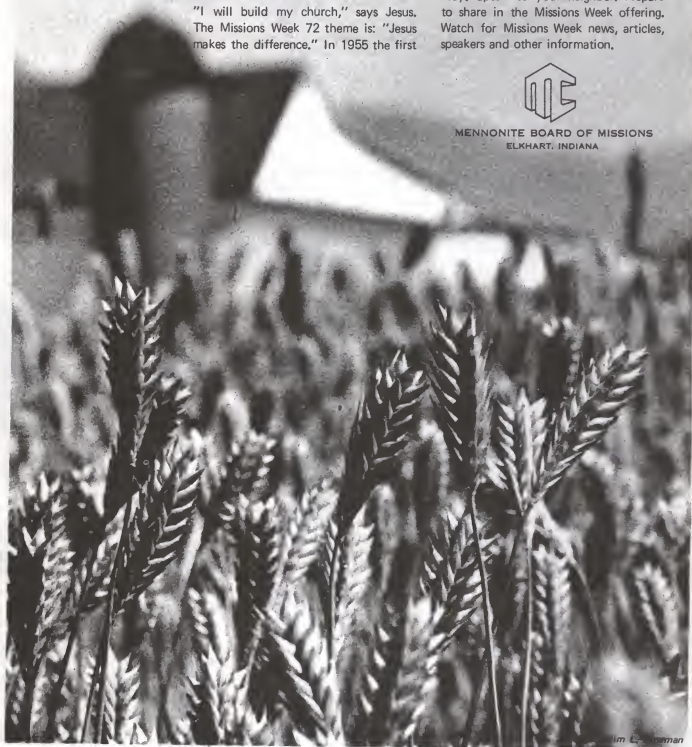
"I will build my church," says Jesus. The Missions Week 72 theme is: "Jesus makes the difference." In 1955 the first

Missions Week gave the entire brotherhood an opportunity to get involved in missions. How are we involved? We share what we have and who we are — wherever we are.

Pray. Speak to your neighbor. Prepare to share in the Missions Week offering. Watch for Missions Week news, articles, speakers and other information.



MENNONITE BOARD OF MISSIONS
ELKHART, INDIANA



Jim L. ...

Items and Comments

Heavy Anglican Losses Reported

The Anglican Church in Burundi has lost at least one third of its pastors in the strife which beset the East African state, according to reports received in London. But precise figures are not yet available.

Many male nurses, male teachers, and evangelists working in outlying districts have also been "taken." Some have been shot on the spot; many more have been driven off in trucks and are not expected to be seen again, the reports said.

The victims are among the educated Hutu tribe, the majority peasant people of Burundi, who have been the object of reprisals since an uprising at the end of April against the ruling Tutsi minority.

Sees Family Life Threatened in the United States

"It seems strange, doesn't it, that in atheistic, communistic Russia they are placing great emphasis upon the significance and permanency of the marriage relationship and we, in this so-called Christian democracy, are following a trend in the opposite direction."

Making this observation was Judge Luther W. Youngdahl, senior U. S. district judge, who spoke at Augustana Lutheran Church in Washington, D.C.

"The family is intrinsic to human life and society," he said. "It is an institution sanctioned by law, blessed by religion, and extolled in its highest achievements by literature and art."

"There are dangerous signs on the horizon as to the deterioration of the family," Judge Youngdahl went on. "There is an ominous similarity to the disintegration of the family when Rome declined and the condition of far too many families in Western civilization today."

Preacher's Kids Fit the Stereotype

A survey indicates that the children of clergymen "fairly well" fit the stereotype of "preachers' kids."

At least when they enter college, the sons and daughters of Protestant, Jewish, and "other" clerics are generally academically superior, high achievers, committed to humanitarian principles, and seeking to benefit society according to data reported in the June 28 issue of *Christian Century* magazine.

However, the information shows that some aspects of the stereotype are incorrect: the belief that PKs ("preachers' kids") are religious rebels, social outcasts and socially liberal.

They note that it is long-established

folklore that children of clergy reject the religion in which they were born, reflect "wild" behavior, and are outcasts in their peer groups.

These stereotypes, along with a belief that most PKs develop liberal social views, are undercut by the research. The old theories that youngsters from parsonage or manse are good students, highly motivated, and interested in social betterment held up.

Bars Loyalty Oath on Receiving Passport

A federal district judge ruled that it is unconstitutional to require applicants for a United States passport to take an oath of allegiance to the Constitution, a federal district judge ruled.

Judge Thomas A. Flannery of the U.S. District Court for the District of Columbia issued a 28-page decision asserting that the requirement violates the First and Fifth Amendments to the Constitution.

The decision was seen as a defeat for the State Department, which had argued in favor of the requirement. Last November, Secretary of State William P. Rogers ordered that the oath be made mandatory, and issued a directive to the Passport Office requiring it to refuse a passport to anyone who refused to take the oath.

Smoking Violation of Jewish Law

A medical ethics authority calls smoking a violation of Jewish law in a new book published by Yeshiva University.

Dr. Fred Rosner, chief of the Hematology Division of the Queens Hospital Center, affiliated with the Long Island Jewish-Hillside Medical Center, calls on the Jewish community "to marshal its forces in an attack on the promotional activities of the tobacco industry" in *Modern Medicine and Jewish Law*, a collection of essays.

"In light of the overwhelming medical evidence proving the causal relationship of cigarette smoking to cancer of the lung, heart disease, and chronic bronchitis," Dr. Rosner writes, "Jewish law absolutely prohibits this practice."

Christianity "Religion of Privileged Minority"

In two fiery public addresses in England, the controversial Brazilian Catholic prelate, Archbishop Helder Pessoa Camara, called Christianity "the religion of the privileged minority" and lashed out at oppression and enslavement whether they derive from communism or capitalism.

Speaking in Liverpool and London as

a guest of the Justice and Peace Commission of Britain's Catholic bishops, the diminutive Archbishop of Olinda and Recife said it cannot be denied that Christianity thrives among the 10 percent of the world's population which enjoys 80 percent of the world's resources.

"What have we done with the gospel of Christ? All the religions, worried by the need for financial resources with which to carry out missionary work, relief work, and social action have fallen prey to the capitalist machine," he said.

Nazarenes Liberalize Position on Divorce

By a surprisingly large majority, the General Assembly of the Church of the Nazarene ended a four-year-old controversy by voting to accept "repentant" divorcees as members of the church.

Only 12 of the 640 official delegates to the denomination's 18th quadrennial meeting opposed the motion. The vote was so overwhelming that it surprised even the members of the special committee that had made the recommendation.

Four years ago, the denomination's Kansas City General Assembly was rocked by a sharp debate over the question of liberalizing the church's position on divorce. The traditional Nazarene position has been that adultery is the only "scriptural" ground for divorce, and that any person who has been divorced for another reason would be ineligible for membership.

The committee noted that "through ignorance, sin, and human frailties, many in our society fall short of the divine ideal," and added, "we believe that Christ can redeem these persons even as He did the woman at Samaria's well."

Surplus of Clergy

A Duke University Divinity School researcher says the United Methodist Church faces a surplus of parish pastors.

A young seminary graduate today has "only a single option or two, instead of perhaps five he may have had only a few years ago when there was a long line of churches looking for pastors," said Dr. Robert L. Wilson, research professor of church and society at Duke.

He said the number of Methodist ministers rose by almost 10 percent in the 1960s while the number of parish pastoral posts declined by more than 8 percent.

The merger of the Evangelical United Brethren and Methodists in the 1960s also brought about a decrease in the number of churches, he said, with mergers of congregations leading to actual closing of some churches of each denomination.

CHURCH NEWS

Jesus Makes the Difference

A task force on publicity for Mennonite Board of Missions, meeting at Board offices in Elkhart, Indiana, August 7, selected a theme for Fall Missions Week, set a special-contributions goal, and reviewed channels for receiving and sharing the pulse of Board program.

The task force is chaired by Boyd Nelson, Information Services secretary. Other members include J. Allen Brubaker, director of news for Mennonite Broadcasts; Samuel Janzen, Board president; James Kratz, associate secretary of overseas missions; David C. Leatherman, treasurer; and Dorsa Mishler, personnel secretary.

"Jesus makes the difference" was selected as the theme for 1972 fall missions emphasis. Climaxing in Fall Missions Week November 5 to 12, the missions focus provides opportunity for the entire brotherhood to share in missions of district and churchwide mission boards. The task force agreed to promote a Missions Week and year-end special-contributions goal for Mennonite Board of Missions of \$325,000. The goal will be increased to include district conference askings.

"Mission Privilege" was a term dubbed for the first step projected to raise 10 percent of the goal. The task force is inviting all Board-related persons to share an average \$100 above their regular giving

with the Board by January 31, 1973. Board-related persons include Board of Directors, administrative committees, Elkhart and Harrisonburg staff, home and overseas missionaries, and key personnel in Board-operated health and welfare institutions. Persons in Voluntary Service are also invited to contribute a month's cash allowance toward raising the \$325,000. The Board needs \$325,143 more than the contributions received last year to meet the 1972 program budget.

While the major part of the special giving goal is projected for Fall Missions Week, the shift in the end of the Board's fiscal year to January 31 eliminates February and March, two of the higher contributions months for the Board. Increased regular missions giving through December and January is needed to meet the budget. The Missions Week focus was initiated in 1955 in cooperation with district conferences. The 1972 planning and sharing of the contributions goal between districts and Mennonite Board of Missions is being promoted in print, ad, and audiovisual media and through deputation.

"Our people are looking for opportunities to support Mennonite Missions," says Sam Janzen. "If good news is the stock and trade of missions, then opportunities are also good news," he said.

Eight Nations Represented at Swiss Dedication



Harvey Miller (left), representing MCC and MBMC at dedication services and Samuel Gerber (right), principal of Biengenberg Bible School.

The Biengenberg Bible School in Switzerland dedicated two new buildings July 9, 1972. Fifteen hundred people from Switzerland, France, Germany, Luxembourg, Austria, Holland, Canada, and United States filled the facilities for the occasion. The new buildings provide space for adminis-

trative offices, classrooms, library, dining hall, dormitories, and teachers' apartments.

The building program at the Biengenberg has brought together European Mennonites in a united effort for a common cause. Fund raising exceeded the highest expectations.

Biengenberg plays an important role in nurturing and encouraging the evangelical, biblical position of faith and service among French- and German-speaking Mennonites. It has been a strong link in cooperative efforts of the North American and European Mennonite churches.

Worldwide Mennonites Discuss Peace at Curitiba

North American Mennonites are accustomed to thinking of themselves as a peace church. Perhaps the major characteristic of this peace testimony is the refusal to serve in the armed forces, an accepted part of North American Mennonite life. It hasn't always been this way, primarily

because there was no universal conscription before 1940.

Mennonites outside of North America, Europe, and Japan rarely think of themselves as a unique peace church. Most of these younger churches have not had to face a situation of open warfare or compulsory military service. The military often performs many social services and is an attractive occupation when jobs are scarce. It also must be said that peace and non-participation in the military hasn't always been an important ingredient in the missionary message. One African spokesman at Curitiba said it wasn't until their conference was autonomous from North American control that they realized how integral peace and nonresistance is to Mennonite thought.

What then do Mennonites from around the world talk about when they meet together to discuss peace?

At Curitiba the peace work group spent two days reporting on how Mennonites work for reconciliation on the five major continents. These reports focused on reconciliation amidst war and militarism, and racism and economic conflict.

The European reporters emphasized how economic differences are the fundamental cause of conflict today. They asked if Christians can defend war in the name of freedom when people are dying of hunger. Gerard Kater of the Netherlands proposed that the Christian witness for peace rests at the heart of the gospel, a love and compassion which cannot allow for the existence of enemies.

Negash Kebede of Ethiopia observed that the attention of the whole world is converging to one focal point—peace. Yet he asked what peace means in Africa where peace has been the pretext for the exploitation of both people and resources.

It was Philemon Kumalo, bishop in the Brethren in Christ Church in Rhodesia, who showed the depths of agony African churchmen are experiencing in the midst of this exploitation. Bishop Kumalo said that policies of separate development in Africa have resulted in much suffering, strife, and death. Where these policies exist, he said, peace is nonexistent. Bishop Kumalo also pointed out the economic dimensions of conflict. "Can a company," he asked, "justify a salary of \$8.00 a month to some of its servants in order to make millions of dollars in profit? No. This is economic exploitation.

"Nevertheless, these evils do not justify violence," said Kumalo, a friend of Rhodesian independence. "We shall not solve our problems by physical violence. We love the people who perpetrate the problems, but we do not love their deeds. We love the racists, not racism. We love the exploiter, not their exploitations." Bishop Kumalo appealed for the church in North America to support the people of Rh-

desia, but not the Rhodesian government.

Other issues for discussion included how to develop alternate service programs in countries that do not allow for such expressions of conscience, how peace teaching can be carried out best in the congregation, how to develop in the congregation a conscience about social injustice, and what are some nonviolent methods consistent with the spirit of Christ in the struggle for human dignity.

The peace group discussions evidenced such a common set of concerns and interests that they were able to get a key sentence into the Ninth Mennonite World Conference message. Here they urged that "any witness for peace and for service to the needs of humanity, any taking of a responsible and critical position should be the concern of the whole church and of all its members." This concern reflected the awareness many peace groups have of their isolation from the large body of church members.

In another action, the peace group formed a smaller group to work toward a more formalized peace organization within the structure of Mennonite World Conference. This would be a continuation committee to maintain contact until the tenth world conference. — John A. Lapp

Virginia Mennonites' 150th Anniversary

The weekend of September 29, 30, October 1, 1972, is the time set for the 150th Anniversary celebration of the building of Trissels Mennonite Church.

Mennonites settled at scattered locations in the Shenandoah Valley fairly early in the eighteenth century, but they built no meetinghouses of their own for almost a hundred years. During this time worship services were held in the homes.

Strength of leadership and solidarity of community among the Virginia Mennonites first developed in the area around Broadway, in Rockingham County. It was here, about three miles southwest of Broadway, that the first building for public worship was erected. Although exact records are not now available, local tradition says the building was constructed in 1822.

The first building was a very modest structure of 20 x 25 feet and built of logs. This was later enlarged and covered with siding. This simple structure was the historical progenitor of the churches of the Virginia Conference. The present brick structure is the third one built on the site and bearing the name of Trissels. None of these buildings, however, have occupied the same foundation. The Virginia Mennonites were considered a part of the Lancaster Conference until 1835, when the Virginia Conference was formally organized.

The planning committee represents not only the Trissels congregation but the

Northern District and Virginia Conference as well. John C. Wenger, of Goshen, Ind., has been secured as guest speaker for the occasion. A historical slide set is being prepared under the direction of Milo Stahl, head of the Learning Resources Department at EMC. Miss Grace Showalter, librarian of the EMC Historical Library, has written a narrative drama. Other features will be the erection of a historical marker, a singing from the old hymnbooks once used in local Mennonite churches, and a display of historical artifacts. — Linden M. Wenger

Eureka, Illinois, Home Marks Fiftieth Year



Giving recognition for service at the 50th anniversary ceremonies at Maple Lawn Homes, Eureka, Ill., July 23, is Earl Greaser, administrator of the Homes.

More than 200 people gathered at Maple Lawn Homes, Eureka, Ill., July 23, for a special program commemorating 50 years of service to senior citizens in central Illinois.

The original building at Maple Lawn was dedicated July 23, 1922, with the late J. D. Smith serving as first superintendent till 1947.

Featured speaker at the Sunday afternoon program was Luke Birky, secretary for Health and Welfare, with Mennonite Board of Missions, Elkhart, Ind. Maple Lawn Homes has been owned and operated by the Board of Missions since the Homes' inception.

Chairing the program was Maple Lawn Board of Directors member Ron Schertz.

Earl D. Greaser, administrator at Maple Lawn since 1956, recognized distinguished service of various staff members, especially noting the long-term contributions of Edna Zehr, Esther Wolber, and Mary Weaver. Edna and Esther have served 30 years at Maple Lawn; Mary has served 20.

Greaser also recognized the 168 Voluntary Service workers, past and present, who have worked at Maple Lawn since 1949.

On Saturday, July 22, a reunion was held for all persons who have worked at Maple Lawn in Voluntary Service since the first VS-er, Pearl Garber, arrived in 1949.

At the VS reunion, supper was served to 175 people, about 65 of them VS-ers and former VS-ers. Currently 15 persons, young and old, are serving at Maple Lawn in the Voluntary Service program.

In Maple Lawn's first 50 years, more than 700 residents have received care in one or more of the Homes' facilities.

Nigeria Church Ordains Third

Recent events in the Nigeria Mennonite Church were highlighted by the ordination of two area leaders, F. A. Udoh on April 23 and D. J. Essien on June 11. Pastor O. E. Essiet, chairman of the executive committee, was ordained in 1967.

Secretary of the Mennonite Church in Nigeria, B. O. Obong, reports the ordination of Pastor Essien in a letter to Willard Roth, West Africa program coordinator, and to Mennonite Board of Missions, Elkhart, Indiana:

"The ordination service was a grand one and the significance of the ordination is very meaningful to the church. The preordination service started on Saturday and a special prayer night for the pastor-elect was held on that Saturday. On Sunday, the climax of the members' joy and happiness was reached when Brother Donald was finally ordained. We had a crowd of more than several thousand people, including government officials and pressmen. In fact, the Ikot Ada Idem Church building could not contain all the people that turned up for the ordination. We had to conduct the service and the ordination outside and in front of the building.



Leaders of the Nigeria Mennonite Church at the ordination of Pastor Donald John Essien (far right), Pastor O. E. Essiet, Pastor F. A. Udoh and Secretary B. O. Obong.

At their last annual conference, the Nigeria Mennonite Church reported a membership of five thousand in fifty congregations.

Asia Work Camp Extends Sea Wall

The International Reconciliation Work Camp sponsored by the Asia Mennonite Conference was held in Vietnam Aug. 4-21. The location of the camp was Nha-Trang, where the Vietnam Evangelical Church has a Bible seminary and also operates a clinic, assisted by personnel

supplied by the Mennonite Central Committee.

The project of the work camp is to extend the sea wall in front of the clinic.

There are a number of Vietnamese participants, two from the Philippines, one from Hong Kong, and several each from Taiwan and Japan. Overseas campers also visited

with the Mennonites in Saigon.

Mr. Nih heads the Vietnam Committee. Carl Beck, missionary to Japan, is the overseer of the work camp; he was appointed by the Asia Mennonite Conference last October to coordinate the planning. Other committee members include Titus Peachey and Maynard Shirk.

MENNOSCOPE

VS Not Dependent on S.S.

"Contrary to the thinking of many people, Voluntary Service was not started because American conscientious objectors needed places to put in their time for alternate service," says John Lehman. "The first VS-ers served in Chicago in 1944 and the Selective Service System didn't begin operating until the early fifties." Lehman is personnel recruitment director for Mennonite Board of Missions, Elkhart, Indiana. Lehman emphasizes that his concern is that people know "VS goes on even though the draft may stop. Pastors, parents, service counselors, and youth must be made aware that there are needs to be met regardless of the military draft." He comments further that "we as a church need to be concerned about our motivation for service—to whose call are we responding? VS is a response to Christ's call, not to a call from the government."

Intersections in Christian Education

Issues to Discuss (Program Guide 1973) and the September-November adult Uniform lessons, "Issues of Our Time," have similar titles and consequently a number of interesting intersections. Six of the 24 topics in *Issues to Discuss* relate closely to a number of Uniform lessons. Both the adult pupil quarterly and *Builder*, the teacher's guide, note these intersections, e.g., "Man's Dominion and God's World" (September 1 Uniform) relates to Robert J. Baker's article, "Ecology and Redemption," in *Issues to Discuss*. One way to maximize this intersection would be to follow up the Uniform lesson with a Sunday evening or midweek study using *Issues to Discuss*.

Ed and Irene Weaver have accepted a call from the Mennonite Church in India to spend several months visiting and fellowshiping with the congregations. The Weavers plan to leave for India September 10 and will be in India approximately four months.

Relief houseparent needed for live-in position at Mennonite Children's Home, Millersville, Pa. Contact Ernest S. Mast, Administrator, for more information. Write or call 717 872-4638.

Thirty-six persons who have served with Mennonite Central Committee in

Kenya and Tanzania met at Chesley Lake Camp, Allensford, Ont., the weekend of July 21-24, for a Teachers Abroad Program (TAP) reunion. Special guests at the reunion were the Hershey Leaman family, recently returned to Pennsylvania on a year's leave from Nairobi where Hershey is director of East Africa TAP.

The Gerald Kaczor family, missionaries in Brazil, arrived in New York on August 2 for a three-month furlough. Mailing address: c/o Kenneth Aschliman, R. 1, Box 158, Archbold, Ohio 43502.

An Eastern Mennonite College professor recently selected as one of 1972's Outstanding Young Men of America will have his biography and a list of his accomplishments published in the 12th edition of "American Men and Women of Science." The back-to-back honors were awarded to Gary L. Stucky, assistant professor of chemistry at EMC. After spending 1971 studying the electrochemical aspects of leprosy in Zaire—formerly the Congo (Kinshasa)—Stucky is continuing his research at EMC with a grant from the American Leprosy Mission.

Five thousand dollars has been received by Mennonite Board of Missions from the estate of Alvin E. Springer. Springer was a member of the Metamora Mennonite Church, Metamora, Illinois. An additional \$4,918 was received in an annuity through the Mennonite Foundation, Goshen, Ind. The estate gift was undesignated. The sum of \$4,754 was also received from the estate of Lewis R. Hoover. Hoover was a member of the Yellow Creek Frame Church (Wisler), Goshen, Indiana. The bequest was designated one-half for relief and one-half for the general mission fund.

Boyd Knicely was ordained to the Christian ministry at South Flint (Mich.) Mennonite Church, July 9, to serve that congregation. Mahlon Heatwole was also ordained July 9 at South Flint to serve as assistant pastor. Luke Yoder officiated.

The meeting place of the South Flint Mennonite Church is now at 902 Huron

Street, Flint, Mich. The dedication service at the newly acquired property was held on May 28.

Floyd Brenneman was ordained to the ministry June 11, at the Townline Conservative Mennonite Church, Shipshewana, Indiana, to serve the North Wayne Mennonite Church, a mission outreach in the Dowagiac, Michigan, community. Calvin Borntrager officiated at the services, assisted by Eli D. Miller and Albert H. Miller. Brenneman's address is R. 2, Dowagiac, Mich. 49047. Tele.: 616 782-5295.

Former members of CPS Camps No. 28, at Medaryville, and No. 13 at Bluffton, Indiana, will meet on September 10 at the Elkhart County Fairgrounds east of Goshen on county road 34. (Marked "East Monroe" at its junction with U.S. 33, opposite the high school on the southeast edge of town.) Basket lunch at noon.

A new Voluntary Service unit is scheduled to open at 3841 MacLamar Road, Montgomery, Ala., Sept. 1. VS unit leaders will be Clair and Nancy Rohrer Sauder, who were married on August 12. Clair served one year in the Birmingham, Ala., VS unit. For the beginning months the Montgomery project will be an extension of the Birmingham unit.

Twenty persons participated in an Evangelism Training Institute held in Philadelphia, Pa., during the week of July 29-August 4. Chester Wenger, secretary for home ministries, and Larry Newswanger, personnel secretary, both of Eastern Mennonite Board of Missions, Salunga, Pa., served as codirectors.

Negash Kebede, principal of Nazareth Bible Academy, Nazareth, Ethiopia, and Asrat Gebre, executive secretary of Meserete Kristos Church, Addis Ababa, Ethiopia, met on August 4 with Eastern Mennonite Board's executive committee. Delegates from their church to Mennonite World Conference, they are spending four weeks in United States before returning to their posts of duty.

Downey is part of the Los Angeles, Calif., metropolitan area. The Faith Mennonite Church there is a small congregation with approximately 50 members. They are requesting the establishment of a Voluntary Service unit in their community which could assist in their church extension program. Plans are now being made for Mennonite Board of Missions, Elkhart, Indiana, to send four or five VS-ers to live there—and eventually become an earning unit. However, persons are needed to volunteer for the Downey assignment.

Maynard Kurtz, Eastern Board missionary working at the Sebenta National Institute in Swaziland, reports that during a three-week period in April-May 40 literacy supervisors and 150 instructors were trained. It was planned that during the following 12 weeks 30 more supervisors



Gary L. Stucky

and 350 instructors would be trained. The illiterate people are eager to learn, reports Maynard; thus the literacy program was started in a limited way in June before its scheduled beginning in July.

Ben Brubacher, Blue Ball, Pa., plans to travel to Portland, Maine, once a month to give pastoral guidance and encouragement to the earning CPS unit there, which is without a resident pastor.

Paul and Esther Bucher, Eastern Board missionaries in Vietnam, moved from Can Tho to Saigon during the month of June. They are living in the Luke Martins' former residence along with Titus Peachey and Maynard Shirk. They write, "We are beginning to feel settled into a new community and jobs. One of the most interesting aspects of our new assignment is attending all of the church services at the Mennonite church at the end of the alley."

James Stauffer, Eastern Board missionary in Vietnam, has been serving on the planning committee for the development of a cooperative effort Vietnamese language school for missionaries at Dalat. He is working with representatives from larger groups, such as the Christian Missionary Alliance and the Baptist group. Plans for the school are progressing.

Leon and Elaine Good, Eastern Board missionaries to the Somali Democratic Republic, left for the United States August 7. Their furlough address is 208 Front Street, Lititz, Pa. 17543.

Eastern Mennonite College has announced the establishment of an office of institutional research. Funded for the first year with a \$14,500 federal grant channeled through the Council for the Advancement of Small Colleges, the new office will bring increased efficiency, longer-range planning, and a larger data base into the college's operations, EMC reported. Chemistry instructor John D. Stahl, who has been appointed part-time director of institutional research, will work with a special committee composed of chief accountant Dwight O. Wisse, assistant biology professor J. Mark Brubaker, and Lester C. Shank, assistant to the president.

The fiftieth anniversary reunion of the Johnstown Bible School will be held at the Stahl Mennonite Church near Johnstown, Pa., Sept. 2, 3. The program will begin at 7:30 p.m., Saturday. Meals and lodging will be provided for out-of-town guests. Requests for lodging should be mailed ahead of time if possible to Stahl Mennonite Church, R. 4, Box 97A, Johnstown, Pa. 15905.

Special meetings: William R. Miller,

North Liberty, Ind., at Mountain View, Lyndhurst, Va., Aug. 27—Sept. 3.

New members by baptism: thirteen at Seventh Street, Upland, Calif.; one at Warwick River, Newport News, Va.; five at Central, Archbold, Ohio.

Change of address: David I. Miller from Flint, Mich., to R. 1, Irwin, Ohio 43029. Boyd Knieley from Gaines, Mich., to 912 Huron Street, Flint, Mich. 48507. Harold Zehr from Normal, Ill., to R. 2, Orville, Ohio 44667. Tele.: 216 683-1226. Samuel Rolon to 146, La Plata, Puerto Rico 00668.

Readers Say

Submissions to Readers Say column should come on printed articles.

I am writing to let you know of my appreciation of the recent "Letter from Saigon" article addressed to the President in the June 20 issue which seemed to be both very thought-provoking and also to be a sad indictment on our administration's position in Vietnam.

As a federal employee in a Veterans' Administration hospital, I frequently find a great deal of positive support among fellow employees for the war even though many of the young veterans returning from this conflict communicate and themselves personify the terrible tragedies this war has brought. As I was impressed with this letter written by a group of missionaries and church workers apparently portraying the sentiments of the Vietnamese people on a grassroots level, I decided to circulate the article among the others on the social service staff at the hospital. The reaction received seemed basically mixed although there did appear to exist an underlying feeling of sympathy and understanding for our own cause in Vietnam. May the church continue to speak out regarding such issues that are in direct violation of Christian values.

I would also like to take this belated opportunity to express my deepest sympathies for the loss of the late Brother Seth. Brother Seth had an excellent way of driving home a point in a simple and crude but cutting and meaningful manner. Brother Seth deserves his place in *Gospel Herald* martyrdom, as the periodical will never be the same without him.—Lawrence H. Umble, Lebanon, Ore.

Albert George's article in the July 18 *Herald* brings some long-standing definition-of-terms smolderings to flaming showdown.

Nelson Kaufman, as I remember, at one time made it quite a definite point that the verb-tense is not only to a Christian's first-person-singular-communication-to-bystanders of how my encounter with Jesus is working itself out.

Now comes Albert, insisting that this same concept (including a forced response or decision on the part of the hearer[s]) must be labeled "evangelism" or "evangelization," because the term "witness" is too vague or too anemic.

Think for a moment of a denomination (Jehovah's Witnesses) whose adherents systematically and regularly press the message of spiritual responsibility to every passerby on the street where they stand. They feel, as I gather, a strong responsibility to be there. They feel a sincere desire to interrupt and prevent the headlong drift-and-plunge-to-destruction of the heedless unsaved. Their "witness" consists, at this point, in the mere offering, meekly and quietly, of a warning leaflet. The responsibility of acting on the hands of those multitudes who laugh, mock, reject—or accept.

Yes, at one place (Acts 1:8) the Bible demands, "Ye shall be [my] witnesses." We better get our directions and course straightened out, if there is to be such a narrow definition applied to the term "witness."

In the meantime, possibly witnessing, and evangelization, and occupying-for-Jesus-till-He-comes can all mean different methods, and attack, and faithfulness, to different situations, or different believers.

Ah, yes!

Like delivering a load of cattle from here to Omaha—what difference? The safe delivery is primary. The route, the mode, the stopping places en route, these may be secondary. . . . —Leonard Lehman, Goshen, Ind.

Please let me make a few comments on the July 4 issue of *Gospel Herald*. I was glad for the editorial. This is contrary to the feelings of most people. Surely Christ made strict demands of His followers. He said the individual had to leave all, even hate his own life and follow Him to be His disciple. History of the Mennonites in Europe has borne out the fact that when anything goes, church membership drops quickly. Will American Mennonite history be a repeat of it?

But I am disappointed at the feelings of Bro. Good as expressed in "Confessions of a Mennonite Storyteller." I have been living and working in New York City and I have found one of his statements not as true as he makes it sound. He said, "Why write about a backward, ignorant people whose isolation makes them and their Amish neighbors the laughing stock of millions of tourists every year?" Now I am not condoning a people being isolated, for this is not Christ's spirit who said we are to go and teach all nations. But on the other hand we are to be a separated people (see 1 Corinthians 6:14-18). I do not think this means geographical separation. I think it means a spiritual separation (see 1 Corinthians 5:9-11).

We have not been a backward, ignorant people. I well remember that children from Mennonite families were at the head of my school class. I believe it was because of their God-fearing background. I have taken friends from New York City to visit an Amish neighbor of mother's and they have marveled at this intelligence. Show me anything to equal an Amish barn raising. In contrast I see the ignorance of my neighborhood young friends in the Bronx. Why? Because of their ungodly background. We owe it to them to show them the Lord.

As for being the laughing stock of millions of tourists, I know Lancaster County where I was born and lived for many years has become a great tourist attraction. But I do not believe, as they are the laughing stock as we have to say. Many of these people as living the good life. Because of my appearance many have spoken to me. I have been told to keep it up. What I am concerned about is that people would not look at it as being a result of culture but the result of following Christ, of being His people.

I do not justify all of the past by any means. But what is the present generation replacing it, with? I believe some of the older generation have dressed the way they did more because of tradition than because of spiritual conviction. But what about the present immodesty? My local precinct of the Bronx has printed in their community safety bulletin on the subject "Lady Beware When Walking," with their first point in the following words, "A man determined to follow and attack a woman is more readily attracted to a woman who is wearing revealing clothes or behaving in a suggestive manner." To me it is more than a safety measure to dress modestly but out of love that our brother may not sin because of appearance.

I believe those that love the Lord and follow Him are not ignorant or not at least on the average an ignorant people. The psalmist said, "I



John D. Stahl

have more understanding than all my teachers: for thy testimonies are my meditation." Let us praise the Lord for His goodness and point all we can to Him. We have nothing to be ashamed of when we follow Him.

— Anna M. Buckwalter, Bronx, N.Y.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Chupp, Wayne and Joan (Stauffer), Nappanee, Ind., first child, Eric Wayne, June 9, 1972.
Denny, Jack and Sharon, Colorado Springs, Colo., second child, Chad Allen, May 31, 1972.
Good, Dale and Doreen (Rudy), Capetown, Ont., first child, Ryan Bathol, born June 27, 1972, received for adoption July 20, 1972.
Hartman, Loren and Martha (Miller), Portland, Ore., first child, Tonya Sue, Aug. 1, 1972.
Hege, Enos and Betty (Hertzler), Shippensburg, Pa., eighth child, fourth son, Arlin Dale, July 16, 1972.
Hess, James and Linda (Hassler), West Chester, Pa., second son, Joshua Conrad, July 7, 1972.
Kidwell, Raymond and Rhoda (Clemmer), Royersford, Pa., second son, David Scott, July 21, 1972.
Litwiler, Marvin and Beverly (Pleines), Hopedale, Ill., fourth child, second daughter, Lisa Diane, July 26, 1972.
McGallicher, Merle and Carol (Harnish), Lancaster, Pa., second child, first daughter, Katrena Shea, May 20, 1972.
Murphy, George and Frances (Hoylman), Newport News, Va., second daughter, Ellen Irene, June 27, 1972.
Newcomer, Keith and Judy (Atwater), Lagrange, Ind., second daughter, Janine Kay, July 13, 1972.
Pawling, Ronald and Nancy (Good), Lititz, Pa., third child, second son, Loren Keith, July 4, 1972.
Schantz, Bennie and Linda (Schneider), Bancroft, Neb., fourth son, Matthew Allen, July 29, 1972.
Schweitzer, Leland R. and Carol (Nafziger), Twin Falls, Idaho, first child, Brady Jay, June 16, 1972.
Smith, Karl and Rebecca (Plank), Croghan, N.Y., second child, first daughter, Christine Lee, June 25, 1972.
Stauffer, Bill and Connie, Colorado Springs, Colo., second child, Nichole Ann, Mar. 9, 1972.
Weaver, Ronald and Shirleen (Christner), Wakarusa, Ind., first child, Jennifer Lyn, Aug. 1, 1972.
Zehr, Lloyd and Janet (Zehr), Milverton, Ont., third child, second daughter, Jane Christine, July 31, 1972.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bauman—McLeod.—Lester Bauman, Georgetown, Ont., and Linda McLeod, Scarborough, Ont., both from Elmira cong., by Vernon Leis, July 29, 1972.

Bontreger—Martin.—Albert Bontreger, Hyattsville, Md., and Patty Martin, Goshen, Ind., both from Yellow Creek cong., by Mahlon D. Miller, June 24, 1972.

Breneman—Wenger.—Lynn Breneman, Kalona, Iowa, East Union cong., and Ruth Ann Wenger, Wayland, Iowa, Bethel cong., by Richard Wenger, brother of the bride, July 22, 1972.

Buehler—Horst.—Norman Buehler, St. Jacobs, Ont., St. Jacobs cong., and Alice Horst,

Elmira, Ont., Elmira cong., by Vernon Leis, July 10, 1972.

Conrad—Nofziger.—Gary Conrad, Wayland, Iowa, Sugar Creek cong., and Maretta Nofziger, Archbold, Ohio, Zion cong., by Ellis B. Croyle, July 8, 1972.

Hartzler—Auker.—John C. Hartzler, Woodland cong., Belleville, Pa., and Constance Auker, Delaware cong., Thompsonstown, Pa., by Ivan E. Yoder, Jr., Aug. 8, 1972.

Hersberger—Beckler.—Bernard Jantz Hersberger and Janet Lavonne Beckler, both of Wellman, Iowa, Wellman cong., by Roger Hochstetler and Ron Kennel, July 22, 1972.

Hershey—Nauman.—Rodney Hershey, Coudersport, Pa., and Margaret Nauman, Ulysses, Pa., both of Sweden Hill cong., by Charles A. Ness, Feb. 12, 1972.

Lehman—Rhodes.—David C. Lehman, Leontia, Ohio, and Rhoda Mae Rhodes, Columbiana, Ohio, both from the Pleasant View cong., by Carl J. Good, July 29, 1972.

Lehman—Yousey.—Barry Lehman, Beaver Falls, N.Y., and Janet Yousey, Croghan, N.Y., both of First Mennonite Church, by Abram Clemens, June 17, 1972.

Lyndaker—Combs.—Bruce Lyndaker, Croghan, N.Y., and Pam Combs, Watertown, N.Y., both of First Mennonite cong., by Abram Clemens, July 29, 1972.

Mozucco—Ereyenberger.—Nick Mozucco, Telford, Pa., and Beverly Freyenberger, Kouts, Ind., Hopewell cong., by Samuel S. Miller, July 15, 1972.

Reist—Cyphers.—David Reist, Fremont, Tex., United Mennonite cong., and Donna Jean Cyphers, Orrville, Ohio, Orrville cong., by J. Lester Graybill, July 29, 1972.

Schrock—Morgan.—Daniel Schrock and Gearline Morgan, both from Mountain View, Ark., Richwoods cong., by Jonas P. Yoder, July 14, 1972.

Schwartztruber—Schwartztruber.—Nelson Schwartztruber, Pine Grove cong., Louisville, N.Y., and Bernadine Schwartztruber, Woodland cong., Belleville, Pa., by Ivan E. Yoder and Vernon Zehr, July 22, 1972.

Snyder—Hersberger.—Keith Snyder and Marsha Hersberger, both from Walnut Creek cong., Walnut Creek, Ohio, by Ervin Schlachab, July 8, 1972.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bucher, Simon C., son of Allen D. and Mary (Gingrich) Bucher, was born Jan. 24, 1887; died at the Mennonite Home, Lancaster, Pa., July 5, 1972; aged 85 y. 5 m. 11 d. He was married to Sallie Bachman, who preceded him in death. He was later married to Elizabeth Harnish, who survives. Also surviving are one foster daughter (Elsie—Mrs. Emerson Snavely), 2 foster sons (John Shuman and Stanley Hartman), one stepson (Lloyd Snavely), 17 grandchildren, a number of great-grandchildren, one brother (Henry C.), and 2 sisters (Sallie and Esther Bucher). He was preceded in death by 3 children (in infancy), 3 brothers, and 2 sisters. He was ordained to the offices of deacon, minister, and elder in the Church of the Brethren. He transferred his membership to the Mennonite Church and was ordained bishop to serve in Lebanon County, Pa., in 1940. He also served as bishop in Cumberland County for a number of years and assisted in bishop responsibilities in Alabama and Florida for five years. Funeral services were conducted at the Gingrich Mennonite Church, Lebanon, Pa., in charge of Aaron Shank and Sidney Gingrich; interment in the church cemetery.

Cable, John L., son of Henry P. and Catherine (Hunsford) Cable, was born in Ashland Co., Ohio, Aug. 24, 1883; died July 7, 1972; aged

88 y. 10 m. 13 d. On Nov. 14, 1909, he was married to Elmira Martin, who preceded him in death, Sept. 20, 1961. Surviving are 3 daughters (Ruth—Mrs. Jesse Garner, Edna—Mrs. John Martin, and Kathryn—Mrs. Daniel Horst), one son (Paul M.), 12 grandchildren, 14 great-grandchildren, and one brother (William). He was preceded in death by an infant daughter, one grandchild, one great-grandchild, 2 brothers, and 2 sisters. He was a member of the Chester Mennonite Church. Funeral services were held at the Wooster Mennonite Church July 10, in charge of Carl J. Good, Harvey Weaver, and Sanford Oyer; interment in the Chester Cemetery.

Hostetler, Nancy, daughter of John P. and Elizabeth (Detweiler) Hostetler, was born near Belleville, Pa., Apr. 18, 1882; died at Greenwood, Del., July 30, 1972; aged 90 y. 3 m. 12 d. On Dec. 5, 1905, she was married to Joseph H. Hostetler, who preceded her in death. Surviving are 6 children (Lizzie—Mrs. Samuel Y. Detweiler, Charles, Sylvia—Mrs. Daniel N. King, John, Mary—Mrs. Merle Smith, and Barbara—Mrs. Fred Slabaugh), one sister (Elizabeth Kaufman), and 2 brothers (Noah and Dan). One son, Aaron, preceded her in death in 1963. She was a member of the Allensville Mennonite Church. Funeral services were held at Greenwood, Del., Aug. 1, in charge of John Misher; interment in the church cemetery.

Jantz, Jonathan, son of Christian and Elizabeth (Zehr) Jantz, was born in Wilmet Two, Ont., Nov. 30, 1892; died at St. Mary's Hospital, Kitchener, Ont., July 29, 1972; aged 79 y. 7 m. 29 d. On Jan. 29, 1918, he was married to Nancy Gingerich, who survives. Also surviving are one son (Walter), 4 grandchildren, one brother (Samuel), and one sister (Mrs. Nancy Schlegel). One sister preceded him in death. He was a member of the Wellesley Mapleview Mennonite Church, where funeral services were held Aug. 1, in charge of Alvin Leis and Jacob Rees; interment in adjoining cemetery.

Kerr, Martha T., daughter of Isaac R. and Mary (Tyson) Landes, was born at Skippack, Pa., Dec. 16, 1901; died, after a series of strokes, at Grand View Hospital, Sellersville, Pa., July 22, 1972; aged 70 y. 7 m. 6 d. On June 16, 1926, she was married to Eugene K. Kerr, who survives. Also surviving are 3 sons (Lloyd L., Wilmer L., and James L.), 2 daughters (Grace—Mrs. William Sauder and Mae—Mrs. Stanley D. Alderfer), 14 grandchildren, one great-grandchild, one brother (Henry Landes), and 2 sisters (Susan—Mrs. Harry Alderfer and Mary—Mrs. Norman Reinford). She was a member of the Upper Skippack Mennonite Church, where funeral services were held July 26, in charge of Jacob Kolb and Charles A. Ness; interment in the Upper Skippack Mennonite Church Cemetery.

Miller, Ora J., son of Jake B. and Mattie (Yoder) Miller, was born at Archbold, Ohio, Feb. 1, 1919; died of cancer at the Goshen General Hospital, Goshen, Ind., July 24, 1972; aged 53 y. 5 m. 23 d. On Nov. 28, 1957, he was married to Lois Frey, who survives. Also surviving are 3 children (Kristine, Marsha, and Ross), 5 sisters (Velma—Mrs. Tony Goros, Lucille—Mrs. Earl Culp, Irene—Mrs. Floyd Reinheimer, Ruth—Mrs. Joe McGinnis, and Phyllis—Mrs. Mose Troyer), and 2 brothers (Harold and Kenneth). He was a member of the Emma Mennonite Church, where funeral services were held July 27, in charge of Ivan Miller, Amos O. Hostetler, and Ken Bontreger; interment in the Shore Cemetery.

Moshier, Erwin Ralph, son of Samuel C. and Mary (Rogge) Moshier, was born in Croghan, N.Y., Nov. 25, 1914; died at the House of the Good Samaritan, Watertown, N.Y., following surgery, July 22, 1972. On Aug. 8, 1899, he was married to Esther Zehr, who survives. Also surviving are his mother, 6 daughters (Priscilla—Mrs. Herbert Gascho, Mary, Lois, Carol, Susanna, and Kathleen), 3 sons (Samuel, Mark, and James), and one sister (Adah—Mrs. Harvey Gingerich). He was a member of the Cro-

ghan Conservative Mennonite Church, where funeral services were held July 25, in charge of Vernon Zehr, Richard Zehr, and Gilbert Steria; interment in the church cemetery.

Roth, Wilbur "Bill," son of Peter C. and Emma (Goldsmith) Roth, was born at Archbold, Ohio, May 11, 1911; died after an extended illness at Detwiler Hospital, Wauseon, Ohio, July 27, 1972; aged 61 y. 2 m. 16 d. On Nov. 21, 1954, he was married to Mary Longoria, who survives. Also surviving are one son (Billy), 3 brothers (Freeman, Glen, and Harvey), and one sister (Flossie — Mrs. Vern Wallace). He was a member of the Pine Grove Mennonite Church. Funeral services were held at the Central Mennonite Church July 31, in charge of D. Wyse Graber, Dale Wyse, and Charles Gautsche; interment at Pettisville, Ohio.

Shank, Giselle Yvette, daughter of John and Beulah (Roth) Fretz, was born in Silverton, Ore., May 5, 1951; died of acute leukemia at University of Oregon Medical School Hospital, Portland, Ore., July 25, 1972; aged 21 y. 2 m. 20 d. On Nov. 9, 1969, she was married to David I. Shank, who survives. Also surviving are her parents, 2 sisters (Iona and Karma), and 3 brothers (John, Jr., Joseph, and Roderick). She was a member of the Salem Mennonite Church. Funeral services were held at the Zion Mennonite Church, in charge of Louis Lands and Paul Brunner.

Stutzman, Lydia, daughter of Joni M. and Anna B. Bontrager, was born in Lagrange Co., Ind., Mar. 1, 1895; died at Kalona, Iowa, July 19, 1972; aged 77 y. 4 m. 18 d. On Nov. 22, 1917, she was married to Ervin Stutzman, who survives. Also surviving are 6 sons (John, Omar, Levi, Ervin, Jr., Leroy, and Stanley), 5 daughters (Mary — Mrs. Edward Bontrager, Barbara — Mrs. Lloyd Bender, Ada, Alta — Mrs. George Widmer, and Anna — Mrs. John Raber), and 3 half sisters. She was a member of the Fairview Conservative Mennonite Church, where funeral services were held July 21, in charge of John L. Ropp and Morris Swartzendruber; interment in the East Union Cemetery.

Wagler, Mary, daughter of Joseph and Barbara (Erb) Lichty, was born in Wilmot Twp., Ont., Mar. 25, 1887; died at the Kathleen Scott Hospital, Kitchener, Ont., July 15, 1972; aged 85 y. 3 m. 20 d. On Dec. 23, 1906, she was married to Joseph Wagler, who preceded her in death in 1965. Surviving are 2 sons (John and Alvin), 7 daughters (Idella, Mrs. Almeta Klassen, Barbara — Mrs. Emanuel Kuepfer, Nelda — Mrs. Harold Cressman, Mrs. Mary Brunk, Hilda — Mrs. Clinton Bechtel, and Eileen — Mrs. Aaron Horst), 45 grandchildren, 35 great-grandchildren, and 4 sisters (Mrs. Leah Roth, Mrs. Lydia Roth, Mrs. Katie Kropf, and Lena — Mrs. Serenus Kipfer). She was preceded in death by one son (Harvey), 3 brothers, and 3 sisters. She was a member of Wellesley Mapleview Mennonite Church, where funeral services were held July 19, in charge of Alvin Leis and Jacob Roes; interment in adjoining cemetery.

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Coming Next Week

<i>The Carpenter's Union</i>	G. Curtis Jones
<i>Work, Worship, and Leisure</i>	Katie Funk Wiebe

Cover by Jan Gleysteen. The "Sint-Jans-Huismolen," a working mill on the ramparts of Brugge in Belgium.

Calendar

Washington-Franklin Mission Board, Marion, Pa., Aug. 29.
Washington-Franklin Conference, Marion, Pa., Aug. 31.
Eastern Region of Ohio Conference MYF Youth Convention at Tobhanna, Pa., Sept. 8-10.
Washington-Franklin Conference (Reiffs), Hagerstown, Md., Sept. 14.
Lancaster Mennonite Conference, Mellinger, Lancaster, Pa., Sept. 21.
Rock Mountain Conference Fall Session, Carlsbad, N.M., Oct. 29-29.
Mennonite Secondary Bible Teachers' Institute, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Nov. 2-5.

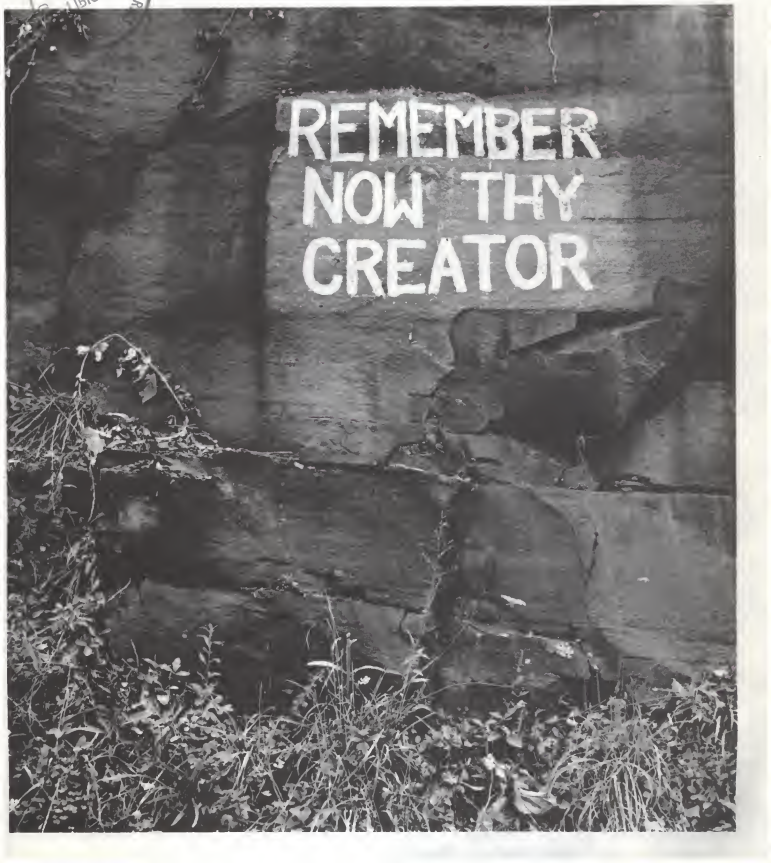
JOHN M. DRESCHER, Editor
David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.25 per year, three years for \$16.55. For Every Home Plan: \$5.20 per year mailed to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa. 15083. Lithographed in United States.

GOSPEL HERALD

Tuesday, August 29, 1972

Volume LXV, Number 34



REMEMBER
NOW THY
CREATOR

The Carpenter's Union

By G. Curtis Jones

What are your plans for Labor Day? It is a long holiday weekend, the last one before the syndrome of fall schedules and schooling.

If you take a trip by automobile, your chances of survival are hazardous since the driver of one in every fifty cars will not only be intoxicated, but drunk! Is this how we celebrate Labor Day?

Men have always quarreled over work and compensation. Once individuals with resources were able to dictate hours, wages, production, and working conditions. Those days are gone! The pendulum has swung hard in the opposite direction. In fact, a growing number of citizens are apparently allergic to work. There are as many as three generations in some families on welfare.

Strikes are not new. Many of recent months, however, have been perplexing and paralyzing. Should the public be penalized because of labor grievances?

The unprecedented strike of major league baseball players brings into sharp focus the escalating economic man. Imagine a participant in any type of industry except professionalized sports expecting a generous pension after five or ten years of service!

Even tenacious George Meany of AFL-CIO sees labor's ultimate weapon — the strike — becoming obsolete. He is leaning toward voluntary agreements which result in binding arbitration.

The proliferation of unions has not corrected man's hostility to man, his selfishness, nor his arrogance. Virtually every segment of society is now unionized. The clergy are being propositioned. Where will it all end? Have Americans lost a sense of vocation?

The economic man, unique to twentieth-century technological progress, is frequently ignorant of life's interdependencies outside his own milieu of movements. Reduced, if not controlled, by an ever expanding GNP, maximization of profits, he is always on the edge of replacement and destruction. Our system breeds animosity.

The economic man continues to search for higher offers, not necessarily higher motives. He is virtually immune to social and religious stimuli. Being conditioned by the hire-fire cycle — which keeps wage-costs, production, and consumer enthusiasm in delicate balance — he is forever pressing for shorter hours, better working conditions, bene-

fits, and gouging for more money. He is never satisfied, for his motives are inadequate.

Unionization and automation result in decreased working hours. Progress generates problems. The four-day work-week is here to stay. How will Americans use leisure time?

In *Corporation Man* Antony Jay declares that the modern business executive is a hunter who, like his ancient predecessor, leaves the tribe each day to stalk, capture, and return to camp with his prey. The author, a British TV producer and management consultant, says that business is directed more from primitive instincts of tribal survival than logical rationale.

All workers have so accelerated their charges that today whether it be a house or a machine, 65 percent of the cost is for labor.

It is a puzzling phenomenon that in a country where corporation profits have ballooned 16 percent in the current year there should exist another impressive statistic, that of the jobless — 5.9 percent. The GNP gain of \$100 billion as projected by Mr. Nixon may indeed become a reality in 1972.

Beyond the paradox of economics, the syndrome of unemployment and the unemployable, there are more men and women today on payrolls than ever before. The civilian labor force in America aggregates 84.2 million with a projected expectancy of 100 million by 1980.

Long before the emergence of organized labor unions and hassles over hours and wages, God articulated the conditions for His union. The indigenous harmonies of the cosmos, its rhythms and life cycles reminded many that the physical planet was the living body of God; the world a visible sacrament.

Knowing man's cunningness, God announced certain guidelines for responsible living. His commandments have withstood the conflagrations of history, tantrums of man. Unlike the American labor union with employed personnel to safeguard the establishment, God Himself coordinates His union — the universe!

Unlike strategy employed by leaders of powerful organizations, God is exceedingly tolerant and equitable. He blesses all nations and peoples beyond their deserving, bestowing on all — regardless of fidelity — the ingredients of existence, even life itself.

Unlike the power plays of the little gods of labor and management, ambivalent politicians with TV exposure, the Owner and Controller of the world never changes His rhet-

G. Curtis Jones is the author of several books, has lectured at Yale University, and is minister of the Woodland Christian Church, Macon, Georgia.

eric, never considers compulsion, but is as generous with enemies as with friends, with those who ignore counsel as those who are committed to His kingdom. God never goes on strike!

Unlike proponents of shorter hours and increased wages, the Chief Designer of seasons, length of days and nights, is so powerful and accurate that calendars and clocks find their orientation from the earth's rhythms.

Unlike American unions, God does not superimpose His will. Throughout the centuries prophets as ambassadors—not arbitrators—have reiterated requirements for cosmic companionship.

Ours is not a god of special privilege but a God who triumphed over death, whose power and mercy reached ultimate perfection and contagion in Jesus Christ. The basis for Christian trust in God to deal fairly with his vast family of co-workers emanates from the character of God Himself. His demands are clear. No efficiency expert nor psychological masseur can alter costly participation.

I like the vision and language of Carl Sandburg:

"God gets up in the morning
and says, 'Another day?'
God goes to work every day
At regular hours.
God is no gentleman, for God
puts on overalls and gets
dirty running the universe we
know about and several other
universes
Nobody knows about but Him." 1

History reveals that God's union—oldest in the world—has relied not on pressure, gimmicks and demagogues, but on self-disciplined, sensitive, dependable human beings. Never has there been any trace of discrimination in the corporate family of God except where inserted by man. The kingdom of God, the reign and practice of more perfect relationships, has always centered around love, not law.

Twelve centuries before Christ, while actively constructing the pavilion of men, God chose Moses, an illusive procrastinating individual, to deliver his people from bondage.

The heavenly Father used a cluster of perceptive men known as prophets to remind people of their sins and of His mercy and to communicate the role Israel would play in the redemption of mankind. Ultimately God used a peasant girl (Mary) and a carpenter (Joseph) to fulfill His purpose.

The birth of Jesus not only split time in two, but it rekindled hope and joy in human hearts. Man began to work with new comprehension and appreciation. He experienced freedom, dignity, and eternal worth. Work was elevated to self-fulfillment and worship. Jesus said: "My Father is working still, and I am working" (Jn. 5:17). The revelation continues.

This God-given Son grew up in a carpenter's home and learned the skills of the trade. One can imagine young Jesus providing for a large family, taking pains fitting a

door in a widow's home, shaping a stool, making a yoke more comfortable. Jesus was a carpenter. He did not see any dichotomy between the secular and the sacred.

Eventually this chosen and inspired Jew, while at worship in the synagogue of Nazareth, stood up and said: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor . . ." (Lk. 4:18).

Subsequently he gathered about Him a heterogeneous band of men and walked the countrysides proclaiming the reign and rule of God. All the while the Prophet was forming a fellowship, Himself its center, called the church, loyalty to which He insisted must transcend all relationships.

In discussing the nature of this union of minds and hearts, He likened it to leaven which though small, ultimately permeates the entire loaf; or as a mustard seed which eventually grows into a sizable plant, providing shade and heavy branches. He also said it was like a man hiring workers intermittently throughout the day, yet all receiving precisely the same wage. Among other lessons from this parable we learn there is a place for all in His fellowship; it is never too late to identify; it is not operated by seniority but by love.

However, the church, like corporations, has been guilty of placing structure over mission, statistics over spirit, denominational protocol before people.

Like businesses, the church has its own peculiar merit system of compensation and promotion. Perhaps the hour demands a closer look at Napoleon's method. After each campaign the perceptive soldier would ask? "Who are our heroes?" They were promoted.

The church is the Carpenter's union. He refined His skills in making chairs to mending the children of God, from yokes of burden to crowns of joy. With all of its distortions and inadequacies, the church is the Lord's agent of reconciliation, catalyst for change.

The church has supplied the world with carpenters, committed souls striving to reconstruct themselves in the likeness of Christ; offering their skills and resources in Christian love to those whose bodies, minds, and spirits need renewing. Rarely have servants of the Carpenter made selfish demands.

The miracle of human concern, trust, and love transcends all unions and forty-hour weeks!

Like any organization, the church expects its aspirants to perform within the context of mission. Churchmen are challenged to be loyal workers. Like members of any union, from longshoremen to teachers, churchmen are expected to honor their leader, Jesus Christ.

Unlike card-carrying members of other unions, those in the Carpenter's church have less identifiable but more permanent credentials. They are marked by Christian grace and personal commitment, not to an organization per se, but to a Man, the Man Christ Jesus.

Are you an active, contagious member of the Carpenter's union? If so, you will honor all laborers irrespective of

the color of their shirts or pigmentation of their skin, or position. Labor Day should challenge us to thank God for the privilege and the ability to work. Work is honorable; it is necessary. It comes as near being the panacea, personal altar of gratitude, as any experience.

It is said that the great Samuel Johnson had engraved on his watch: "Work, for the night is coming." So be it!

1. HONEY AND SALT by Carl Sandburg, "God Is No Gentleman," Harcourt, Brace & World, Inc., N.Y., © 1953, 1958, 1960, 1961, 1963 by Carl Sandburg, p. 39.

Pray for Peace

A *Mennonite Hour* listener recently pointed out that, while men are calling for peace by one method or another, Christians forget the most powerful source for ending wars. The listener then proposed a special call to prayer.

In response to this suggestion, Mennonite Broadcasts has planned for a special Prayer-for-Peace emphasis in all of its broadcast and literature ministries during the week of September 10 to 16. Mennonite Broadcasts, Inc., Harrisonburg, Virginia, is a program division of Mennonite Board of Missions, Elkhart, Indiana.

During this week *Mennonite Hour* and *Heart to Heart* messages will focus on a Prayer-for-Peace theme. *Alive* Magazine and other literature productions just before or during September also will remind Christians to pray for peace.

Television stations are being encouraged to rerun the Peacemaking Spots. Bookrack Evangelism representatives are being urged to feature a book on peace on their racks during this week.

Other denominations are being invited to join in this prayer for peace. Letters are being sent to national and international government leaders, reporting this call for peace and urging them to work sincerely for peace for all mankind.

Members of all Mennonite groups are being urged to participate in this prayer for peace. Pastors are being encouraged to schedule a special Prayer-for-Peace Sunday, September 10, and to call their congregations to unite in prayer for government leaders of all nations involved in world conflicts.

Pastors may want to schedule a prayerathon so that a member of the congregation will be praying for peace each 15-minute period of the week. Leaders of *Heart to Heart* fellowships and midweek meetings may want to schedule a Prayer-for-Peace emphasis during this week.

Individuals' Response Needed

Jesus said, "Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened unto you" (Mt. 7:7). James 5:16 tells us that tremendous power is available through the sincere, purposeful prayer of the righteous. Moses' sincere intercession saved the rebellious Israelites from God's instant wrath (see Numbers 14:1-25).

Join in prayer September 10 to 16 so that men may be united in peace through Christ who is the Prince of Peace.

Pray for the leaders of opposing governments involved in world conflicts. Avoid telling God how to answer. Be willing to accept God's answers and to become a part of the answer should He choose to act through you.

Beware of praying for selfish reasons—lower taxes, the preservation of our sons, national honor, and the like. Pray in a manner that may magnify Christ and bring glory to God.

"Do What You Like, Be Free"

By Roy S. Koch

"Do what comes naturally" was the title of a modern hit song a few scant years ago. What a popular philosophy! Think of it, you can do what you like. It's in the Bible: "You aren't saved by being good . . . so you might as well be bad. Do what you like, be free" (2 Pet. 2:19).

Plenty of my acquaintances do this without knowing it is in the Bible. It's their natural religion, the easy one, the popular one.

There is only one thing wrong with this philosophy, "It just ain't so."

Popularity is not a guide to truth. An enormous following does not make it authentic. Such advice is a "they say" religion. It came down neither from Mt. Sinai nor from Mt. Calvary. It came from the pit of hell and will turn its devotees there also.

The impressive teachers of this natural religion have no experience with blood-bought salvation. They are, strangers to the "new people" experience made possible by committing themselves to Jesus Christ instead of to their lower nature. Their philosophy has the smell of death about it.

The "be free" advice is good, but the way to achieve this freedom is by Jesus not by doing what *we* like. Paradoxically, we discover that once we have met Jesus in an existential way, then even the "do what you like" philosophy becomes true of us because our heart's desires have changed.

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All Mennonites Tithe by 1975

In a recent meeting of one major denomination strong admonition was given to all ministers to tithe. The fact that many ministers did not tithe was deplored and the aim suggested was that all ministers be tithing by 1980.

One does not know, of course, what percentage of Mennonite ministers tithe. It is hoped that the score is 100 percent. How can a leader expect his membership to be faithful if he is not?

Tithing should be the minimum for any Christian. A child from the time he earns his first dime should be taught to give at least the tithe. A growing Christian will soon move beyond the tithe.

Milo Kauffman in his fine book, *The Challenge of Christian Stewardship*, on the subject of tithing, states:

"If we believe that we are loyal followers of Christ and giving less than the tithe the following must be true:

1. Jesus our Lord set a lower standard of giving than did Moses.
2. The gospel of Jesus Christ sounds a retreat.
3. The Christian under grace owes less to God than did the Jew under law.
4. The stern demands of the law produce better results than the gospel of grace—Sinai is stronger than Calvary.
5. That either Christ's cause is not worthy as was Judaism or that it needs less to carry it on.
6. That Christians receive less from God than did the Jews and therefore should not give as large a portion.

History seems to say rather pointedly that when the church becomes political and materialistic it can no longer be a force for peace. The church's position is hollow when it promotes or takes part in power and pressure to pursue its ends. And when the church grows wealthy it does not speak for or care for the poor. It is the worldly, political church which cries "peace, peace when there is no peace" because it does not believe that living under the lordship of Christ always turns the world upside down. It will allow nothing to be said or done which might disturb its political tranquillity. It fears all political ostracism. It is the worldly wealthy church which calls for calmness when the oppressed and poor rise in protest because such cries threaten possessions and implore concern which the wealthy cannot possibly feel. It will allow nothing to be said or done which might destroy

7. That Christians are not as able to give as were the Jews.

"The thoughtful Christian knows all of these are false. . . . Every argument for the tithe which could be brought to bear upon the Jew applies with increased emphasis upon the Christian today."

Isn't it time that we as the Mennonite Church take our giving seriously? Why can't we set the goal of every Mennonite member tithing by 1975? No, it need not be legalistic. It might well be the most joyous experience any congregation could experience.

Several years ago I was asked to share in a series of services in a certain congregation. I had known this congregation for years as a group with a great oneness of spirit and service. I could sense purpose and concern on the congregational level and to the uttermost part of the world. Many persons in the last few decades left this congregation to serve throughout the earth.

While I was there the pastor told me that to his knowledge every member of the congregation gave at least the tithe. It was an ordinary congregation financially. As far as I know there was not one member who could be called wealthy. Yet at the end of the year all quotas for giving were met and the congregation gathered to decide where to send what remained in the treasury, which amounted to half again as much as the quotas were. And the giving toward the church program was not lowered during a building program — D.

Force for Peace

its precious possessions and sacred structures. It fears all financial loss.

So the force of the church for peace is gone when it settles for the power of politics or walks in the ways of wealth. Both politics and wealth muzzle the mouth and make the spiritual muscles immobile.

On the other hand, when the church is free in Christ, it is a force for peace. Then it need not fear persecution in taking the paths of peace. It can speak freely of reconciliation for all men. And it can do what Christ would do to bring peace, even though it means a cross. Such a church, free from the hold of wealth, can speak without fear because it holds Christ's way more precious than possessions and more sure than structures. In fact, it is free to lose all to follow Him. — D.

The Graduated Tithe

By Ronald J. Sider

The Biblical View

I recently heard a State Senator from a Brethren in Christ area argue that his constituents were poor—or at least so nearly poor that they simply could not afford to pay another cent in taxes. And he cited a letter from a constituent as proof. Some good person had written to her senator announcing that her family could not possibly pay any more taxes. Why they already, she said, paid the government income taxes and sales taxes and brought licenses for their two cars, their summer camper, their houseboat, and their motorboat.

This story illustrates the problem of us incredibly affluent Westerners. We actually believe that we can just barely get along on the six, ten, or fifteen thousand that we make. We are in an incredible rat race. When our income goes up by another \$1,000 we convince ourselves that we need about that much more to live—comfortably.

We have been taken in by the smooth-talking advertisers' con-game. The State Senator was not joking. He agreed that any more taxes would have threatened his good constituent with poverty and destitution. How can we escape this delusion? Do we realize the desperate plight of the majority of the world's people?

Affluence Amid Poverty

Ten thousand persons died today because of inadequate food. One billion people (more than 1/4 of all persons living today) are mentally or physically retarded because of a poor diet. The problem, of course, is that the world's resources are not fairly distributed. We in the West are an affluent island amid a sea of starving humanity. North America, Europe, and Australia have only one fourth of the world's population but we greedily consume one half of the world's available food. The average income per person in India is about \$60 per year; in the U.S. it is about \$3,500.

We now have almost sixty times as much as our brothers over there and the difference will widen in the next ten years. Nor need we look only abroad. There are thirty million poor people in the United States. Poverty gnaws away at the energy, initiative, and body of whites in Appalachia and blacks in the inner city. Is there a word of the Lord for us wealthy Westerners?

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The beloved disciple put it very bluntly in 1 John 3:17, 18: "If any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech but in deed and truth." Notice that love is not just an inner feeling or an empty verbalization; love is deeds and actions. Loving is ending poverty. Here and elsewhere, the Bible teaches that our religion is phony if we close our hearts against the poor people around us. "Depart from me," Jesus said, "into the eternal fire . . . for I was hungry and you gave me no food."

Our Lord also revealed the wonderful truth that when we minister to the least of these, we actually minister to Him. Behind the black father whose inadequate job prevents him from paying for decent medical attention or a college education for his children, stands our Lord. Behind the starving Bengalese stands our Lord. When we serve the people, we serve the Lord.

Paul's discussion of the collection for the impoverished Jerusalem church in 2 Corinthians 8:8-15 contains a surprising guideline for economic sharing within the body of believers. "I do not mean that others should be eased and you burdened, but as a matter of equality your abundance at the present time should supply their want, so that their abundance may [later] supply your want, that there may be equality. As it is written, 'He who gathered much had nothing over, and he who gathered little had no lack'" (vv. 13-15).

Now this passage does not mean that we must necessarily repeat the Jerusalem church's attempt to abolish private property. But it does mean that the principle of something like economic equality should apply in the church.

What if the church would really take the Bible seriously so that the wealthy congregations would help the poor congregations in Appalachia? There are young black evangelicals in our cities dropping out of college for lack of funds. There are black evangelicals whose excellent evangelistic and social action programs are cramped or closing because of insufficient money.

If we would listen to Paul, Christians that are not in poverty would help poor Christians to secure decent housing and education. And the whole world would say, "Wow, look

how those Christians love each other!"

Some Christians are already doing this. One Brethren in Christ family is contributing a large amount each month to an inner-city program run by black evangelicals. Whereas a year ago this important work was in danger of having to close for lack of funds, it is now on its feet. But so many more could do the same. If one tenth of American Christians followed the apostle's advice, we would blow the minds of the entire nation. "I do not mean that others should be eased and you burdened, but that as a matter of equality your abundance at the present time should supply their want." Dare we be biblical?

One reason for our unconcern becomes apparent from the story of the rich young ruler. When he asked Jesus how to obtain eternal life, Jesus told him to sell all his goods and give to the poor. But he went away sad because he had great possessions. Now undoubtedly the point of the story is that if we want to follow Christ, He and He alone must be at the center of our affections and plans.

Whether the idol be riches, fame, status, academic distinction, or membership in any ingroup, we must be willing to abandon it for Christ's sake. Riches just happened to be this young man's idol. Jesus, then, is not commanding us to sell all our possessions; He is merely demanding total submission to Him.

Now I would like to suggest that such an interpretation is both absolutely true and absolutely inadequate. To say no more is to miss the fact that it is precisely materialism and riches which is the most common idol of us rich Westerners. Jesus, I suspect, meant it when He added: "Truly, I say to you, it will be hard for a rich man to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." We have become ensnared by unprecedented material luxury.

Advertising constantly convinces us that we really need unnecessary luxury after unnecessary luxury. We convince ourselves that we must keep up with or even go one better than our neighbors, so we buy another dress, or sports jacket, or car, and thus force up the standard of living. The standard of living is the god of twentieth-century America and production is its prophet.

***A Proposal: A Graduated Scale
for Christian Giving***

We Christians need to make some dramatic, concrete move to escape the creeping materialism that seeps into our minds via the diabolically clever, incessant radio and TV commercials. We have been brainwashed to believe that bigger and bigger houses, larger and more prosperous busi-

nesses, and more and more luxurious gadgets are worthy goals in life.

As a result, we are caught in an absurd materialistic spiral. The more we make, the more we think we need in order to live decently and respectably. Somehow we have to break this vicious cycle because it makes us sin against our needy brothers and therefore against our Lord Himself.

I would like to propose one possible way that we might break this materialistic stranglehold. How about a graduated or sliding scale for our giving? We could sit down and carefully and honestly figure out what our family would need to live on for a year if we lived in reasonable comfort, but without some of the luxuries — say \$5,500 to \$7,500 plus a certain amount for each child. (The amount per child would vary with age.)

Suppose we select \$7,500 as the basic amount. We would give a tithe on this basic amount. Then, on the first \$1,000 over this basic amount, we would give 15 percent to the Lord's work; on the next \$1,000, we would give 20 percent. So if one's basic amount were \$7,500 and one had an income of \$12,500, he would give 10 percent on the first \$7,500 and 35 percent on the last \$1,000.

Income	% given to church	Amount to Lord's Work
First \$7,500	10% (tithe)	750
Next \$1,000	15%	150
Next \$1,000	20%	200
Next \$1,000	25%	250
Next \$1,000	30%	300
Next \$1,000	35%	350
Totals \$12,500		\$2,000

Think of the way we could increase our evangelistic programs and ministry to the poor and oppressed if a quarter of our church members would dare to commit themselves to such a plan. Obviously, many other scales could be developed. Work out your own. But be sure it pinches and is specific! It helps to work it out abstractly and then commit oneself to it at the beginning of a year. Once you commit yourself to the abstract figures, it hurts a little less to dole out the cash each month!

We in the West still have a chance to show our compassion by significant action now. But unless we commit ourselves to some *concrete* plan of increased giving, I fear that our Lord will come someday and discover that we have died spiritually from suffocating luxury. "Truly, I say to you, it will be hard for a rich man to enter the kingdom." But with God, all things are possible. ☩

Work, Worship, and Leisure

By Katie Funk Wiebe

"Who are you?" How often that question is asked. We answer usually with our name and what we do for a living: "I am a teacher, a farmer, or a businessman," and so forth.

Most people tend to identify themselves in terms of what they spend most of their time at, and usually this is their job. A person's vocation has generally been considered the most significant part of his life—his calling from God—that which gives meaning to life as well as provides bacon and eggs for breakfast.

Some sociologists are suggesting that some strange things are happening to our traditional attitudes to work. With the rapid progress of technology, not everyone always finds himself working at a job which adds immeasurably to the quality of his life. Working on an assembly line, punching a keyboard, may not be the kind of a task he feels inclined to write home about. Not every man wants to be identified by his work, because it doesn't mean that much to him.

Furthermore, the number of hours a person works each week is shrinking each decade. In the post-Civil War period the average workweek was about 70 hours, or a 12-hour day, six-day week. This was reduced to a 60-hour week at the turn of the century, and further reduced to 50 hours before the Depression. Since 1900 there has been an average reduction of four hours each decade. Recently a furniture factory in a neighboring community switched to a four-day week with about 39 hours of work.

So when you spend less and less time at your job, what do you write home about or talk about to your friends? What then becomes the center of life? It shifts to what one does in the off-work hours.

Judging from my own small community, which in the basketball season fields a team for every age-group from junior high through college, attending organized sports activities becomes a very meaningful activity and provides value for existence night after night for numerous people.

Leisure-time activities are moving into the center of life, says Robert Lee in *Religion and Leisure in America*, and threatening to replace work as the basis of culture. America is becoming leisure-oriented rather than work-oriented.

Several decades ago many American housewives were encouraged to hope that when they had a fully automated kitchen and laundry, they would have free time on their hands. It hasn't happened that way. Housewives are as busy, if not busier, than when they washed clothes on a scrub-board. Better facilities mean that more laundry is done, more dishes used, more cleaning attempted.

Yet the prime reason people have less true free time is

probably that with our increasing technology, our economy has shifted from a producer or work-oriented society to a consumer-oriented society. Spending money and using goods is as important and takes as much time as earning the money. Furthermore, most consumer goods, with their built-in obsolescence, require much time for upkeep. A horse and buggy and a well for water required a certain amount of care, but a car, plumbing, and a lawn can gobble up time.

One of the goals of many Americans is to own leisure-time goods because they seem to provide meaning for living. Yet the more such goods a person acquires, says Gordon J. Dahl in *Christian Century* (Feb. 10, 1971), the more time and energy he will commit to using them.

In our area a large reservoir was opened last year with excellent boating and fishing facilities. Any person who has been able to purchase a boat and other equipment will want to get his money's worth out of them. He feels obligated to use them. And he will have less free time for other activities.

Eric Hoffer makes the point in *Leisure, Automation, and the Masses* that greater leisure such as we are experiencing should produce greater creativity. In the church, we would expect more free time for people to devote to visiting the sick, the poor, to fellowship, and so forth. But it isn't working out that way.

Our society is simply moving faster in the direction of materialistic progress, convinced that leisure is time that belongs wholly to the individual and that the best leisure activity must be bought. And what is getting lost, according to Dahl, are the fine arts, religion, and family life. The issue is not the material goods owned and used, but that these are substituted for spiritual and social values.

How can the church encourage goals and values in a society in which work isn't the main part of life? Both leisure and work should give meaning to life, says Lee, because both involve time which is a portion of eternity.

As summer approaches and families look for significant experiences through recreation, can the church help them find worship and fellowship in Christ in ways other than an annual church family camp? Can the church use leisure to strengthen its purposes?

Children and Work

Too often children are familiar with and expect all the privileges of belonging to a family circle, but have not been trained in assuming the responsibilities which should always accompany privileges. Children should be expected to share in the work of the home, thereby developing a sense of responsibility and experiencing the joy of cooperative effort which will extend to their outside relationships later.

To learn what it means to submerge one's own personal interests in the larger interests of the family develops in the child a proper sense of values and reduces his natural selfishness. When a child has been deprived of the experience of taking his share of responsibility in the home, he invariably finds it difficult to make the necessary adjustments when he leaves home and gets out into the world on his own.

Thank You, God!

By Louella Blosser

Fellowship with God is a daily experience which is gratifying and increases my awareness of God's presence. There are times when my ideas are quite different than His and He gently and sometimes firmly rebukes me in His Word.

Often He teaches me something new from the Scriptures that I had learned in my youth. He often points out sin of unbelief, pride, selfishness in my life, and then I have no peace until I repent and receive His forgiveness. Other times we just visit (through prayer and Bible reading). Unexpectedly, at times, He tells me to act, perhaps to remember someone in prayer, through a letter, or to call on someone.

There are times when I experience loneliness, anxiety, concern, or frustration and discouragement. As a parent with all my children away from home — three in America — all of them young and uncertain of their life vocation, I tend to worry. One of these still resists full commitment to God; therefore he still attempts to make his daily decisions and choices largely in his own strength.

It is precisely at these times that Satan seeks to undermine my peace. This he does by causing me to doubt, or to forget God's promises. Then when I turn to God's Word, He converses with me, and comforts me.

In loneliness, He says, "I will never leave thee, nor forsake thee" (Heb. 13:5), and, "I am with you always" (Mt. 28:20). When I become anxious about my children, He says, "Cast thy burden upon the Lord, and he shall sustain thee" (Ps. 55:22), and, "Behold, the Lord's hand is not shortened,

that it cannot save; neither his ear heavy, that it cannot hear" (Is. 59:1). His promise continues, "It [My Word] shall not return unto me void, but it shall accomplish that which I please" (Is. 55:11). Days when frustrations come, or a difficult request comes to me, He says, "Behold, I am the Lord, the God of all flesh: is there any thing too hard for me?" (Jer. 32:27) and adds, "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Cor. 12:9).

Then I ask Him, "But why don't I continue having Your peace, which You promise?" He reminded me to look at Abraham. "He staggered not at the promise of God through belief; but was strong in faith" (Rom. 4:20) and "Be not faithless, but believing" (Jn. 20:27).

"So that is my problem, *unbelief!*" I answered.

Then God said, "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7).

"Oh, I see, even though I may not feel like it, if I begin thanking You (and all that I have to thank You for), then ask You in prayer, truly believing and expecting You to do just what You have promised, then I'll experience this peace!"

God said, "According to your faith be it unto you" (Mt. 9:29). "The joy of the Lord is your strength" (Neh. 8:10).

"Thank You, God!"

The Indian Church — Kanker and Beyond

By Mary M. Good

Forty miles south of Dhamtari is the town of Kanker where there is a small Mennonite church. On beyond to the south is Kondagoan and west of there Narayanpur, where there are groups of Mennonites. Bishop O. P. Lal is in charge of the Kanker Church and the work with the two groups in the south. He lives in Balodgahan and has recently been given charge of that church also. Are there those who will assume responsibility in prayer for the church in Balodgahan and others for the great opportunities beyond in the south? O. P. Lal and his wife, Rhoda, are very much in need of your prayers. Their load is heavy.

There is still another church where there is a building and there are regular services but there is no local pastor. It is Baithena, the Medical Station, a mile from Sundarganj

in Dhamtari. The group is shepherded by the pastor (now co-pastors) at Sundarganj. With the students in the nursing school and the large medical staff, including six Indian doctors, a local pastor is necessary. Here again is a plea for prayer. Please pray for a great spiritual revival in the Sundarganj and Baithena congregations.

In each of these places — Nagari, Charama, Kurud, Abhanpur, Gariyaband, Dephong — are small groups of Christians whose witness can bring people to Christ.

We are told that there is an open door among the Satnamis in the Chattisgarh area. A few of them have already been baptized. Pray daily that the Lord of the harvest sustain His servants and that He guide the church in all places in the yet undone tasks to which He calls us.

Items and Comments

Heifer Project Sets Record

Heifer Project International, a non-sectarian voluntary organization, conducted a record-breaking program valued at \$1,203,344 in 1971.

Since 1944, the organization has been carrying on a program of distributing animals and equipment to people in depressed areas around the world where agricultural assistance is needed. Most financial support for its work comes from church groups.

During 1971, there were 108 major animal shipments made to 21 countries and to Appalachia, Prentiss, Mississippi, and four Indian reservations in the U.S., the organization reported at Little Rock, Ark.

A breakdown of animal shipments in 1971 shows that the Heifer Project shipped 1,148 head of cattle, more than 350 goats, 50 sheep, 274 pigs, and 211 rabbits. Also sent were 12,708 chickens, ducks, and turkeys to seven countries, 11 queen bees to Nicaragua, and five horses to Ecuador.

In the past 28 years, Heifer Project has sent millions of dollars' worth of animals and equipment to 90 different countries and to some 25 states in the U.S. The agency has grown from a budget of \$50,000 in 1952 to one of more than \$1 million in 1972.

Presbyterians Reject War Criticism

A series of strong statements against the Indochina war was rejected by the General Assembly of the Presbyterian Church, U.S. (Southern).

But delegates did endorse a request that President Nixon and Congress set a date, no later than December 31, 1972, for a halt to U.S. military forces and supplies for the conflict.

Hours of debate were devoted to the war issue. Representatives of the denomination's nearly one million members refused to approve a plea for national repentance over the killing in Indochina and to condemn "racist, inhuman acts against poor, nonwhite people" in Southeast Asia.

A key figure in the war debate was Dr. Ben Lacey Rose, past moderator of the church. Given the bitter complaining about the "pastoral message," Dr. Rose moved a briefer, milder version.

The stage for the heated debate on the war was set a few days before in an address given by Dr. Albert C. Winn, president of Louisville Presbyterian Theological Seminary.

Dr. Winn told the 446 delegates that "if peace is our business, then we are a business failure." He went on to deliver a

scorching denunciation of the war and was greeted by shouts of "Amen" and "No."

"Our land is sick, and there will be no healing until we end the war," Dr. Winn said.

A brief but quarrelsome debate ensued on the floor. Dr. Winn spoke as part of a presentation by the Task Force on Peace. When a delegate arose to thank the task force and asked that the Winn address be printed, a layman from Florida objected.

Myron G. Gibbons of Tampa, who identified himself as the brother of U.S. Congressman Sam Gibbons (D-Fla.), said Dr. Winn's remarks were too emotional and would "get other people upset."

A. C. Lively of Texas also objected to distributing the address. He said he had telegraphed President Nixon advising him to ignore church action on Vietnam and urging the Chief Executive to tell Senator J. William Fulbright (D-Ark.), a key war critic, "to go to hell."

The layman said he had a son en route to Vietnam as a paratrooper. "If I lose him on the battlefield, it's the best way in the world to lose him."

Trend Facing Young Americans

The question, "College, who needs it?" is being increasingly asked these days in educational and employment circles.

The issue of college vs "technical" training is becoming a most controversial one in the U.S. today.

While reports indicate that more than 65 percent of high school graduates are entering college, job projections for the next 10 years show that 80 percent of all jobs will not require a four-year college degree.

Changes are occurring not only in the types of jobs available but in the overall attitude of people toward work. There are signs that more people—especially the young—are demanding careers that approach the religious ideal of "work as service, through the expression of their God-given talents."

Project on Drunk Driving

Delegates to the 18th annual summer conference of the North Conway Institute heard reports of a \$20,900 federally funded project that will seek to involve the nation's religious community in preventing drunken driving.

The Boston-based North Conway Institute is an interreligious association that has been training and advising clergy and lay people on alcohol and drug concerns for the past 20 years.

Dr. David C. Lewis, a well-known

physician and educator on drug concerns, disclosed figures of a recent study which indicates "alcohol is the drug of choice among youth."

More than 63 percent of 1,000 youngsters over 15 years of age in an eastern Massachusetts metropolitan school system were drunk within the year, Dr. Lewis said, quoting a soon-to-be published study by Drs. Henry Wechsler and Denis Thum of the Medical Foundation of Boston. The study showed 79 percent had used hard liquor compared with 40 percent who had used marijuana.

Outlaws Tobacco Advertising

All tobacco advertising in all media, including magazines and billboards, is now against the law in Iceland. Radio and television commercials were outlawed five years ago—four years ahead of the United States. Typically, Reynolds Tobacco has announced plans to advertise in "the most popular foreign magazines" sold in Iceland!

Campaign Against Smoking

Dr. Joseph J. Kristan of Rockville, Conn., is a leader in the campaign against smoking in his community. When he recently dramatized the problem of smoke in a hospital emergency waiting room by aiming a nontoxic deodorizer at an offending cigarette, he was arrested for "reckless endangerment." His action, widely covered in the press, has generated many letters of support from nonsmokers who admire his bold and forthright approach. The judge's reaction will follow.

Nazarenes Take No Action on "Tongues"

An emotional debate on the propriety of glossolalia, "speaking in tongues," ended with no official action taken at the quadrennial General Assembly of the Church of the Nazarene.

In the last few years, "tongue-speaking" has been the subject of much controversy in the world's largest "holiness" denomination. Although there have been evidences of the phenomenon among Nazarene groups in this country and abroad, the six general superintendents of the church have steadfastly opposed it as a violation of the church's doctrines and practices.

In a strongly worded message to the convention in Miami Beach, Dr. Hugh C. Benner, general superintendent emeritus, asserted that tongue-speaking is inadequate and nontransforming. "Nazarenes have something better—old-fashioned second-blessing holiness," he asserted.

CHURCH NEWS

Philadelphia Church Meets Intercultural Challenge

Luke Stoltzfus, bishop and area superintendent of the Philadelphia-Chester district, reports the establishment of a Spanish Mennonite congregation at the Norris Square Mennonite Church, Philadelphia, Pa.

Five ladies, three men, and two teenage boys were baptized on June 10, beginning the congregation's membership. A group of fifty adults and children normally attend.

Eugenio Matos, 2147 N. Howard Street, Philadelphia, Pa., has been serving full time under the Mission Board as licensed pastor for the past year. His leadership follows that of Jose Santiago, president of the Council of Spanish Mennonite Churches, who guided the group at its beginning 1 1/2 years ago.

The Spanish congregation shares the Norris Square church building with the longer-established English congregation. Each group holds its own services in its own language, with an overlap of half an hour on Sunday mornings. Both congregations are working together on a joint summer Bible school June 19-30.

According to Stoltzfus, the Spanish congregation is growing fast, and is winning good response from the community, which has become predominantly Spanish in the last five years. In addition to holding services 11:00-1:00 Sunday mornings and 6:00-9:30 Sunday evenings, they have regular weekday services every evening except Friday.

The English congregation, despite some adjustment pains, is working through the transition in "good Christian love," according to Stoltzfus. They and the Spanish congregation are forming a Spanish-English Coordinating Committee to promote increased cooperation between the two groups. Luke Stoltzfus, Eugenio Matos, Jim Leaman, acting pastor of the English congregation, and one lay brother from each group make up the committee.

The Making of a Missions Manifesto

Missionary work has changed. Decisions about the overseas activities of the church may once have been made unilaterally by North American and European mission societies, but that day is gone. Decision-making now involves an intricate and delicate pattern of relationships between the sending groups, the national leaders of the new churches, the missionaries, and a number of other groups, including sister denominations which have a stake in what other church organizations are doing.

The General Conference Commission on Overseas Mission (COM) acknowledged these new realities by calling a historic

Eastern Seaboard Mennonites Forge New Organizational Pattern

Representing churches and service projects scattered from Maine to Florida, delegates to the first regional meeting in North America, Region V, met to discuss coordination of outreach, service, and other common concerns, as well as for inspiration at Lancaster Mennonite High School and Mellinger Mennonite Church, Lancaster, Pa., Aug. 11 and 12.

Though not widely publicized outside the region, this meeting had been in the planning since Aug. 6, 1971, some days before the regional concept was approved at Kitchener 71. Most heavily involved were the Lancaster, Franconia, and Virginia conferences. Ohio, Allegheny, Indiana-Michigan, and other conference churches located in the region were also represented.



Conference goes between sessions.

Friday's sessions were held in the auditorium and classrooms of Lancaster Mennonite High School. After a general gathering, delegates and other participants met according to ten predetermined interest areas: peace, evangelism, health services, mutual aid, and the like. Each of the groups involved persons from the major conferences. The purpose, of course, was to study ways and means of developing greater coordination, thus avoiding overlapping and competition.

Final action Friday included a general assembly, when group leaders reported observations and findings. General consensus was that the discussions had been profitable. A great deal of enthusiasm was generated during the day for this kind of dialogue.

A continuing steering committee of five

was elected, including David N. Thomas, Moderator of Lancaster Conference; John E. Lapp, of Franconia Conference; and Glendon Blosser, Virginia Conference. A guidelines committee was also formed to develop principles for the new regional organization.

David Thomas chaired the opening session Saturday morning, held at the Mellinger Church. In attendance were approximately 350 persons from the various conferences. John Martin, formerly pastor of the Neffsville (Pa.) congregation and now teacher at Eastern Mennonite College, conducted a timely Bible study for each session.

George R. Brunk, speaking on evangelism within the Anabaptist tradition, pointed out the importance of studying the movement's early success in spreading the Word, as well as listening to our contemporary world in order to better communicate the good news.

Richard Detweiler, in the afternoon session chaired by John E. Lapp, emphasized the need of the church for a new identity, in view of its changing expression, and the need for a new theology. He also suggested that the church not attack the movement of the Spirit in these times but rather that it be invigorated by the same.

Meeting in the Brunk tent, set up several miles southeast of the church, Region V participants, community resident, and tourists heard Paul Zehr, minister from Florida, speak on the mission of the church.

Though attendance at the Saturday meetings was not quite as large as had been expected—meals for up to 700 were anticipated and only 225, including service personnel, were served—the significance of this meeting should not be underestimated. Several participants and planners were overheard to say that such a meeting was very timely.

An Ohio observer commented that he thought Region IV would not get underway so quickly because of the distance between western Pennsylvania and Illinois. Another brother kindly pointed out that Region IV is the most compact area, geographically speaking.

A more thorough Region V business meeting is being planned for 1974.

meeting in Chicago June 26-30 to formulate goals, priorities, and strategies for this new era in mission outreach.

Fifty-four persons were invited to the five-day GPS (goals, priorities, and strategies) planning conference. Included in the group were seven national leaders representing six Mennonite churches abroad, fifteen missionaries, thirteen members of the Commission on Overseas Mission, twelve resource people, five COM staff members, a photographer-recorder, and a reporter.

The resource people included representatives from four other Mennonite mission and service agencies: Reuben Short of the Africa Inter-Mennonite Mission (formerly Congo Inland Mission), James Kratz of the Mennonite Board of Missions, Vernon R. Wiebe of the Mennonite Brethren Board of Missions/Services, and William T. Snyder of Mennonite Central Committee.

GPS was called to develop broad-gauged plans for the future. Although all of the participants represented only themselves, the one-page statement which they adopted unanimously at the close of the conference will be presented to the COM annual meeting early in 1973 for official acceptance.

The statement was hailed as a "missions manifesto" by one of the participants. "The staff is committed to taking these findings very seriously," Howard Habegger, COM executive secretary, assured the meeting.

Priorities. Evangelism (church-planting) and leadership training emerged as GPS's clear-cut choices for COM's top priorities for the next decade.

The participants, who were divided into task groups to list priorities in six categories, were unanimous at the end of the week in their selection of these two points. Their choices coincided closely with the findings of informal polls of national pastors and missionaries taken in several countries in preparation for the Chicago meeting.

Living with the Exceptional

It was a rewarding experience for retarded persons, their siblings, and their parents and pastors July 9-15. Having three parallel programs proved to be the best in eight years of planning and action.

Retardation incidents in our brotherhood were brought into focus once more in the annual camp venture under the sponsorship of Laurelville Mennonite Church Center and the Mennonite Mental Health Services subcommittee on retardation. At that time it was a new idea that emerged in the deliberations of the Retardation Study Committee to provide a camp program for retarded persons with their families.

There were numerous camps (most of them day camps) for the retarded but their parents remained at home. In our concept it was held that parents could benefit

from camp experience along with their children. And now this year that idea was expanded to include the pastors. It proved to be a good thing to have all these people living together in Bible study, professional lectures, intimate sharing, entertainment, relaxation, and personal consultations for a whole week.

This year the program was supported by donations from five members of the Laurelville Church Center Association plus several smaller contributions by interested persons and groups. — John R. Mumaw

Blackfeet Indians Get VS Help

The Blackfeet Indians of Montana, at one time a wealthy and powerful people, are today trying to lift themselves from the poverty they were forced into by the coming of the white man.

The Blackfeet people have been receiving some very practical help from the ladies of the Mountain View Mennonite Church in Kalispell, Mont. Now Mennonite Board of Missions has been asked to help by opening a Voluntary Service unit on the reservation.

For several years concerned persons from Kalispell have been making regular visits to the reservation on the eastern side of Glacier National Park. They have assisted with sewing classes, canning projects, gardening, Bible study, clothing distribution, and housing.

Karl and Margaret Detweiler, a young couple from Harper, Kan., who recently served in the VS program in Richmond, Va., have been asked to establish the VS unit there. They will be living in the town of East Glacier. The Detweilers will try to function as a connecting link between the Blackfeet people and the church people—helping to provide greater coordination in mutual projects. Margaret is especially excited about the opportunity because she is a member of the Blackfeet tribe and some of her relatives live on the reservation.

Draft Materials Translated into Spanish

In response to the need for peace materials in Spanish, Egla Birmingham, Aguadulce, Coele, Panama, is spending the month of August in Akron, Pa., translating pamphlets and basic documents. "To my knowl-

Twenty-One in VS Orientation



During the July 10-18 Voluntary Service orientation at Mennonite Board of Missions, Elkhart, Ind., twenty-one persons accepted one- and two-year assignments to fifteen different locations in the U.S. and Canada.

Among other things, the incoming VS-ers had a wiener roast, attended the Indiana-Michigan Youth Convention at Goshen College, played Dutch blitz, and encountered various horizon-widening speakers. According to the VS-ers themselves, highlights were "being honest, singing and praying together, taking turns doing dishes, and sharing big ideas in small groups."

Top row (left to right): Judy Miller, Kalona, Iowa; Joy Lambright, Shipshewana, Ind.; Anne Hart, Millersburg, Ohio; Steve Dick, Eureka, Ill.; Sharon Baker, Elkhart,

Ind.; and Leroy Nafziger, Pettitsville, Ohio.

Second row: Dr. Paul and Mary Yoder (daughter Elizabeth), York, Pa.; Doris and Ray Lefever, Lancaster, Pa.; Edith and Elman Bontrager, Wellman, Iowa; and Mike Kinsey, St. Louis, Mo.

Front row: Elton Kauffman, Kalispell, Mont.; Miriam Miller, Goshen, Ind.; Linda Sayer, Carstairs, Alta.; Grace Kuhs, Welch, Okla.; Lois and Wayne Hochstetler, Elverson, Pa.; and Jeanne and Mark Birky, Goshen, Ind.

Currently more than 500 youth through senior adults serve in ninety locations throughout North America, Central America, and the Caribbean area in the Voluntary Service program of the Mennonite Church, offices in Elkhart, Ind., and Salunga, Pa.

edge on up-to-date draft information, forms for conscientious objectors, or information about conscientious objection have been translated into Spanish. Mennonites have done very little in the way of providing in the Spanish language peace literature which communicates that dimension of our faith," said Walton Hackman, director of Mennonite Central Committee Peace Section, last week.

MCC Peace Section in conference with representatives from the Church of the Brethren, the Lutheran Church, and the Methodist Church have been thinking for several years about translating draft literature. One thrust toward translating materials came from the Puerto Rican Mennonite Church. In *Mission '70*, a handbook of the Mennonite Board of Missions and Charities, the Puerto Rican church reported that "the continued and increased atrocities of the Vietnam war have made us further aware of our passive and dormant peace witness." Several church members made requests for materials to be used in draft counseling and peace witness since the young men of Puerto Rico are subject to United States draft laws.

Herr Serves MDS in NY

J. Merle Herr, Bath, N.Y., was named area coordinator for Mennonite Disaster Service volunteer efforts in the Corning-Gangs Mills disaster area. He has an office at Gangs Mills disaster headquarters and is involved there six days a week. The Pleasant Valley Mennonite congregation, whom Merle serves as pastor, has released him for MDS responsibilities until Labor Day.

Herr reports that Mennonite volunteers have made a definite impact in these communities. Many residents asked questions about Mennonite beliefs.

A five-day series of meetings was held at the Pleasant Valley Mennonite Church during July. A number of youth and adults recommitted their lives, and three young persons accepted Christ as their Savior.

A special emphasis on Stewardship and Bookrack Evangelism was planned for Aug. 27, with Lester Hoover, speaker.

Recycling Initiated at Salunga and Akron

"I'm surprised how much paper we saved," was the reaction of Sam Thomas, office manager at Eastern Mennonite Board of Missions headquarters, Salunga, Pa., at the end of five months of operation *First Against Pollution* (FAP) at the headquarters.

FAP, primarily a paper-recycling effort, was developed in February by Sam after his interest in recycling paper was aroused by several magazine articles and by reports of such an effort at Penn Manor High School.

By June FAP had saved and recycled

three tons of wastepaper, which, according to Sam, is equivalent to fifty-one medium-size trees. Sam was pleased with the staff's response. "The people picked it up real well," he reported.

FAP hopes to expand its efforts in the future. The purchase of a paper shredder is being considered, so that even confiden-

tial material can be sent to the paper mill for recycling. Material collected is not limited to office scrap paper; it is hoped that more can be collected from homes.

FAP's active concern resulted in the setting up of another such project. Recently the Mennonite Central Committee, Akron, Pa., organized its own paper-recycling effort.

MENNOSCOPE

New Address for Board of Congregational Ministries

Ross Bender, executive secretary of the Mennonite Board of Congregational Ministries, can now be reached at P.O. Box 513, Goshen, Ind. 46526. Phone: 219-533-0551. All correspondence to the Board of Congregational Ministries should be sent to the above address.

Elton Nussbaum was ordained to the ministry at the Staunton Mennonite Church on Sunday evening, July 23. Elton and his wife, formerly Frieda Stauffer, will be going to Jamaica on Sept. 4 to serve a term of four years with the Jamaica Mennonite Church in a pastoral role. In charge of the ordination were Roy D. Kiser, bishop of the Southern District of Virginia Conference, assisted by Edward Godshall of Hickory, N.C., bishop of the Tennessee-Carolina District.

The Mennonite Publishing House, Scottdale, Pa., is offering a new series of long-term debenture notes to refinance present short-term capital indebtedness. The notes are offered for \$1,000 for a term of 10 years at 7 percent interest. For further information write or call John Beachy, Mennonite Publishing House, Scottdale, Pa. 15683; phone 412 887-8500.

Ervin J. Mast will join the Eastern Mennonite College faculty this fall as assistant professor of social work. Mast comes to EMC from the University of Missouri, where he held the same position.

James and Carley June Brubaker, missionary doctor couple, under Eastern Mennonite Board, arrived in Nazareth, Ethiopia, Aug. 8, for their first term of service overseas.

Richard and Lois Landis, Eastern Mennonite Board missionaries in Guatemala, left for the United States on Aug. 11. Their furlough address will be 155 S. Eighth St., Chambersburg, Pa. 17201.

The Clay Street, Atlanta VS unit is

helping the Salvation Army remodel an old mansion and an office building in downtown Atlanta during the month of August. This facility is to be used as a girls' lodge for unwed mothers and runaway girls.

Two hundred and thirteen children participated in the Children's Visitation Program sponsored by the Eastern Mennonite Board of Missions, Salunga, Pa., held from July 5 to Aug. 15. Arlene Mellinger of Eastern Board was coordinator of the program. One hundred and seventy-two families hosted the children who came from Baltimore, Lancaster, Newlinville, New York City, Palo Alto, Philadelphia, Reading, Steelton, and York. Hosts met their visitors at Paradise, Lancaster, Ephrata, and Salunga, and introduced them to country living for two weeks.

EMBC Relief Committee is supporting the current efforts of Mennonite Disaster Service in responding to the needs of flood victims of Hurricane Agnes. Contributions by Lancaster Conference congregations, \$27,000, have been allocated for immediate use. Contributions from other groups, an additional \$16,000, are being allocated by the local MDS Committee.

"Fifty Days," a set of seven lessons for Bible study on the Holy Spirit prepared by Howard Charles for the Festival of the Holy Spirit last May, are available from Festival Office, Goshen College, Goshen, Ind. 46526.

Departures of Eastern Mennonite Board missionaries during the month of August were as follows: Ronald and Viola Loewen, Ed and Jean Rissler, Glen and Annabelle Roth, and David and Grace Shenk for the Somali Democratic Republic; Raymond and Eleanor Martens, Ken and Phoebe Nafziger for Ethiopia; Ira and Evelyn Kurtz, Everett and Margaret Metzler for Hong Kong.

"Cultivating a Simple Life-Style in Today's Complex Society" was the theme of an Aug. 26, 27 retreat in the Pocono Mountains of northern Pennsylvania, sponsored by Eastern Mennonite College alumni regional chapters in the Lancaster (Pa.) and Franconia areas. EMC faculty members Willard Swartz, Daniel Suter, and John Eby and Harrisonburg businessman Delbert Seitz led large- and small-group discussions on the theme, a college



Ervin J. Mast

spokesman reported. Other activities included a film, contemporary worship, and recreation.

Quakers and members of Koinonia Partners are giving invaluable volunteer time to Mennonite Disaster Service rebuilding operations in Buffalo Creek, W.Va. Twenty Quaker MDS-ers are serving through a summer work camp sponsored by the American Friends Service Committee (AFSC). Several MDS volunteers from Koinonia Partners, Americus, Ga., have been at work besides the Quakers and Mennonites over the past weeks.

The Maple Grove District Married Men's Retreat will be held on Sept. 15 and 16 at Tel Hai Camp, Honey Brook, Pa. Paul Erb as guest speaker will give three talks on "The Husband's Role in the (1) home, (2) church, and (3) community."

The assistant directorship of Mennonite Central Committee Voluntary Service programs changed hands, Aug. 7, when Wayne Longenecker accepted responsibilities for a three-year term. Wayne, a native of Keyser, W.Va., will be responsible for the administration of eight of the 17 MCC VS units scattered across the eastern part of the United States. MCC also has ten VS units in Canada. The 27 North American units include 212 volunteers. Wayne replaces Harold A. Penner, who has served for the past three years as VS assistant director.

Herbert Schultz has just completed "an exciting summer" of supervised pastoral education at the London Psychiatric Hospital, London, Ont. He has moved to R. 1, Hespeler, Ont., where he will begin serving the Hespeler congregation as pastor, Sept. 1. Installation services are scheduled for Sept. 24, with Ross T. Bender serving as guest speaker.

The young married couples of the Allensville Mennonite Church held a weekend retreat Aug. 11-13 at the Bible to Youth Camp near Mount Union, Pa. Guest speakers for the weekend were Nelson and Emma Jane Roth, pastor and wife from the Martinsburg Mennonite Church. Eighteen married couples and 45 children were present for all or part of the retreat. In addition to the informal fellowship and recreation the Roths led a group game activity, "Win All You Can!" on Saturday evening. This helped individuals recognize and understand some of the negative attitudes which can emerge as they work together. A devotional based on Phil. 2:1-11 climaxed the day's activities. On Sunday morning the group of 81 adults and children gathered for an hour of corporate worship. Following a period of singing which appealed to both adults and children Nelson Roth spoke on "The Future of the Christian Family."

Willard and Eva Eberly and their family left Thursday, Aug. 10, for their second missionary assignment in Sicily. Willard is pastor to the 46-member congrega-

tion at Palermo, Sicily. The Eberlys are serving with Virginia Mennonite Board of Missions, Harrisonburg, Va.

Ground was broken in early August for a new mechanical building at Kiowa County Memorial Hospital in Greensburg, Kan. The hospital has been administered by Mennonite Board of Missions, Elkhart, Ind., since the health care facility opened in Mar. 1950. The 30 x 40 ft. mechanical building, to be located west of the present hospital structure, will be used for shop and storage area in addition to housing boilers, air conditioning, an emergency generator, and general maintenance supplies. According to the administrator of the hospital, Jerry Unruh, construction on the new building will be completed next year.

Mennonite young adults in the non-student world are subscribing to the student publication, *forum*. According to *forum* editor Dorothy Friesen, Elkhart, Ind., many urban young adults, single and married, have some of the same interests and concerns as university students. This group of urban young adults includes those who have completed service assignments and have stayed on in a particular city, others who are returning from overseas service, persons who are moving to new areas, and those who are recent graduates. Persons interested in receiving *forum* should write to Student Services, Box 370, Elkhart, Ind. 46514.

Word was sent to Harvey Graber, missionary in Brazil, that his brother John and brother-in-law, Willard Goss, were fatally injured in a light plane crash on Aug. 7. The Graber family arranged for Harvey's return to the U.S. for the two funerals in Goshen on Aug. 11. The Grabers' Brazil address is: C.P. 597, Ribeirao Preto, S.P., Brazil.

James Troyer was ordained to the ministry at Cedar Grove, Manistique, Mich., Aug. 6. The service was in charge of Norman Weaver assisted by Clarence Troyer and Roy Koch.

Special meetings: John Drescher, Scottsdale, Pa., at Walnut Creek, Ohio, Sept. 15-17, and at East Union, Wellman, Iowa, Sept. 24-27.

New members by baptism: nine by baptism and one by confession of faith at Hartsville, Ohio; fourteen at Landsville, Pa.

Change of address: Paul and Esther Kniss (on a two-month furlough from Bihar, India), 193 Crescent Drive, Harrisonburg, Va. 22801. David and Karen Powell, Academia Menonita, Calle Collins Esq. Asomante, Summit Hills, Caparra Heights, P.R. 00920. Charles and Ruth Shenk, 720 W. Main Street, Lansdale, Pa. 19446. Roy and Florence Kreider, 19 Rehov Vitkin, Neve Magen, Ramat Hasharon, Israel. John and Genevieve Friesen, 602 College Avenue, Goshen, Ind. 46526. Peter and Rheta Wiebe from Hesston, Kan., to R. R. 1, Smithville, Ohio 44677.

Readers Say

Submissions to Readers Say column should comment on printed articles.

I want to say "Amen" to Bro. Albert E. George's article in the July 18 issue of the Gospel Herald pointing out when we truly evangelize. I have spent 43 years of my life in hospital administration. This experience confirms to me the truth which he presents.

I found that the enemy of souls presents every possible effort to prevent the step of confronting men with the responsibility to receive Jesus Christ as Lord and Savior. The enemy wants us to stop with the praise of the beneficiary for the service given without bringing to them the only One that can heal the soul. To say that our works tell the gospel without telling about Him that produces the works is truly great pride. As Bro. George has stated, "All our Christian service was Christian only if through it we could evangelize and witness. If we couldn't, it wasn't Christian. It was Pharisaism—good works without the power to point people to Christ."—Allen H. Erb, Hesston, Kan.

To read Virgil J. Brennen's article "Compassion Vs Doing One's Own Thing" helps to fill a void which exists between our opposition to war in general and a strange silence in the Mennonite Church on other questionable things such as tobacco, alcohol, drugs, and the slaughter on our highways. As a former student on a state university campus, I saw the general concern over the war end with lower draft calls, when Asians instead of Americans are being killed, and suddenly realized a student must find a job after June. It seems to me that authentic Christian love and concern compels us to speak out on all things which destroy life.

Thank you very much for this timely and needed article.—Stephen Dick, Aspen, Colo.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Baus, Larry and Eileen (Shinberry), Columbus, Ohio, first child, Chad Daniel, Aug. 5, 1972.

Buckwalter, Kenneth B. and Marlene (Weaver), New Holland, Pa., first child, Joy Marie, June 24, 1972.

Derstine, Terry S. and Linda (Nice), Souderton, Pa., second child, first daughter, Tamara Lynn, July 27, 1972.

Farr, Kenneth and Renetta (Yoder), Salem, Ore., third daughter, Renee Fransus, July 14, 1972.

Godshall, Stanton and Jane (Yothers), Harleysville, Pa., second son, Joshua Adam, July 2, 1972.

Hersberger, Lowell and Elena (Ortis), Akron, Ohio, third son, Chris Alan, May 14, 1972.

Lake, Stanley and Wanda (Troyer), Lagrange, Ind., first child, Tina Kaye, July 24, 1972.

Miller, Dean and Janet (Byler), Orrville, Ohio, second son, Randy Lee, Aug. 2, 1972.

Nafziger, Leslie and Anna Marie (Federus), Archbold, Ohio, third child, first daughter, Anita Sue, Aug. 4, 1972.

Rediger, Bernard and Emma, North Pelham, N.Y., first child, Scott Sterling, June 20, 1972.

Rivera, Miguel A. and Lois (Wenger), Ronkonkoma, N.Y., first child, Tanya Gwen, July 19, 1972.

Saltzman, William and Carmen (Yeackley), Knoxville, Tenn., first child, Craig Allen, Aug. 7, 1972.

Schumm, Laird and Lois (Benner), Tavistock, Ont., second son, Wendell Douglas, July 25, 1972.

Short, Wayne and Marilyn (Lantz), Columbus, Ohio, first child, Alex Wayne, Aug. 2, 1972.

Slaubaugh, Maynard L. and Joyce (Byler), Go-

then, Ind., first child, Jennifer Carol, June 2, 1972.

Swartzendruber, Warren and Jackie (Boersma), Upland, Calif., first child, Eric Peter, Apr. 25, 1972.

Zimmerman, Robert and Lynda, Stevens, Pa., first child, Crystal Joy, July 30, 1972.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beck—Nofziger.—Jay Mark Beck, Archbold, Ohio, Central cong., and Karen Nofziger, Wauseon, Ohio, Tredow cong., by Carl V. Yoder and Charles Gausche, Aug. 5, 1972.

Bender—Jones.—Cecil L. Bender, Tavistock, Ont., East Zorra cong., and Catherine Florence Jones, Tavistock, Ont., by Newton L. Gingrich, Aug. 12, 1972.

Bender—Kenwell.—Garry W. Bender and Patricia Kenwell, both of Tavistock, Ont., East Zorra cong., by Newton L. Gingrich, Aug. 12, 1972.

Carlton—Butcher.—Charles E. Carlton, Jr., Baptist Church, West Point, Va., and Sylvia Elizabeth Butcher, Newport News, Va., Province 2, by Kenneth G. Good, July 8, 1972.

Culp—Kaufman.—Paul N. Culp, Middlebury, Ind., and Kathryn Lucille Kaufman, Middlebury, Ind., First Mennonite cong., by Samuel J. Troyer, Aug. 5, 1972.

Derstine—Bergey.—Leon Derstine, Harleysville, Pa., Salford cong., and Elaine Bergey, Hatfield, Pa., Methacton cong., by Willis Miller, June 17, 1972.

Egli—Troyer.—Roger Egli, Montclair, Calif., Seventh Street cong., and Sue Troyer, Middlebury, Ind., North Goshen cong., by Leo Egli, father of the groom, July 8, 1972.

Martin—Shoemaker.—Ernest Martin, Elmira, Ont., Elmira cong., and Edith Marie Shoemaker, Elora, Ont., Bethel cong., by Simeon W. Hurst and Vernon Leis, Aug. 3, 1972.

Miller—Landis.—Jay Kenneth Miller, Dillsburg, Pa., Locust Lane cong., and Lois H. Landis, Lititz, Pa., Landis Valley cong., by Elam W. Stauffer, Aug. 13, 1972.

Moyer—Lais.—Harold Dale Moyer, Portland, Ore., Deep Run cong., and Sharon A. Lais, Zion cong., Hubbard, Ore., by Lee J. Miller, July 15, 1972.

Schenck—Roth.—John Grover Schenck, Albany, Ore., and Rebecca Ellen Roth, Eugene, Ore., by Roy D. Roth, father of the bride, Aug. 12, 1972.

Shelly—Moyer.—Bradley Dale Shelly and Marylou Moyer, both from Perkasea, Pa., Blooming Glen cong., by David F. Derstine, Jr., Aug. 12, 1972.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Frey, Sadie E., daughter of Abram L. and Lizzie (Burkholder) Frey, was born near Chambersburg, Pa., Oct. 20, 1891; died at Menno Haven Nursing Home, Chambersburg, Pa., July 20, 1972; aged 80 y. 9 m. Surviving are 3 sisters (Annie Frey, Mrs. Lizzie Crider, and Rhoda—Mrs. Samuel Lehman), and 2 brothers (David B. and Norman B.). She was a member of the Chambersburg Mennonite Church, where funeral services were held July 24, in charge of J. Irvin Lehman and Omar Martin; interment in the church cemetery.

Gochbauer, Michael Ray, son of Mahlon H.

and Doris (Buckwalter) Gochbauer, was born in Dover, Del., Nov. 11, 1958; died at his home in Lancaster, Pa., Aug. 2, 1972; aged 13 y. 8 m. 22 d. He is survived by his parents, 2 brothers (Timothy L. and Barry L.), one sister (Kathleen F.), his maternal grandparents (Mr. and Mrs. Lester Buckwalter), and a great-grandmother (Mrs. Frances Buckwalter). He was a member of the Rohrerstown Mennonite Sunday school. Funeral services were held in charge of David Shenk and Ivan Leaman; interment in the Rohrerstown Mennonite Cemetery.

Hooley, Mary A., was born Jan. 9, 1885; died at the Wooster (Ohio) Community Hospital, Aug. 3, 1972; aged 87 y. 6 m. 25 d. On Apr. 20, 1904, she was married to Christ A. Hooley, who preceded her in death, March 1960. Surviving are one daughter (Marie—Mrs. Dave McFadden), one son (Roy), and one brother (Noah Schrock). She was a member of the Smithville Mennonite Church. Funeral services were held at the Gresser Funeral Home, Orrville, Ohio, Aug. 5, in charge of Carl J. Rudy and Dean Kinyo; interment in Oak Grove Cemetery.

Kurtz, Michael Lynn, son of Lloyd and Loreen (Yoder) Kurtz, was born at Sarasota, Fla., Aug. 7, 1972, and died the same day. Graveside services were conducted by David Kniss of the Ashton Mennonite Church.

Landis, Ellen L., daughter of Henry and Catherine (Lehn) Rudy, was born in Lancaster Co., Pa., Sept. 13, 1880; died in Lancaster Co., Pa., May 29, 1972; aged 91 y. 8 m. 16 d. On Sept. 14, 1905, she was married to Clayton R. Landis, who preceded her in death Dec. 11, 1964. Surviving are 2 daughters (Viola R. and Catherine R. Landis). She was a member of the Landis Valley Mennonite Church. Funeral services were held at the Furman Funeral Home, Leola, Pa., June 1, in charge of Ira D. Landis and Levi M. Weaver; interment in the Landis Valley Mennonite Cemetery.

Lutz, Ruth L., daughter of Clayton H. and Amelia (Nissley) Herr, was born at Mt. Joy, Pa., June 4, 1901; died of heart exhaustion at the Lancaster General Hospital, Lancaster, Pa., Aug. 4, 1972; aged 71 y. 2 m. On Mar. 26, 1925, she was married to Clarence E. Lutz, who survives.

Also surviving are one daughter (Mary Elizabeth), 2 sons (James C. and John A.), 7 grandchildren, and 2 sisters (Mrs. Mary Eby and Myra—Mrs. Christian Finkbeiner). Two daughters (Esther L. and Martha J.) preceded her in death. She was a member of the Elizabethtown Mennonite Church, where funeral services were held Aug. 7, in charge of Walter L. Keener, Richard H. Frank, and Russell J. Baer; interment in Salunga Mennonite Cemetery.

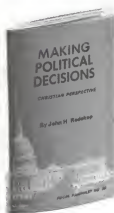
Miller, Maggie, daughter of Joseph J. and Mary (Bender) Miller, was born at Kalona, Iowa, Mar. 25, 1889; died at Kalona, Iowa, July 31, 1972; aged 83 y. 4 m. 6 d. On Dec. 9, 1917, she was married to Albert S. Miller, who preceded her in death Aug. 7, 1959. Surviving are one daughter (Katie—Mrs. Irvin Gingerich), 6 sons (Joseph A., Roy R., Willis E., Vernon S., Chester A., and Albert), 22 grandchildren, 14 great-grandchildren, 4 brothers (Chris B., Dennis J., Joe F., and Jake J.), and one foster sister (Mrs. Lizzie Knepp). She was a member of the Sunside Conservative Mennonite Church, where funeral services were held Aug. 3, in charge of John L. Ropp and Morris Swartzendruber; interment in the Fairview Cemetery.

Moshier, Aaron E., son of Joseph and Katie (Widrick) Moshier, was born in Lewis Co., N.Y., Oct. 31, 1899; died of a heart attack at Lancaster Osteopathic Hospital, Lancaster, Pa., July 20, 1972; aged 72 y. 8 m. 19 d. On Nov. 12, 1924, he was married to Fannie Gingerich, who survives. Also surviving are 3 sons (Elton, Arnold, and Ed), 5 grandchildren, and one sister (Mrs. Leah Roggie). He was a member of the Bart Mennonite Church. Funeral services were held July 23, at the Landis Homes Retirement Community Chapel, in charge of Amos Bontrager and Lloyd Boshart; interment at Bart Mennonite Church Cemetery.

Moyer, Ida, daughter of Samuel G. and Rachel (Meyers) Dettweiler, was born in Bucks Co., Pa., Nov. 14, 1892; died of a heart attack at Grand View Hospital, Sellersville, Pa., Aug. 5, 1972; aged 79 y. 8 m. 22 d. On Sept. 3, 1913, she was married to Norman M. Moyer, who survives. Also surviving are 5 daughters (Esther—Mrs. John E. Wenger, Ruth—Mrs. John Koppenhaver,

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Rachel — Mrs. Jesse Myers, Miriam — Mrs. Harley Birkey, and Betty — Mrs. Harold Hershey), one son (Justus), 23 grandchildren, 27 great-grandchildren, 3 brothers, and 2 sisters. Three brothers and one sister preceded her in death. She was a member of the Blooming Glen Mennonite Church, where funeral services were held Aug. 10, in charge of A. J. Metzler and David F. Derstine, Jr.; interment in the adjoining cemetery.

Sevits, Barbara, daughter of Daniel and Anna (Kipfer) Beller, was born in Poole, Ont., July 9, 1887; died at Fort Wayne, Ind., Aug. 4, 1972; aged 85 y. 26 d. On Mar. 14, 1909, she was married to Victor Sevits, who preceded her in death June 5, 1952. Surviving are 2 sons (Henry and Elmer), 5 daughters (Mary, Anna, Rose, Ophia, and Esther), 21 grandchildren, 54 great-grandchildren, and 3 great-great-grandchildren. Two daughters (Elnora and Margaret) preceded her in death. She was a member of the First Mennonite Church, Fort Wayne, Ind., where funeral services were held Aug. 7, in charge of John C. King; interment in Leo Cemetery.

Shantz, Saloma, daughter of Jacob B. and Saloma Schmidt, was born in Waterloo, Ont., June 23, 1882; died at Nithview Home, New Hamburg, Ont., Aug. 2, 1972; aged 90 y. 1 m. 10 d. On May 17, 1905, she was married to David Shantz, who survives. Also surviving are 2 sons (Lorne and Stanley), one daughter (Eileen — Mrs. Gordon Burkhardt), 13 grandchildren, and 11 great-grandchildren. One son (Walter) preceded her in death. She was a member of the Shantz Mennonite Church, where funeral services were held Aug. 6, in charge of J. Lester Kehl and Leslie H. Witmer; interment in Shantz Cemetery.

Steinman, Simeon, son of Christian and Anna (Brenneman) Steinman, was born in Wilmot Twp., Ont., Apr. 4, 1897; died of heart failure at St. Mary's Hospital, Kitchener, Ont., July 23, 1972; aged 75 y. 3 m. 24 d. On Jan. 30, 1919, he was married to Elvina Shrag, who preceded him in death Dec. 7, 1962. Surviving are one son (Wilfred), 5 daughters (Erma — Mrs. Curtis Sommers, Mildred — Mrs. Howard Ranck, Viola — Mrs. Sidney Jutzi, Helen — Mrs. Oliver Litwiller, and Doris — Mrs. Donald Krafchek). One daughter (Leona — Mrs. Edgar Hoerle) preceded him in death. He was a member of the Steinman Mennonite Church, where funeral services were held July 31, in charge of Orland Gingerich and Elmer Schwartzentruber; interment in the adjoining cemetery.

Yoder, Daniel Lynn, son of David L. and Verna (Beachy) Yoder, was born at Riverside, Iowa, Mar. 26, 1902; died when his bicycle was struck by a car on the highway near Kalona, Iowa, Aug. 2, 1972; aged 10 y. 4 m. 7 d. Surviving are his parents, 3 sisters (Joy, Grace, and Faith), 2 brothers (James and Lowell), 2 foster sisters (Lilly and Mary Lou), grandparents (Mrs. Lena R. Yoder and Mr. and Mrs. Andy Beachy). Funeral services were held at the Sunnyside Conservative Mennonite Church Aug. 5, in charge of John H. Miller and Morris Swartzentruber; interment in Fairview Cemetery.

Calendar

Eastern Region of Ohio Conference MYF Youth Convention at Tobyhanna, Pa., Sept. 8-10.
Washington-Franklin Conference (Reiffs), Hagerstown, Md., Sept. 14.
Lancaster Mennonite Conference, Mellinger, Lancaster, Pa., Sept. 21.
Sequitentennial Celebrations of the Amish Mennonites in Ontario, Sept. 30 to Oct. 9.
Historical Committee of the Mennonite Church, annual meeting, Oct. 6-9.
Rocky Mountain Conference Fall Session, Carlsbad, N.M., Oct. 20-22.
Mennonite Secondary Bible Teachers' Institute, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Nov. 2-5.

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<i>A Word About MYF Sponsors</i>	Menno B. Hurd

Cover photo by Paul Schrock

JOHN M. DRESCHER, Editor
David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.25 per year, three years for \$16.25. For Every Home Plan: \$5.20 per year mailed to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa. 15083. Lithographed in United States.

GOSPEL HERALD

September 5, 1972



Evangelism in Education

(To Our Own Children)

by David Schroeder

The close relationship of education and the communication of the faith can be seen nowhere better than in Israel. In Israel the communication of the faith was the task of education. It was through the medium of teaching that the next generations as well as the outsider (Gentiles) were invited to accept the faith.

Only as each generation devoted itself to the study of the Torah, was there hope for the people of God to continue to exist. Any outsider who "drew near" to Israel was required to be instructed in the law until such time as he was ready to become a Jew through circumcision and baptism. Thus, whether it was the communication of the faith to their own descendants or to those of Gentile origin, the Jews saw education as the primary medium through which it was to be accomplished.

In the New Testament a similar relationship between evangelism and education can be seen, for the activity of the apostles and missionaries is most often described in terms of "teaching and preaching." This should not come as a surprise when we remember that in the Great Commission Jesus does the same — "Go therefore and make disciples of all nations . . . teaching them to observe all that I have commanded you . . ." (Mt. 28:19, 20). Both preaching and teaching begin with the indicative stating what God has done and is doing for man, and continue with the imperative calling for man's appropriate response of faith and commitment.

The ministry of Christian education is directed to three basic groups of people:

- (1) those who have accepted Christ as Lord;



Photo by Gene Ahrens

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- (2) those who belong to the household of faith — believers, their children, and immediate relations; and

- (3) those who have not accepted Christ as Lord.

Most of the attention in the New Testament is centered on the first group since the New Testament letters were written to Christians, but in this paper we shall consider mainly the second and the third group, since that is where evangelism and teaching occur together in our situation.

There is no question about our obligation as Christians to our children. Jesus was never too busy or too preoccupied to welcome a child (Mk. 10:13). He warns adults not to offend children (Mt. 19:13; Lk. 18:15) and indicates that he who receives a child receives none other than Jesus Himself (Mk. 9:36; Lk. 9:48), for the child is the pattern of the citizen of the kingdom (Mt. 18:2-4; Mk. 9:33-36).

The rest of the New Testament presupposes the teachings of Jesus but has very little more to say on the education of children. Yet children of believing parents are viewed as belonging to the community of faith, for the promise is to Christians and to their children (Acts 2:39; 1 Cor. 7:14); the children are to obey their parents (Eph. 6:1; Col. 3:20); parents are not to provoke their children to wrath (Col. 3:21; Eph. 6:4) but to provide for their children (2 Cor. 12:14) and to bring them up in the discipline and instruction of the Lord.

The passages in Colossians 3:18 ff. and Ephesians 6:1-4 are an excellent interpretation of Jesus' teachings given in John 17. Jesus indicates that Christians are *in* the world, but *not of* the world, and this tells us that parents must fulfill their Christian obligations to their children in a cultural context that is not necessarily sympathetic to Christian objectives. But in order to really implement or accomplish these objectives the Christian must (1) know the claims of the gospel, (2) know the persons to whom he is communicating the faith, and (3) know something of the world in which that message is to be received and lived.

With respect to the first, we will restrict ourselves in this discussion to the fact that God wants all men to come to a saving knowledge of Jesus Christ (1 Tim. 2:4). In this section we will ask how this applies to the education of our own children, and in the next section we will ask what implications this has for education-evangelism generally.

With respect to the second and third, let us begin by suggesting that the education-evangelization of the child must proceed along lines compatible with the developmental tasks of the child at any given period in its life. A person cannot teach a child how to run before it can walk, nor can one ask the child to make decisions that only an adult can make. One can, however, in the education-evangelization of the child ask him to make a commitment of faith appropriate to that particular time in his life.

During early childhood, the child is very receptive to the nonverbal communication of the parents' faith. In fact, at

first the child knows no other way to look at the world except through the world view or faith of the parents. The parents' faith is in this sense the child's faith. This faith is caught by the child rather than taught by the parents. In such nonverbal communication of the faith it is the wholeness and genuineness of the faith as lived by the parents that elicits trust and acceptance on the part of the child.

In later childhood, this faith which it has received from the parents, is largely taken for granted by the child as its own faith. The child now wants to be taken along with the community of faith along life's journey. It wants to know its own place in the economy of God. It therefore asks of parents and the whole community to be instructed as to the details of this covenant community — its history, its beliefs, and the implications of that belief for the life of the total community.

This kind of instruction in the faith is most clearly seen in Israel. It was enjoined upon every parent to so instruct their children (Deut. 6:4 ff.).

In our present situation this kind of instruction is given largely in an informal way in the home. It is here that instruction is given in practices that are established (prayer, devotions, church attendance), values that are espoused, habits that are instilled, and the things that are encouraged, supported, discouraged, and forbidden.

During adolescence a person must make the faith received from the parents his own through personal choice and commitment. During this time a person becomes personally accountable for his faith, whether he continues in the faith he has received or changes to some other faith commitment. The Anabaptists referred to this as the age of accountability and others have referred to it as the age of discretion.

Many different responses are possible: a person may never seriously question his faith and continue to grow in it; he may reject it completely and rebel against his childhood faith; he may keep the faith basically, but not all the implications of the faith as taught by his parents; he may accept another faith (such as humanism) that will allow him to retain most of the moral values of his childhood faith,

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John M. Drescher, Editor

David E. Hostetler, News Editor

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but reject the faith itself; he may for a while reject one faith, or hold it at a distance for a time, until he has made his own personal commitment to Jesus Christ. But always there is the accepting of a faith for which he is personally accountable.

This view of the nature of the child is presupposed in the Anabaptists' insistence on adult baptism. They rejected the view that God would condemn a child at death simply because baptism had not taken place. It was their conviction that in Christ the fall of Adam and Eve had been overcome and that children were considered saved by the atoning work of Christ.

The Mennonite Church in August 1955 adopted a statement on education and evangelism which states: "II. *Status of Children*. We believe that all children prior to the age of accountability, being covered by the atonement of Christ, are spiritually safe, and stand in need neither of any ceremony, such as baptism, nor of conversion. Prior to the age of accountability, children are not lost, they are not responsible before God, and they are not able to make the response necessary for being converted in the New Testament sense. The New Testament calls for the Christian nurture and teaching of children."

At the same time, this view of the child also implied that at the age of accountability a person personally chooses to do evil and comes under condemnation. He must therefore, personally accept Jesus as Lord and Savior if he is to be righteous before God. This acceptance of Christ as Lord and Savior in turn is a commitment to a life of discipleship.

If this view of the nature of the child and the way it appropriates religious truth is correct, it allows us to make inferences with respect to education-evangelism.

1. The child is to be treated at all times as a member of the household of faith; as one taken along on the pilgrimage of the people of God. He is not an outsider, nor does he stand alone. He stands with the members of the body of Christ.

2. The family is still the most significant context for education-evangelism. Here is where the most significant nurture and instruction in the faith takes place. More ought to be done to help parents know how to accomplish this task in today's world. We should seek to evangelize the entire home — not only the children in a home.

3. Education-evangelism must encourage and invite the child to make a positive commitment to Jesus Christ throughout his life. It is understood that such a commitment will be in accord with the nature of the child at that particular age. A commitment to Christ at age six or eight, is not the same as one made at age sixteen or thirty.

4. Where a child dedicates his life to Christ, the experiences must be accepted by the parents and the church as real. At the same time, the child must be helped to understand that he will later have to affirm this decision as his own and continue to grow in it as the person matures into adulthood. Greater support and help needs to be offered

to the child that has had such a conversion experience.

5. It might even be well to recognize such a decision in some formal ceremony other than baptism. This would support and encourage the child that has committed his life to Christ and it would provide an occasion to teach and explain the normal process of making one's faith one's own during adolescence.

6. We should avoid the kind of education-evangelism where the child feels that he has to become sinful first before he can be saved. What we need to do is to ask for a positive commitment to Christ irrespective of how good or how bad the child has been in his overt behavior.

7. We should be more mindful of those elements in a person's life which help him to respond properly to his childhood faith. For example, a person will be helped to remain in the faith by being surrounded with people who in their lives represent what they testify to in faith. Also a person will be able to correct his childhood faith if he is in a situation where the Scriptures are being taught and where this Word is accepted as authoritative for life and practice.

8. Education and evangelism emphasize two things that should not be divorced from each other. (1) Education emphasizes nurture and growth that is gradual and continuous. (2) Evangelism emphasizes the basic commitment to Christ. These two are not opposed to each other but each presupposes the other. It is like in marriage. There is a period of courtship that leads to an actual commitment but the living out of that commitment continues for the rest of life.

9. We must be careful that our education results in the communication of the *faith* and not a tradition only. We must communicate to our children an understanding of how God has revealed Himself in history and not merely teach a set of doctrinal statements. We must call people to a new relationship to Christ and not merely to a new set of behavioral rules.

At the same time we must pass on to our children what we hold to be of supreme value: the gospel of Christ. We must share with them the truth as we have come to know it. It is both our obligation and our privilege to share with our children those things that we believe about God and the world.

10. There is no neutral ground with respect to faith. We always work from within a faith and we are really not able to teach in some neutral fashion so that the child can choose its own faith. At the same time we ought not to teach in such a way as to do violence to the nature of the child or its own particular personality. What I have wanted to say here is basically that if our evangelism (teaching) is of God it will respect the way in which God has made us — the way in which we finally come to stand responsible before God.

SD

David Schroeder teaches Bible, ethics and philosophy at the Canadian Mennonite Bible College, Winnipeg, Manitoba. He is a minister and writer of *Learning to Know the Bible*. This is the first part of the message he delivered at Probe '72.

A Word About MYF Sponsors

by Menno B. Hurd

The "Sam Millers" are for real, personal friends of mine. And I'm for real too. Whether my thinking is for real, I guess that's up to you. But I keep adding 2 + 2 and most of the time I'm getting 4. Occasionally, I'll admit, I get a different answer, but that's the exception to the rule.

The "Sam Millers" were charter members of my church, a Midwest Mennonite church. Even back then, in those days when we were cutting our apron strings from the big church across town, the "Sam Millers" were old, antique.

And yet, about a dozen years later, the "Sam Millers" by some freakish chance, ended up as MYF sponsors, taught the class, did the whole bit. Man, far out! They must have been in their 50s. Imagine, grandparents, and they were riding herd on the MYF!

Now, I remember that the year they were sponsors, there was an MYF convention in Pennsylvania. So a number of our young people went, including the sponsors. And when they came back, they reported about their Big Valley experience, in fact, they had charge of our evening service. For some strange reason, there was a shortage of sleeping facilities at the convention, and a number of the MYF people ended up with their sleeping bags in an orchard. Among them is our group, with sponsors, the "Sam Millers." Dig that, you cats! Grandparents on the hard, cruel ground!

The MYF'er who was telling the story that night at our church thought it was the "greatest" that the "Sam Millers" accompanied them to the orchard, sacked out with them, laughed, and joked with them far into the night. I can still hear Gretchen talking about it. If the word "beautiful" would have been around then, that's the word she would have used. And the "Sam Millers" enjoyed it too, it was no put on. It was great for both the young and the old.

I don't know whether the "Sam Millers" were unique, or the MYF group of that vintage year was unique. I sort of doubt whether they considered themselves unusual. They had a hilarious year, a growing year. It was before the days of the generation gap, before it was decided that MYF spon-

sors could only be young married couples with one or two small children, but definitely those sponsors were to be without teenagers of MYF age.

Who made such a decision, how did the "law" get on the books? I don't know, maybe it crept in by osmosis, maybe it was a secret meeting at Scottsdale, at Goshen, at Hesston, at Newton, at Akron, at Harrisonburg, someplace where it was ordained in quietness but strength, "Thou shalt have no MYF sponsors beyond the age of 28, and it is

Persons who are older, whose children are grown, have a great deal to offer in time, counsel, and wisdom as young sponsors.

furthermore forbidden that such sponsors have children of age that would place them in said MYF."

Now, I have just tottered over the half-century mark, my wife arriving there shortly before me. And, of course, we are immediately disqualified on two counts from even being considered as MYF sponsors. Why? Read the "law." It is obvious that we are three times as old as an MYF'er and we even have children of MYF age, we are old enough to be grandparents. So we wouldn't work as MYF sponsors. We are too, too old and we have children that would be in the very group we would sponsor. How absurd can one get? Shame on us for even raising the question. With two strikes on you, your chance of getting on base isn't too hot.

By this time the reader, young or old, nods his or her head wisely and sadly. He sees me and my wife as envious people. We are old, so terribly old, and we are deeply hurt because we have never been asked to be MYF sponsors for even one year. We are pillars in the church, conservative pillars, of course, and profoundly frustrated because we have never been chosen for the enviable task as MYF sponsors. We are seen as people who sense that they have been overlooked and are bitter about it.

Rubbish! My wife and I have always found that there is plenty of work to be done in the church besides that which is assigned. We have never found ourselves sitting around twiddling our thumbs because of no assignment. The work is there, assigned or not. And frankly, there may be other reasons that disqualify us as MYF sponsors besides the unsuitable age of ourselves and our children.

Persons whose primary concern is to be popular with youth cannot contribute much to the maturing of youth.

The purpose of this article is not to recklessly ventilate externally some of the internal frustrations that have been gnawing away at me because I have been bypassed as an MYF sponsor. I think such sponsorship is a tough job. I am not jealous of anyone who has it.

But I wonder if our MYF'ers do themselves a service by insisting on sponsors that are only a half-a-dozen years more mature than themselves, sometimes only three or four years in advance of tender seventeen or eighteen. I presume sometimes the church council makes the appointment, but again, the rule of thumb seems to be, don't consider anyone as qualified unless their children are yet to come or no further advanced than the diaper stage.

Regardless of how they are called, MYF sponsors frequently end up as being gay young blades sporting Mustangs or Camaros. I presume at that age they are more flexible, understanding, groovy, beautiful, still finding fun in the sun.

I am sure that there are young couples in their early twenties who have been mightily used by the Lord as MYF sponsors. They have thrown their whole life into the work, sacrificed often, prayed desperately, their spiritual maturity far exceeding their chronological age, and the Lord has richly blessed their efforts. The Spirit called and they answered. Praise God for such sponsors!

But not many are so blessed. Can a young couple of 22, of 24, of 26, in the midst of establishing a home with all its accompanying frustrations and adjustments, a couple that

Spiritual renewal in youth groups breaks out where sponsors are mature. Sponsors are of little help to the youth group as long as they are wrestling with the same internal problems themselves. Can sponsors who are finding out who they are themselves give mature leadership?

is often just finding who they are themselves, can they offer the mature leadership that an MYF group needs? I don't know the answer, I'm just asking the question.

I will be honest to admit that I seek to build a case for

the choosing of older sponsors for the MYF. I don't feel that fuzz on the cheek or a neat, sweet, and carefully manicured beard on the chin necessarily outweighs my five-o'clock shadow that appears at noon on a considerably longer face. And neither does a snappy pants suit or less reveal more wisdom than my wife's gray hair and covering.

I would see a young couple sponsoring an MYF group as being handicapped by other things besides the problems that go with establishing a new home. When you are 22, perhaps 24, you are very close to the problems of one who is 16, perhaps 18. At 24 you are still a swinger, still thinking young, still a part of the Pepsi generation.

At that age, do you have the maturity to lead, counsel, challenge? Out of what experience do you speak? Have you progressed far enough from your teenage hang-ups that you now have the grace to admit that they were only hang-ups? Are you so conscious of the need to be "with it" that as you meet with your MYF charges they move you more than you lead them.

Are you so anxious to be "in" with them that you are reluctant to do anything, to suggest anything that might cause you to lose favor with your group? You dress and speak like them, do you also feel the pressure to think like them?

Best choice for the job of youth sponsors may be persons seasoned by the rearing of their own children through the teenage years.

As MYF sponsor do you line yourself up almost of necessity with the youth power bloc in your church? Do you lead, or do they lead? Would you be reluctant to suggest Bible study for an alternate activity at your MYF meeting in place of endless discussions about what is wrong with the church, parents, and President Nixon? Would a prayer and praise session suggestion come as readily from you as a bowling-pizza blast?

I hasten to say that I do not believe MYF sponsors of 22 are like the blind leading the blind. In no way do I think of either as being blind. I find MYF'ers can be very perceptive, excellent at detecting phoniness, but frankly, a bit scatterbrained, frequently questioning, when actually they are seeking, wanting confirmation of what is being done. An MYF sponsor who takes the questioning only as an indication that the youth is condemning, can move the group in the wrong direction.

I guess I am saying this: a person at the age of 40 is more likely to have the experience to deal with seeking youth than a person of 20. I know all about the man who argued that his 25 years of experience were being ignored and was tartly told that he had only one year of experience 25 times repeated. The exception does not eliminate the rule, but rather proves it.

I have no statistics to prove that the probability of re-

vival and renewal breaking out in an MYF group increases as the age of the sponsor increases, but I wonder if it is not so. At least I have the right to question. It could be an interesting study for some Mennonite PhD dissertation. They have been on less important subjects.

I believe there are flexible, understanding, middle-aged parents in our church who are still with it. I believe that

Sponsors, if their leadership is effective, should be persons who know how to dig into the Scriptures daily themselves and who know the deep meaning of prayer and how to lead youth into communion with God and His Word.

Paul could and did relate to Timothy, Onesimus, Eutychus, and other young men, "sons in the faith." And, somehow, I see Paul doing this at the age of 40, perhaps 50, maybe even 70. And I see the ones he is relating to at half that age, perhaps even a third of it.

I have no rule of thumb to hand out to church councils appointing or MYF groups choosing their sponsors. To give you some magic formula, to say that the age of the MYF sponsors should be 2.5 times the age requirement for youth entering the MYF would brand me as a nincompoop. You may have already done that.

I would simply say this: You may say that I've had it at 30, am over the hill at 40, lingering on the vine at 50, senile at 60, that Schowalter Villa is my bag at 70, but I tell you that I know better. And so does God. Hurrah for a God who doesn't scrap you at 50, who doesn't sneer at you at 40, start easing you out at 30!

The sad thing, of course, is that the loss is suffered by youth. Middle-aged people in the church are like money in the bank. The interest is piling up, but the money doesn't circulate in the right places. Withdrawals can be made, but seemingly the MYF doesn't know how to make out the withdrawal slip. Instead, some of the MYF groups,

Love, concern, and intense Christian commitment are, of course, more important than age.

perhaps many of them, just keep endlessly passing the same coins around and think that they are doing big business.

Perhaps I am unfair to the MYF'er. Perhaps he knows that he is only exchanging coins, recognizes that it is all play money, a plastic world. Perhaps he's sitting there in the MYF room, hungry, searching, desperate. Perhaps he's waiting for a mature sponsor, young or old, one to step up and sing out, "Hey, man, I've found out what life is all about: God is fabulous, Jesus is for real, the Bible is the Book, the Holy Spirit is beautiful." And then have the MYF sponsor prove it.

Perhaps.



Harmful Habits

by Christian E. Charles

Our bad habits make us prisoners, and our false pride is the jailer that keeps us there. A man is a slave to everything which overtakes him. John 8:34. One of the heaviest loads to carry is a bundle of bad habits. Mark Twain says, "A bad habit cannot be tossed out the window, it must be coaxed downstairs a step at a time."

Bad habits are like comfortable beds, easy to get into, but hard to get out of. Many people try to break themselves of bad habits only after the bad habit has broken them. Bad habits are like a rut, they keep us from going anywhere but in our own evil course.

The person who cannot kill off a bad habit must live with it until it kills him. Sin begins with cobwebs and ends in iron chains. One's major sins are usually the fruits of the minor ones. Evil appetites grow by indulgence.

Temper and bad habits will be mastered early or never except by the grace of God. If you get one bad habit you are liable to get the whole family. The chains of habit are too tight to be felt until they are too strong to be broken. They are like a crease in a piece of paper. They are like a live wire, when one first sees it, it looks harmless, but once you lay hold of it you cannot let go, no matter how much it hurts you. Nothing but the transforming power of God can change bad habits into good ones. Many evils hold their victims by force of habit.

Certain drugs are habit forming. Among them are alcohol and the opiates. Repeated use of them is almost sure to call for more and more. One of the most vicious things about these habits is that the person who is forming them does not realize how they are creeping upon him. Perhaps he thinks he takes a drink because he is feeling low, or a shot of dope because he has a pain. He does not realize that he is feeling low because of drink that is calling for more, or that his pain is the cry of the drug habit. Knowledge that these narcotics act in this way makes it stupid and sinful to expose oneself to the possibility of becoming an addict.

It is quite easy to acquire lazy and slovenly habits in our everyday living. Seemingly it is the path of least resistance that attracts most people. This of course is the downward trail. As water seeks constantly a lower level, so human nature when left to itself will drift lower and lower. We must be careful of the habits we form. It is much easier to prevent bad habits than to break them once they have been formed. To have a bad habit is to have a hard master.

Challenge Your Own Convictions

by Simon Schrock

You probably wouldn't believe it, but the people you like least may be running your life. They may be moulding your thinking, developing your convictions. Never! you say. Take a test and see. Take the persons or organizations you like least. There are things about them you despise. Right? So to be sure you don't become like them, you do nothing the same way they do. You react to them by being careful you don't follow their style of life. If that is you, your enemy is developing your life. You aren't free to follow honest convictions. You are living from reaction instead of convictions.

Here is a reactionist story. There were some people who couldn't get along in their church. Their word wasn't the final word. They reacted and came "out from among them." Now they were on their own and no church was suggesting right and wrong.

But now what shall they do? They can't do the way they did before. They must believe different to win the case they left over. If they baptize, hold communion, go by a name, or meet in a church they will be like the church they left. Sure enough they found "scriptural" ways to be different.

In a real way, the church they left is running their lives. Their reactions to the church are moulding their believing. While the life of the church they despised went on, their own bitterness makes them into contemptible, stubborn, "more enlightened than thou," people. Behold, they live their lives in reaction to their enemies, rather than in honest truth learned from God's Word.

Aren't we much like that? Mission efforts may be a result of a reaction rather than conviction. Like some who lose faith in the brotherhood and charge it with not obeying the Great Commission. So they leave in the name of missions. They join another church to live out their convictions.

What happened? They were active and faithful for a while, but now it's all over and they have settled down to

routine worldly living. Their mission convictions are history.

Was it conviction? It was a reaction to something and the reaction took shape in being for missions. Reactions wear off. Convictions from the Word of God move to action and faithfulness through love.

One may insist on missions at any price and lose out in doctrine, others react and say that is missions for you.

Large numbers of young people are becoming conscientious objectors to war. Is it because of a relationship with Christ and the Word? Many have developed these views because of reaction to the Vietnam conflict, which may be understood. However, this is hardly a life pattern that is being developed.

People have gone to extremes on being modest. They talk about how nonconformed they are. On the other side of the issue, some have disregarded all discipline, and have accepted the latest thing out. Is that following honest convictions? It seems like reactions determine the way we live.

One trusts obedience to his church for salvation. Another reacts and wants to do away with all church guidelines. Another reacts to that and becomes rigid and adds more discipline. So on and on we go, reacting to each other. Instead, we should do "whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). One thing about reaction though, you get to eat a lot of your words.

A friend may overcorrect his child. You react and under-discipline yours.

Your neighbor goes to the doctor too often to suit your taste, so you react and don't go at all.

One brother may become overemotional, others react and become dead quiet. Another may show no outward emotions, others react and become noisy.

People are mistreated because of their race. Others react and go to extremes to correct it. They may marry one of another race to prove a point.

We see violence from civil rights demands; we react and say if that is the way they are going to be, let them go back to Africa.

Simon Schrock is from Fairfax, Va., and active in Bookrack Evangelism.

A preacher drives over the speed limit. Since we don't care for his personality anyway, we react and suddenly turn into temporary road angels.

A lady is a sloppy housekeeper. Another reacts and won't let her family "live" because it clutters up the house.

We could go on. Perhaps you get the point. Your convictions may be formed from reactions. The person you fell out with may be one who is influencing your life. It may be a brother who sits in the pew in front of you. You lost fellowship ever since you disagreed several years ago. Since you don't care for him, you make sure you don't do like he does. Results? Your convictions are reactions to him. What is the difference in the two of you? He is a stubborn brother at one end of the pendulum and you are another one at the other end of the swing.

Convictions are formed from hatred. When love and respect is lost, hatred comes in. Reactions to each other move to stated convictions. It is almost humorous, but sad, how some people will go to great efforts to practice ordinances in a different way from the people they lost love for. This is living a hard life of reactions rather than Bible-based convictions.

When we react to people, we close them out of our lives. We close the possibility of learning and growing. Sometimes God uses our least-loved ones to teach us a growing experience. When one closes people out of his life by reaction, he is robbing his own life. Just because we are Christians, doesn't give us all the answers to everything. Reacting to another makes life a little nearer worthless for both. But acting from deep-seated Bible convictions in the Jesus way of life and love will add enthusiasm to life.

Challenge your own convictions. Discover if you are living on convictions or reactions. Check these questions on your life. Do you love God with all your heart and your fellowman as yourself? Do you esteem the other person better than you? Can you stay with the issue and not attack the other's character? Do you stay free from becoming engrossed in bitter attitudes? If your answers are "no," reactions may be running your life.

What kind of person will have convictions to follow Christ's style of life? He loves God, and is committed to Him. He is led by the Holy Spirit with fruits resulting. He uses God's Word for his guide. He applies God's principles to life. He faces the issue and deals in light of God's Word. He listens to another's views and grows; yet is not swayed from truth. He shares his faith in Christ, yet preserves it for the next generation. That is a big order.

Here are God's instructions on how to reach maturity. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase into more ungodliness" (2 Tim. 2:15, 16). Following these instructions makes a solid foundation of convictions to live by.

The follower of Jesus should have convictions that act and respond in Christ's way of life: firm but gentle, humble, with

love, kindness, and compassion. The follower of Jesus lives now. His convictions permit him to live freely and positively, and be the church. He is an encouragement to meet because Christ is his Lord. This pattern of life doesn't come to one who reacts to reactions and permits his enemies to run his life.

Say! The people you like least may be running your life. You challenge your own convictions and see. Then move on to become more like Jesus.



Will-Making Is for Women, Too

by David C. Leatherman

In at least one area, that of will-making, there is no difference between male and female. The state treats everyone alike from the obituary on. If at death a woman (or a man) does not have a will, the state will make one for her.

That is why a woman needs to have her own will — personalized, to do "her own thing" after she is gone.

Women live an average of seven years longer than men. They inherit most of the nation's wealth and pass it on through their wills, or allow the state to distribute it for them. A majority of charitable bequests come from women, but only from those who have made a will and named the church in their will. The state will not designate anyone's estate to the church if the person has not made a will.

If during your lifetime you have been a good steward of the resources the Lord had entrusted to you, you would certainly want to take advantage of your right and privilege to designate part or all of your estate to the church, depending on the needs of your children.

Now is a good time to "get your house in order." Common disaster, where entire families or both parents are killed, can happen while traveling. You will want to be prepared in case something happens to either you or your husband.

Just a reminder, experience indicates that the cost of having an attorney prepare a legal will for you is well worth the cost. The Mennonite Foundation, the Mennonite Board of Missions, our colleges, and other church agencies will be glad to provide further information and answer any questions you may have — or write to David C. Leatherman, Treasurer, Mennonite Board of Missions, Box 370, Elkhart, Indiana 46514, for a free copy of the booklet, *Making Your Will . . . What You Should Know Before You See Your Lawyer*.

David C. Leatherman is treasurer for Mennonite Board of Missions, Elkhart, Ind.



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The Senior Bundle of Life*

by Moses Slabaugh

Old age is an accumulation of all of life. It snowballs into a big bundle that's hard to manage at times. It's not just an accumulation of savings and property, but also hostility, worry, depression, and fear. These have a way of accumulating and make the bundle doubly heavy. When only these ugly things accumulate, the bundle is hard to carry.

Those who talk glibly about the nitty-gritty of life know little about its meaning. Youth, after all, is only a state of mind, but old age is seasoned with experience and the hard facts of life. They know the milestones of life will soon be the headstone.

Now there is nothing nitty about old age. Nitty is for youth anyway, but gritty the seniors understand, especially when their gallstones decide to move. Most oldsters know that when they cross over that three-score-year and ten milestone, the end of the race must be near. Some get a 15-year lease on life like Hezekiah of old, but even then the terminal point of life is in view.

Many seniors look back. Their wild oats were not the crop failure they had prayed for. Pangs of conscience, guilt, remorse, and a deep sense of failure plague many a senior. Despair, discouragement, ill health, and physical weakness make seniors wonder about all this glib talk of "the golden years" and "the peaceful sunset of life."

The seniors have varying conclusions and summaries about life. Some conclude life is two dirty tricks. One that we are ushered into this crazy world without our consent and the second, we make our exit the same way. They know the curtain of life will rise on another scene very soon, and it won't be the familiar scenes they know now, and the unknown is always frightening to most people. It's all a question of mind over matter. If you don't mind getting old, it doesn't matter. It's best to conclude that life is a gift and youth is a disease and old age is recovering from it.

Youth was the time for adventure but old age the time for harvest.

The bundle of life is heavy with memories. The sacred human ties of marriage, happy families, and grandchildren (children who all they need is wings), plus a host of friends is hard to sever. It is understandable when seniors cry. The tears only wash away the mist and they see the past more clearly. Happy memories do not make the bundle of life heavy.

A weight seniors carry in the bundle of life is the tremendous changes in the church and in the world today. Old foundations seem to be crumbling. Youth throws away, with utter wrecklessness, the traditions and ways of the past. The senior just cannot comprehend our age of permissiveness and sex. The seniors always believed the human face was the window to the personality, but shaggy youth cover that face with hair and exposes the ugly parts of his body. The whole thing doesn't make sense, and to top it all, it's the seniors' own flesh and blood, their own offspring, who act that way. The seniors' security is threatened by so much change.

The revolting generation is the most perplexing to seniors. Revolutions in the past have come from those oppressed, but today's revolutionaries are those to whom everyone has been good. To see the past go down the drain gives many a senior a sense of guilt, because revolutionaries are saying to him, "You are a failure. You made this mess."

So with time and energy (the only two things man has anyway) running out and the cockroaches of the past eating away, little wonder that some seniors want to terminate the bedlam and resign from the human race.

But life for seniors is not all negative. Some men chopped a hole in their wives' frying pans and saved their livers. Their health is good and their spirits are up in spite of the heavy bundle. Life to many a senior is a great gift; an exciting adventure full of meaning. They have learned the

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meaning of "faith" and "amazing grace," while others have looked to Pepsi to "supply the drive." These seniors have found a spiritual dimension of life that gives meaning and purpose. It's the light Peter talked about "that shineth in a dark place, until the day dawn."

How does a senior manage the bundle of life anyhow?

First of all the Apostle Paul gives good advice when he said, "forgetting those things that are behind." We can't do much about the past anyway except use it as a stepping-stone to move higher. It can be a milestone and a dead-weight, but what a person intends to become is a more powerful influence in life than what he has been.

To manage the bundle of life, it is best to accept it as it is. After all, a senior is not a nine-month gestation period. It is the work and labor of a lifetime. If seniors have caught the meaning and purpose of life, they will not be stacked on society's shelf like faded bric-a-brac. If life had meaning and zest by 40 and 50, it will be all the more so at 70. The physical may not be much to brag about, but it's the essence of the spirit that counts. Life is a gift, and not a grab, and to accept it with gratitude and joy is part of the success of life.

The best way to manage the bundle of life in old age is to live with expectancy about the future. Man is a fallen, but redeemed being. Our bodies are not sufficient for eternal life nor for the eternal kingdom. God has promised us "a new body" and most seniors are much aware of the frailty of these mortal bodies.

Perhaps the church is at fault in the way we have interpreted and projected the future life. I wouldn't give two cents for some sermons about heaven. They give the impression we will just sit and rest. Perfectly boring!! Many a senior is fed up with sitting and resting. In fact man wasn't made to rest. He was created to be an active, creative being. God, as it were, stepped aside and said, "Let us make man in our image and in our likeness." (Some way has said, "Why, then, so many ugly people?")


But once we know who we are and what our destiny is, the how of life can be managed. Old age, suffering, the loss of good looks, and death do not make sense unless you look beyond the horizon of this life.

We walk by faith, and surely a God who has lavished such love as expressed at Calvary will not abandon us, come the time we step over yonder. When we arrived here, there were arms to hold us and hearts to love us. What will it be like when God Himself is in the receiving line?

Now, the interpretation of the prophetic Scripture and the state of man in the future has been controversial among Mennonites. We have always been right and correct in everything we do and teach. We have always had correct answers for all questions. Well, if the church ever grows up, and old, like the senior citizen, she will give up being

so correct and having all the answers. We just have to learn to live with mystery. We walk by faith.

I would say, however, that much of our prophetic interpretation has been anemic. God's kingdom is not a cream puff type program here today and gone tomorrow. Jesus Christ is no pabulum-eating sissy. He has earned the right to rule heaven and earth and things under the earth. His kingdom is a robust and hearty program that will triumph over all that has marred what is beautiful and lovely. And I believe the day "the saints go marching in," will be a grand celebration of the goodness and grace of Almighty God. And the wonder of it all is that we will be there and part of it. "If we suffer [with Him], we shall also reign with him." Glory be! My personal faith believes it can happen right here in God's good earth.

Seniors should learn at times just to sit on the bundle of life and wait for the next step. They could rearrange the contents occasionally, but don't try to carry it too far too long. We will leave it all some day, but rest assured, not with regret. 

*See 1 Samuel 25:29.

The Indian Church — Dalli-Rajhara

by Mary M. Good

The Dondi Church is located fifty miles southeast of Dhamtari. The building is adequate for the group there. The problem of a church building is at Dalli-Rajhara, seven miles before you reach Dondi.

Until a few years ago the place was marked by only a cool, pleasant spot where water gushed from a spring into a stream which flowed over the rocks. Now 57,000 people — Muslims, Hindus, Christians — populate the place. All have come for employment in the iron ore industry. There are different groups of Christians: Jacobites and Mar Thoma Christians from South India, Roman Catholics, and Protestants. Members of the different denominations of Protestants worship in the Community Church. There are fifteen families of Mennonites. C. K. Jibiyar is pastor of the small Dondi and Kusum churches and doing pastoral and evangelistic work in the Dalli-Rajhara area. The problem of building a church there is complicated, but these people, too, are eager for a church home for their families. Please pray for the pastor who is laboring so hard at his task and for the church committee who have decisions in hand.

Letter to My Home Church

The following "letter" was handed in as a paper on the church in my Christian Faith class. It is, therefore, an attempt by the student to indicate what he thinks the church should be. Because it represents the feelings of so many concerned, sensitive students as I have known them over the past few years I thought it would be worth sharing.

There has been very slight editing. All names are fictitious.

— Norman Kraus, Professor of Religion, Goshen College, Goshen, Indiana.

Dear People of Cherrydale Mennonite Church:

I have been away from you for three years. In this time I have gone through many changes. At first, upon leaving, I hated Cherrydale. I saw it as a totally irrelevant, dying, institutionalized club. Although my hatred has now changed to sincere sadness, I still am totally convinced that there is a deeply rooted sickness at Cherrydale.

Cherrydale has lost over the years her last bits of New Testament Community — brotherhood, *koinonia*, *ekklesia*. This New Testament Community was also called "the body of Christ" or "church." If we truly are a people worthy to be called "the body of Christ," then His Spirit exists in us as a community. This community is Christ's functioning flesh and blood, it is the "Word made flesh" *today*. This is what Paul meant when he so frequently used the term "in Christ." "The body of Christ" is Christian community, the "church." The unifying force of this community is self-giving, or agape love. Christian community is not simply people who want to get together occasionally. Christian community is not simply "chumming" with friends after church. WMSC — no matter how numerous the quilts — is not necessarily community. The fact that we all know each other's names, families, and salaries does not make us a uniquely Christian community.

In my twenty-one years at Cherrydale I have not felt the strong bond of love for or from you people. This unifying bond of self-giving love is not at work in this group. The sickness that causes this lack of community stems from an incredible increase in our attempts to blend with middle-class society in America. It started with little things like nonagrarian professions, fashionable clothing, suburban dwellings, television, naming our babies Anthony.

I am not mourning the loss of long locks and the gain of wedding bands. I am saying that we lost these "things" because it was *more important* to us to become like middle-class America. Our church began losing its *credibility*.

"We may look like middle-class Americans but do we think like middle-class America?" you ask. Yes, we do!

It is deceptively easy to see "Christian America" and thus confuse separation of church and state. After all, America has "In God We Trust" on its currency. I have heard comments from you people like "I'm glad to pay my taxes for the privilege of living in a 'free' country."

Oh yes, Cherrydale has certainly become patriotic. We pay hundreds of thousands of dollars to IRS each year knowing that 60 percent goes to pay for killing. The killers rest at ease knowing that they have allowed us an alternative. We can be conscientious objectors. Our nation lets children eat dog food while billions are spent on NASA. And best of all, we Mennonites are models of free enterprise at its *best*. We just aren't concerned with the life and death issues. We are not the prophets crying out against society.

No, Cherrydale doesn't only look middle-class American, Cherrydale thinks middle-class American. Our church has become a pious version of American society!

I am not saying it's all your fault. We all helped a little. I no longer feel that I can say, "I won't have anything to do with Cherrydale until it changes." I want to stay and help. We all need desperately to talk things over. We need to tear down the hypocrisy that surrounds our priorities. As the "body of Christ," we must transform the world and not let the world transform us!

Do we really need earthly mansions and campers? If we all cut our standards of living down, we would be freed to do the *love* that really counts. Are we too caught in the tyranny of the system?

Somehow I feel very pessimistic. The church in America is the greatest enemy of a loving, agapaic life-style. Is our sickness fatal? Please, let's make a beginning. Can we talk with one another?

Love,

Dan Smith (Joe and Susan's son for those who don't remember me.)

Passivism or Pacifism?

by John Swarr

"Pacifism is certainly the denial of the responsibility for Christians to love our neighbors!" the student said. In this context it is evident that the student meant to use the word passivism, instead of pacifism, on which I had been commenting as the way of Jesus.

This confusion of terms, this misunderstanding, is indicative of the way many have communicated their peace position. The setting of the above exchange was a Baptist Foundation discussion group on the Purdue University campus. It was one of my stops during the past several months that I've been traveling to campuses for the Mennonite Central Committee Peace Section. In meeting with groups, from the Jesus People and charismatic movement to those from the secular peace movement, including some from the major denominational organizations, I've found that the students have been watching. This is not the only time the confusion of passivism and pacifism occurred.

What is the difference between the two terms? Pacifism is derived from the Latin word, *pacifit*, meaning peacemakers. So Matthew 5:9 in the Sermon on the Mount could easily read, "Blessed are the pacifists." The translation of this verse in the New English Bible gives an even clearer indication of what pacifism is: "Happy are those who work for peace among men." Pacifism is an action word, working for peace. Passivism, on the other hand, is defined as an "inactive attitude or way of life." So, these two words are really opposites: pacifism meaning active peacemaking, and passivism meaning inaction.

How has passivism become confused with its opposite, pacifism? The majority of Christianity has accepted war and violence as necessary for peacemaking. This is activity, not passivism, but most students have also rejected this as peacemaking. We Mennonites, however, have claimed to be Christian pacifists, consistent with Christ's way of peacemaking.

The students are also questioning our pacifism. They have seen us accept the privilege of doing alternative service, co-operating with the evil of conscription which forces most men to learn the ways of war, death, and destruction. When students massed to visibly demonstrate their opposition to the Vietnam War, the church did not conspicuously lend its support. Indeed the church at large appears to have difficulty making peace a witness of both how things ought to

be and nonviolent methods of problem solving. The church so often seems more interested in order than justice, in tranquility rather than peacemaking. Many go so far to support destruction in the name of order. This order keeps the poor in the ghettos struggling for their very existence. This order exploits the people of the Third World and their lands in order to perpetuate our continuing affluence. It is an order based on violence and oppression, the daily use of persons for our own benefit. Jesus said that as we denied the need of one of the least brothers we did the same to Him. Our good order continually denies our brothers, but cares for our property, wealth, and social status. This is not pacifism.

Mennonites sometimes excuse their passivism because they "don't want to be politically involved." But pacifism, peacemaking, is a highly political term. It involves the treatment of people. When politics concerns our own interests, we have few reservations. Passivism is also a political statement. The old adage, "Silence gives consent," is applicable in the political world and how we relate to power.

It has been stated by some psychologists that the opposite of love is not hate, but apathy — an uncaring attitude. To be pacifists we must love our neighbors by showing we care about them. In the oft-repeated parable of the Good Samaritan, Jesus answered the question of who our neighbor is. He concluded by asking, "Which of these three men seems to have been a neighbor to the man attacked by the robbers?" The answer, "The one who was kind to him." Jesus replied, "You go, then, and do the same" (Lk. 10:36, 37).

There is an enormous need for neighbors in our world. In our desire to love God above all, let us remember that love of neighbor is like unto it. As the Samaritan went down the road of life he came upon a brother in need. Others, the priest and the Levite, had done nothing and walked on by — passivism. Love of the neighbor means action — pacifism. The Samaritan stops and assumes responsibility for helping the beaten man, his neighbor. He willingly accepts the extra cost and loss of time, since this brother is more important than time or money.

How much responsibility do we assume for showing love to our neighbors? Pacifism is Jesus' way of overcoming evil with good. We must be active, working for peace among men. The students are watching. They have seen passivism. Will they see pacifism?

Dallas Mennonite Church Tested

One of the first persons to visit the Mennonite Church exhibit at Expo 72 was Richard St. Clair, pastor of the First Mennonite Church in Dallas, Tex. The Mennonite Church is new to Dallas. We were made aware of it only a few weeks earlier in a letter circulated at Mennonite Board of Missions, Elkhart, Ind., inviting church agencies to put Richard and the newly formed church in Dallas on their mailing lists.

We immediately informed Richard of the Mennonite Board of Missions exhibit (booth 83) at Expo 72. Howard J. Zehr, John Lehman, and myself represented Mennonite Board of Missions at Expo, held June 12 to 17. Before the exhibit was completely assembled, Richard and his wife, Linda, with their two-week-old baby and another small child, visited booth 83 with an offer to be of any assistance whatsoever during our week in Dallas. In order to become acquainted with this lovely young couple and to learn more about the Southern Baptist minister-turned-Mennonite, we arranged for a 7:00 a.m. visit in their home later that week. During our highly enjoyable visit, the St. Clairs told us an incredible story of modern-day religious persecution at the hands of city authorities.

Richard Lyn St. Clair was born and raised as a Southern Baptist. His career plans were interrupted by the draft. As a soldier in Vietnam his task was to identify and tag the dead. Throughout his army career he struggled in his conscience with the conflict between his call to preach the gospel and the purposes of the military. He could not reconcile his call and the church's mission to bring salvation to men with the program of the military and its business of death. How could he be a participant in a business that forever cancels the opportunity for some persons to hear the gospel? This concern weighed heavily on his conscience when, after his discharge, he returned to the U.S. to continue studies in preparation for the ministry.

In his fascination with church history Richard learned about Mennonites and their belief and practice of nonresistance. At first he thought of this solely in the historical context. But he soon learned that modern-day Mennonites existed.

Though they did not know any Menno-

nites personally, Richard and his wife felt an affinity with Mennonites because of their nonresistant beliefs. In order to become better acquainted, they looked for the nearest Mennonite congregation. The nearest congregation to Dallas they located was at Hydro, Okla., where Chester Slagell is pastor—460 miles distant. They drove out one weekend for a visit. Later they made contacts with Millard Osborne, overseer of the South Central Conference. They also got in touch with Mennonite publishers and publications and with the central offices of the Mennonite and the General Conference Mennonite churches. It was the General Board of the Mennonite Church which sent the letter inviting church agencies to put the First Mennonite Church in Dallas on their mailing lists.

The St. Clairs felt that there should be a Mennonite witness in Dallas. That is how the First Mennonite Church was started in Dallas. They found several families and individuals to meet with in their living room for fellowship and worship. On their front lawn they raised the Christian flag and put up a sign, First Mennonite Church. It was at this time that City Hall began to make things difficult for them.

There is a relatively new statute on the lawbooks of the city of Dallas which can be interpreted in such a way as to make the activity of a church in one's home illegal. Richard was asked to remove the Christian flag and the church sign. According to city officials, they could meet in their home for church only after getting a permit from the city which would change their house from a home residence to a church building. Further, they would be required to pave over the front and back lawn.

In the following weeks additional charges were posted against St. Clair. Finally a warrant was issued for his arrest. During the weeks of harassment, the St. Clairs seriously considered moving to Kansas, where there were other Mennonites. First, however, they sought legal counsel from the Dallas Legal Service lawyers. Lawyers at first could not believe that Dallas, U.S.A., could be the scene of such religious harassment. They inquired at City Hall as to the offenses, but nothing was revealed concerning the charges. Richard

was assured that Dallas Legal Service would help him avoid arrest and imprisonment.

Finally, in desperation, Richard wrote a letter to a Dallas newspaper describing his dilemma. This action brought public support and sympathy. All the TV and radio stations in Dallas interviewed the St. Clairs and aired the story. There was also coverage in the local newspapers. For several weeks Richard and Linda received supportive telephone calls day and night from citizens of Dallas—from Catholic, Methodist, Baptist, Lutheran, and other churches. Some said that most of their churches were started in homes. Others saw the possibility that their home prayer meetings might also be illegal. Due to all the publicity, other Mennonite families in Dallas became aware of the church and contacted the St. Clairs. Apparently, City Hall received enough adverse publicity, as well as telephone calls, that within several weeks city officials canceled all charges against Richard. They asked him only to move the church sign and the Christian flag a little farther back from the street.

The morning we visited in the St. Clair home, the congregation was in the process of remodeling their home—by combining living room, garage, and storage room to make a larger living room. The group's hope is to meet in this way until the congregation is large enough to construct a church building. Our delightful visit with the St. Clairs ended all too soon.

Richard is a self-supported minister and works in a furniture store. From fifteen to twenty persons currently meet each Sunday morning at First Mennonite in Dallas. —Virgil J. Brenneman

Kaczors' First Term, MWC Work Camp

"To relate to our neighbors' needs in Brazil—in a different language—means overcoming the same obstacles that we face in relating to persons in a secular society in North America," says Gerald Kaczor, who with his wife, Valetta, and children, Dawn (4) and Brian (2), are currently on a three-month furlough in the United States. They are serving in Brazil with Mennonite Board of Missions, Elkhart, Ind.

The Kaczors are developing a witness-church planting work in Paulinia, a town close to Campinas in Sao Paulo state. Contacts with the community have included helping a neighbor build houses; fixing radios, tape players, and so on—putting Gerald's electronics hobby to work; parent-teacher meetings; tutoring a college-age girl in English, and accepting her father's invitation to join the Rotary Club.



Mrs. Valetta, Brian (2), Dawn (4), and Gerald Kaczor.

Hesitant at first to join the Rotary, Gerald nevertheless felt that this would open new opportunities for witness and involvement. He says, "Through these experiences these men have come to ask what I think on the subjects or the problems they are discussing, and they like to relate to me about their problems, their families. . . . When we went to the airport to leave for furlough, 12 couples took an evening out to see us off. These people are not brothers in the Mennonite Church, but I think it's a real foundational step to have these friendships in the community." From the Rotary Club contacts the Kaczors have also become involved in another study group which includes subjects such as how to raise children, marriage problems—and Bible study.

Relating to persons in Brazil also involved Gerald in helping with preaching and counseling in established Mennonite churches. He serves on the youth committee of the Brazil Mennonite Church.

Most recently he served on the committee which planned and carried through three work camps for youth in conjunction with Mennonite World Conference, which met in Curitiba, Brazil, in July. Held July 10 to 15, the work camps were a first-time experience for the ninety persons from Paraguay, Uruguay, Argentina, Bolivia, and Brazil, who participated. An expected thirty youth participants from North America did not arrive. The camps involved renovation of houses and other construction. The work camp group in Curitiba tore down two old shell houses and rebuilt them from old and new lumber. During a rainy period of the camp the girls made blankets. Games, songs, stories, a devotional, and popcorn filled the evenings.

"In spite of rainy days and heavy frost there was no grumbling," says Gerald.

"Walking around in the mud together helped to break down cultural barriers . . . there's a good deal of enthusiasm for more camps," he indicated. Persons from ages 14 to 25 worked in the camps. Camp events also included newspaper reports and TV filming.

After visiting their families and congregations in the Archbold, Ohio, and O'Neill, Neb. communities, the Kaczors will return to Brazil in early November. They will manage the Livraria Crista Unida (United Christian Bookstore) in Campinas for a year while the Kenneth Schwartzentrubers are on furlough.

Something New in Mission Training

Overseas Mission Training Center is the name of a new study program at the Associated Seminaries, Elkhart, Ind. The mission center is jointly sponsored by the Mennonite Board of Missions, Elkhart; the General Conference Commission on Overseas Mission, Newton; and the Associated Mennonite Biblical Seminaries. It came into being because the mission boards and the Associated Seminaries recognize both the importance of our missionary task and the difficulties involved in carrying it out faithfully.



Robert Ramseyer, director of the Overseas Mission Training Center, and James Kratz, associate secretary of Overseas Missions, conversing beside Ramseyer's Japanese library.

Robert L. Ramseyer, director, says, "I am involved with the Overseas Mission Training Center, because I am convinced that the sharing of the gospel overseas is a vital part of our ministry as Mennonite churches, and because I believe that this task demands special resources and training if the love of Christ is to be communicated effectively. While serving as a missionary in Japan I have seen the power of the gospel transform lives, but I have also seen the problems which can arise when Christians are not adequately prepared to communicate the gospel to people

of a different society and culture.

"A mission leader has suggested that our task as Christian witnesses involves expressing the gospel in such a way that others can understand it and will want to share in it themselves. Here at the training center we want to prepare workers who will have a deep understanding of the gospel and who will know how to achieve a deep understanding of another people and culture so that they can become bridges over which the love of God can reach others."

Students in the Overseas Mission Training Center will be under appointment, or preparing for appointment, for overseas mission work under one of the Mennonite mission boards and their educational experience will be individually tailored in view of their future assignment.

Ramseyer is a trained anthropologist, as well as an experienced missionary, who has served in Japan since 1954. He and his family moved to Elkhart, Ind., this past summer and now reside at 1034 West Lusher.

Transatlantic Conference Planned for 1973

An African-Afro American Unity Conference is being planned by black Mennonites on both sides of the Atlantic. In July black delegates to Mennonite World Conference in Brazil appointed an executive committee to plan the conference to be held in November 1973. It will be held somewhere in Africa, possibly in Nairobi, Kenya.

According to John Powell, executive secretary of that committee and of Minority Ministries Council, it will be a one-week working conference. Participants plan to have enough input to define the goals and issues, but want to spend most of the time developing program for evangelism in black communities around the world.

It is expected that from 50 to 75 persons will attend the conference. Both Africans and Afro-Americans will be there, including representatives from Jamaica, the Dominican Republic, and Brazil. Other black Mennonites in the Americas are also being contacted.

Powell said, "We believe there is enough similarity among black Christians to warrant such a conference. We have been separated from each other by unfortunate events of history and now we want to reestablish communication. There is something unique about the African and Afro-American experience—which we wish to incorporate into our Christian worship and evangelism."

The other members of the executive committee for planning the conference are Isaac Sackey of Accra, Ghana, representing western Africa; Bishop P. M. Khumalo

of Rhodesia, representing central Africa; Asarat Gebre of Ethiopia, a representative for eastern Africa; and Hubert Brown of Elkhart, Ind., representing North America.

Metzler Reports on Philippine Floods

"Typhoons and floods are a perennial problem in the Philippines, but July 1972 has been the wettest month for Central Luzon in this century," wrote James and Rachel Metzler, missionaries stationed in the Philippines. Deaths and hardships are being compounded as the flood situation has continued for nearly three weeks in large areas. Damage is so vast that the government says national development will be set back three years. Manila's streets are so broken up that schools have been closed for a second week."

The Metzlers' plan for a one-week stay at the guesthouse of the Overseas Missionary Fellowship in the city of Baguio was extended to a fifteen-day stay, due to the nearly stationary typhoons on each side of the Philippine Islands. They write, "We never did see the sun and could scarcely find a break in the rain for a quick walk. Floods, mud slides, and damaged bridges closed all roads in Central Luzon. The Baguio weather station reported 130 inches of rainfall in the first 25 days of July."

"Finally on July 26 we were able to return to Manila with another missionary family in their VW Combi. We still could not use the main route, and one stretch of road was next to impassable. We were fortunate for that break in the weather; more rains since then have caused the floods to rise again, threatening several large dams."

Historical Associates Sponsor Art Contest

Recognizing the value of photographs and art in depicting and interpreting past events, places, and people, the Mennonite Historical Associates are planning a Nov. 10-24 art contest. Centered in the theme, "Reforming the Chain of History," the exhibit will include oils and acrylics, watercolor, ink-pencil-charcoal, and photography.

A spokesman for the planning committee, chaired by Mr. and Mrs. Wilmer Kraybill of Elverson, Pa., emphasized that "we chose this theme because we are interested in promoting an appreciation for the contemporary relevance of history. The past is very much alive in the present and has much to teach us. This theme lends itself to considerable freedom of interpretation."

Over \$300 in prizes is being offered with a \$30 first prize in most of the cate-

gories. Open to any interested amateurs and professionals, the contest will be evaluated by a team of judges: Jay B. McVey of Ephrata, Mrs. Amos H. Good of New Holland, and Mrs. Phyllis Good of Lancaster. Each individual may submit two entries, which he must certify that he has personally and without supervision completed.

Entries will be accepted at the Lancaster Mennonite Conference Historical Society on Friday, November 3, from 7:00 to 9:00 p.m., and on Saturday, November 4, 11:00 a.m. to 3:00 p.m.

A copy of the winning photography entries will be retained for the Lancaster Mennonite Conference Historical Society photograph files. The original Andrew Wyeth watercolor of the Hans Herr House will also be on display during the exhibit.

Entry forms and rules are available from the MHA headquarters, 2215 Mill Stream Road, Lancaster, Pa. 17602.

Ministerial Seminars Conducted by Zehr

Two special seminars for ministers and wives were conducted this summer under the direction of Howard J. Zehr, director of the Ministerial Information Office. Twenty ministers, along with their wives, were involved in these two seminars.

The first seminar was held on the Hesston College campus, June 20-25, with ten couples from churches west of the Mississippi River, with one exception. Staff persons were Clayton Beyler, John Lederach, Orval Shoemaker, and Howard J. Zehr.

The seminar on the Elkhart seminary campus also involved ten ministers and wives from churches east of the Mississippi River. Staff persons were Ross T. Bender, Chester Raber, Ray Keim, Paul M. Miller, and Howard J. Zehr.

The theme of both of these seminars was "Perspectives on Pastoral Ministry." Participation was by special invitation only. The seminars were designed primarily for persons either currently or previously registered with the Ministerial Information Center under the direction of Howard J. Zehr. A similar seminar was held on the Hesston College campus last year for fifteen ministers and wives and proved to be such a fruitful experience that two more were projected for 1972. The seminars were sponsored through special grants from the fraternal organization of Mennonite Mutual Aid. The vision was born during a coffee break of the former Study Commission on Church Organization, when Howard Zehr shared some of his concerns and vision with John Lederach, and the suggestion was made that we ought to have special seminars for ministers and wives while they are in transition between pas-

toral assignments or previous to accepting one. The testimonies of participants have been almost overwhelming. Practically every participant says that these seminars should definitely be continued and that more ministers and wives should have opportunity of participation. Another sizable grant is being requested from the fraternal organization of Mennonite Mutual Aid with the hope of sponsoring an increasing number of such seminars to give support and encouragement to our pastors and wives across the church.

Dennis Clemmer Named Regional VS Director

Dennis Clemmer, Souderton, Pa., on Aug. 28 joined the staff of Mennonite Board of Missions, Elkhart, Ind., as a regional director of Voluntary Service. His office is located at Eastern Mennonite Board of Missions, Salunga, Pa.



Dennis Clemmer

Clemmer assumes responsibility for VS units in the Eastern states previously administered by Elton Nussbaum and Leonard Garber. Nussbaum and his wife, Frieda, have been appointed to a missionary assignment in Jamaica with Virginia Mennonite Board of Missions. Clemmer is responsible for VS units in Eastern U.S. Mennonite conferences other than Lancaster Conference. Garber continues as regional director of VS, but no longer for Eastern units.

In VS administration Clemmer joins four other directors, one located in Phoenix, Ariz., the others working out of the Elkhart office. Mennonite Voluntary Service is administered by the Relief and Service division of Mennonite Board of Missions. A parallel program is conducted by the Eastern Mennonite Board of Missions. Plans call for cooperating in providing conjoint in-service retreats for VS-ers, as well as orientations at Salunga for volunteers entering Eastern U.S. units.

Neufeld Speaks on Africa at Salunga Headquarters

Elmer Neufeld, philosophy professor at Bluffton (Ohio) College, discussed the diverse aspects of Africa's history, politics, and mission activities in three sessions at the Overseas Orientation held at Eastern Mennonite Board of Missions and Charities, Salunga, Pa., in June.

The first session reached back to the time of Christ and followed the history of mission activities to the present. Politics, priorities, and feelings of present-day Af-

icans was the topic of the second session. His final session focused on the need for communicating the gospel across cultures.

Neufeld spent three years as missionary in Zaire under the Mennonite Central Committee, Akron, Pa. He serves on the Commission for Overseas Ministries of the General Conference Mennonite Church, and on the mission board of the Africa Inter-Mennonite Mission (known as the Congo Inland Mission prior to June 19, 1972).

Eastern Board Offers Philippine Flood Relief

In response to the devastating floods of July in the Philippines, Eastern Mennonite Board donated \$500 on Aug. 8 to be used in emergency flood relief.

James Metzler, Eastern Board missionary in the Philippines, wrote concerning the contribution, "We figured that \$500 would cover the food needs for two weeks for the 15 families completely flooded out in Laguna (and will be so for another several weeks, since the bay's outlet is the Pasig River, which goes through the heart of Manila) and the 20 families whom we expect to find in the same situation in Pagsanjan."

Luke Martin, Eastern Board Associate Secretary for Overseas Ministries, said regarding the possibility of additional aid, "We would be prepared to give additional help for food relief. We would consider aid for rebuilding also, if requests come in."

Although the period of immediate danger to life is over, the flood situation remains serious. According to Tillman Durdin of *The New York Times*, the blighted area is more than 3,000 square miles, inhabited by almost eight million people, of which nearly two million live in districts ruined by floods and storms.

Sponsorship Program Helps Refugees in Zaire

In January three Angolan refugees began a carpentry cooperative in Kinshasa, Zaire, with the assistance of the Mennonite Central Committee (MCC) sponsorship program. All of the refugees have the same conditions of living and the same difficulties. They learned their trade in their own country, but, as refugees in Zaire, they could not work because they had no tools and no money to buy materials. Each one applied for an MCC Family Child Assistance (FCA) loan to buy tools.

The FCA loan has paid for a wooden stand, covered with sheet metal, where the men work and keep their tools. In the shelter they rent, each man has a place to work; there are separate workbenches

for 52-year-old Pascoal and his co-workers, Lourindo and Atouso. Most of the carpenters' work consists of making chairs, tables, doors, and window frames. The cooperative shares the workbenches, tools, shelter, and the license to work since one man alone could not afford to pay all the expenses.

In Kinshasa, many people work for their economic independence as carpenters, tailors, shoemakers, and other small home trades. Kinshasa is a city where each one can exercise his initiatives in business if he gets legal status. Some people have vocational training or a skill but have been unable to exercise it because there is no one to give them advice or financial support. To begin a business they must have capital to buy needed materials.

Pascoal, Lourindo, and Atouso have expressed their thanks to the MCC sponsorship program which has provided them and their families daily bread. — Antonio M. Buta

Bethany Students Return from Europe

Irene Gross, German teacher at Bethany Christian High School, toured Switzerland, Germany, and Sweden for four weeks with the German IV class. The group left the U.S. on July 27 and returned on Aug. 24.

Throughout the past academic year the

group studied, planned, and sponsored money-raising projects to pay the rental costs of the touring VW bus.

Mrs. Gross, a native of Switzerland, planned the tour and made arrangements with relatives and friends in Switzerland, Germany, and Sweden to entertain the students. The students met with families and youth groups. They presented several programs in churches.

One of the highlights of the trip was a visit with two recent European exchange students who had attended Bethany: Jan Unoson of Sweden and Sigrid Simon of Germany.

Members of the group, besides Mrs. Gross, were Liz Bender, Phil Shenk, Jim Tyson, Paul Sudermann, Bonnie Kreider, Barbara Nelson, Gary Weaver, and Joan Bennett.

How a Mountain Chairmaker Works

Isom Hampton, an Appalachian chairmaker, lives on the creek up Perkins Branch in Letcher County, Ky. Under Mennonite Central Committee's economic development component of its Appalachian program, Isom has been given \$1,000 as working capital for his chairmaking business. His chairs are being sold through Hill 'n' Hollow, a self-help crafts organization in Letcher County.

Isom was born and raised in Letcher

Prairie View Concludes Course in Clinical Training



Five clergymen and seminar students have completed a ten-week summer pastoral clinical training program at Prairie View Mental Health Center, Newton. They are shown above as they receive their certificates at the conclusion of the course. They are (from left to right) David Yoder, formerly of Mexico, currently acting director of student affairs at Eastern Mennonite College; Sister Mary Herrman, Wichita, Kan.; Eugene Herr, minister of Christian education at the Goshen College Church; John Braun, 1971-72 full-year clinical pastoral trainee at Prairie View; Jerald M. Gogswell, Kansas City, Mo.; staff clergyman Robert Carlson, director of the program; Harley Pryor, Halstead, Kan. The summer training program, now in its fifth year, is accredited by the Association of Clinical Pastoral Education.

County not far from where he now lives and works. He has worked with his hands all of his life doing such things as farming, timbering, and in sawmills, mining in the earliest mines in Letcher County, working in a slaughterhouse, and as a furniture maker.



Isom Hampton, Letcher County, Ky., uses a steel file to turn out a leg for a rocking chair.

The Hamptons early established a name as the finest chairmakers in the county. One of the chairs on Isom's porch is a rocker made by his grandfather, who used only hand tools to make his chairs. The rocker, wearing the marks of excessive use over the past several years, still retains its strength and rugged beauty. Isom is a third-generation chairmaker, having learned the art from both his grandfather and his father. Although Isom did not begin to make chairs steadily until 1963, he produces a chair that displays patience, strength, and beauty. His work is a statement about his teachers and his own innate skill as a craftsman.

If one would drive up Perkins Branch early in the morning, he would notice the soft glow of a light shining from Isom's shop window. Inside he might find Isom standing at his lathe, with a small hatchet in his hands working the main posts for a rocking chair. Isom has always used a hatchet as his main tool for turning down his furniture squares to size. His other lathe tools are old steel hand-shaped files that he considers superior to store-bought lathe tools.

As a result of his fine craftsmanship, Isom's chairs have found their niche in many homes in Kentucky, Virginia, Ohio, Indiana, Michigan, and Florida.

About 35 MCC volunteers are presently involved in community development, health and home care, hospital work, and the crafts program, serving as catalysts to community participation in the problems of the poor in the Appalachian Mountains.

Methodist Professor at Associated Seminaries

Edward Payson Blair, author, theologian, and professor of New Testament interpretation at Garrett Theological Seminary, has accepted an invitation to teach part time at the Associated Seminaries the fall semester of 1972-73 school year. He will teach a course entitled "The Book of Revelation and Apocalyptic Literature."

Blair has engaged in excavating ancient ruins in Palestine, in addition to doing graduate study at the American School of Oriental Research in Jerusalem and in Italy. He has written 26 articles for the *Interpreter's Dictionary of the Bible*, has authored six books published by Abingdon Press, and a *Laymen's Bible Commentary* published by John Knox Press. Currently he resides at Howe in northern Indiana and devotes his major time to lay theological education.

Blair's ministry at the Associated Seminaries is being made available not only to regular seminary students but also as a part of a "Continuing Education" program for ordained and lay ministers now serving in the larger Elkhart vicinity. This new development, being inaugurated during September 1972, known as a "Ministers in Vicinity (MIV) Program," offers to local ministers audit and library privileges in up to two seminary courses per semester for a single fee. It is open to ministers of all denominations.

Bolivians Learn Silage Methods

In January 1972 I invested \$350 and a lot of faith in a small Honda motor and a pasture cutter to start a silage project for small farmers near Santa Cruz, Bolivia,



Arley Sommers, left, Louisville, Ohio, cuts silage with village farmers near Santa Cruz, Bolivia.

who could not afford to buy equipment to cut and store winter feed.

Though the winters in Bolivia aren't cold, there is usually not enough moisture

to support much pasture or crop growth such as corn or sorghum. Most of the farmers are accustomed to turning their cows loose in the woods to find their own feed during this dry season. At this time the farmer's income from milk and cheese is cut off because the cows get insufficient feed. Many times the cows are lost for weeks at a time.

By using Spanish pamphlets published by the British Agricultural Mission I was able to stimulate some interest in silage. Several farmers wanted to try silage on a small scale to see what it was like.

We first tried the machine at my house to demonstrate to the neighbors how it worked. A friend donated some pasture grass and we made silage to fill a hole left when mud was dug to construct our house. We covered the silage with plastic and then earth. We are using it now to feed three horses.

One man constructed a silo of adobe brick. Another farmer dug a trench silo similar to the one I had at my house.

Plans are for MCC to keep the machine until an interested Bolivian is found to take over the project. He would buy the machine and run it as a business of his own.

Though our start was small, our hopes are high for the coming growing season. We have faith that the idea of silage will catch on rapidly. The cost of cutting silage is small compared to the amount of income that can be received from the dairy products produced by the cows fed the silage. — Arley Sommers, MCC Paxman

Zook Bows Out

Ellrose Zook completed with distinction a lifelong career in Christian journalism at Mennonite Publishing House in Scottdale, Pa., Thursday, Aug. 31. Forty-seven years ago, January 1925, he began employment with MPH as a printer.

Ellrose has worked in every department, except finishing and traffic. He has seen MPH grow from an income of approximately \$100,000 in 1925 to over \$5 million in gross sales. He has also suffered through many of the growing pains and tensions the church and publishing house faced together.

"I would do it again," he said. "Ellrose has always been sensitive to the needs and feelings of the constituency," one fellow worker said.

During his early years, Ellrose took time out to study at Eastern Mennonite School and Goshen College, where he got a BA in English and Bible. Years later, in 1954, he earned a Master of Arts degree in journalism from Syracuse University, Syracuse, New York.

He grew firm roots in Scottdale, when he married Frances Loucks from that com-

munity in 1934. The Zooks have two sons, Mervin and Merlin.

After J. A. Ressler's death in 1936, Ellrose became editor of *Words of Cheer*, a position he held for 13 years. Later he



Ellrose D.
Zook

became editor of the *Family Almanac* and *The Mennonite Yearbook*. In 1953 Ellrose was appointed executive editor of the House and since the House reorganization in 1970 he has been book editor for MPH's Herald Press.

As to the future of Mennonite Publishing House, the retiring editor has a few observations based on solid experience.

"There is a good future for the book division," he said. "We are reaching new markets," he continued, implying that through MPH, the Mennonite Church is able to contribute literature growing out of Anabaptist thought and theology. He mentioned specifically John Howard Yoder,

J. C. Wenger, C. J. Dyck, John Drescher, and others. "In addition," he said, "we are using outside authors," indicating that this has also broadened our contribution.

Another area of progress, he pointed out, is in cooperative publishing. "Under Paul Lederach's leadership, we are moving ahead very well in curriculum planning," he said. Ellrose has worked on cooperative committees with all the major Mennonite groups. "There are signs," he continued, "that we will continue to increase our cooperation in this area."

Dick Krall, editor of *Ht-Lights*, the in-house weekly news sheet, captures some of the foresight and energy that have characterized Ellrose through the years. He writes, "Ellrose is not going to waste his retirement rocking away on his Walnut Street porch. He is already deep into an electronics course, and is now repairing radios, TV sets, and tape recorders. He plans to spend more time helping the blind. . . . Ellrose has some writing projects he wants to develop."

Ellrose Zook has always been a man of deep faith and broad vision, who has worked behind the scenes not only to serve the church with satisfactory Christian literature but to constantly upgrade the quality of editorial service at MPH. Not many can claim so many years of unwavering devotion to one cause.

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Schrock Returns to MPH

After a two-year leave of absence in the Harrisonburg area, Paul M. Schrock, his wife, June, and their three children returned on Aug. 22 to Scottsdale, Pa., for a new assignment with the Mennonite Publishing House which began on Sept. 1.



Paul M. Schrock

During his leave, Schrock taught at Eastern Mennonite College and worked for Mennonite Broadcasts, Inc.

During his ten years at the publishing house, Schrock served as first editor of *Program Guide*, editor of *Words of Cheer* for nine years, and founding editor of *Purpose* magazine. Upon his return to MPH Schrock succeeded Ellrose D. Zook as the new Herald Press book editor. He will continue to edit *Alice* magazine for Mennonite Broadcasts.

Kenneth Horning was licensed as assist-

tant pastor for the Oley Valley Mennonite congregation, Oley, Pa., on Sept. 3. Bishop Ira Kurtz was in charge.

The Dale Schumm family, missionaries from Bihar, India, returned to Ontario on Aug. 11. The Schumms are now located in the Elkhart, Ind., area. Dale has accepted a position at Goshen Biblical Seminary in Elkhart as associate director of church relations for the next two years.

Albert and Lois Buckwalter, Saenz Pena, Argentina, who are working among the Toba Indians of Argentine Chaco, write: "On two different occasions since beginning our fifth term in March, we have been visited by Catholic nuns, at the suggestion of the local bishop, who have come to relate to us their intention of contacting the Indians in some area, and who would like to make sure that their planned program would in no way interfere with the Protestant church in that place. . . . A young North American couple is contacting all the Indian churches, leading away those who are gullible and causing some confusion in the minds of many. But we predict that they will have only superficial results, because the Christian faith is so deeply rooted in Toba thinking. Someday we will go and visit this couple, since they have

invited us. Who knows what turn our conversation might take?"

The address for the new Mennonite Voluntary Service unit in Toledo, Ohio, is: Mennonite VS Unit, 3125 Cherry St., Toledo, Ohio 43608. Jay and Joyce Daniels, Goshen, Ind., began a two-year term of service on Aug. 31 with the Candlelight House, Inc., a rehabilitation haven for vocationally impaired and neurologically damaged persons. They are serving with Mennonite Board of Missions, Elkhart, Ind.

The India Missionary Fellowship—made up of past and present India missionaries living in the Goshen-Elkhart area—met at Goshen College Mennonite Church Fellowship Hall on Monday evening, Aug. 21. The occasion was held in honor of Ed and Irene Weaver, who will be visiting in India for four months this fall—September through December. Approximately 70 India-related people live in the area.

The Southeastern Mennonite Conference was officially organized in a public meeting at the Bank Mennonite Church on Friday evening, June 30. The conference body is composed of thirty-seven members, formerly of the Ministerial Council of the West Valley District of Virginia Mennonite Conference—two bishops, twenty-five ministers, and ten deacons. These brethren were granted brotherly releases from Virginia Conference on June 21 in response to a request submitted to Virginia Conference on May 30, 1970. The churches served by the conference are the twelve congregations of the former West Valley District, with a present total membership of 558. Congregations of the conference are located in Virginia, West Virginia, and Georgia.

George Varghese was ordained to the Christian ministry in the North-West (formerly Alberta-Saskatchewan) Conference of the Mennonite Church as pastor of the Holyrood congregation in Edmonton, Alta. The services held in the Holyrood Church, Aug. 13, were in charge of C. J. Ramer of Duchess, Alta., and Harold Boettger of Tofield, Alta.

A new Home Bible Studies course is being released this month by Mennonite Broadcasts, Inc. The new course, "Understanding God's Word," is the ninth correspondence course to be released by MBI. It is an advanced treatment of course number three, "The Bible, God's Word to Man." "Understanding God's Word" was written by Howard H. Charles, faculty member of the Goshen (Ind.) Biblical Seminary. The new course offers an in-depth study of the origin of the Bible and early Bible history, including lessons on how and why to study this most revered of books. Currently, 1,452 students are actively enrolled in MBI courses.

Values in education will become the focus of attention on the Christopher Dock

Menonite High School campus as the school opens for its 19th year on Thursday, Sept. 7. "The purposes and goals of the educational program, as well as the content and methods, will form the foundation for a team effort by students, faculty, parents and trustees for 1972-73," reported Lee M. Yoder, principal.

A Men's Chorus of approximately 60 voices will give a sacred music program at the Mellinger Menonite Church, Lincoln Highway East, Lancaster, Pa., on Sunday evening, Sept. 10. This choral group was formed by combining the following four men's choruses: Chambersburg, Gospel Messengers, Maranatha, and Stumptown. The program will begin at 7:30 p.m., and will be directed by Martin E. Ressler. This service is sponsored by the Christian Education Board of the Lancaster Conference.

The 300 students at Good Shepherd School in Addis Ababa, Ethiopia, recently contributed Ethiopian \$3,000.00 (approximately \$1,300 U.S.) to All Africa Leprosy and Rehabilitation Training Center (ALERT). Their contribution was the result of a two-month drive called the Shepherd Shoe Project, headed by the school's Student Council.

Adam Esbenschade, pastor in New Haven, Conn., reports that on the weekend of July 7, twenty-six girls from New Haven and four counselors camped at Camp Cedarcrest. Wilbert Harrison served as camp pastor. The Holy Spirit spoke through Wilbert and several girls accepted Christ as their Savior. Plans are to start a class with the girls to teach them the way of the Christian life. Adam writes, "Praise the Lord for His saving grace through the Holy Spirit."

Everett and Margaret Metzler left the Lancaster area on Aug. 14 and were scheduled to arrive in Hong Kong on Sept. 2. The Metzlers plan to work with Ira and Evelyn Kurtz at establishing relationships with working young people and adults in Hong Kong, perhaps through English language teaching and recreational programs.

Henry and Pearl Gamber were scheduled to arrive in Ethiopia for another term of service overseas on Aug. 26. They plan to serve with the church in an evangelistic role.

Dennis Landis left for his first term of service in Honduras on Aug. 21. He will be teaching at Pine Grove Academy.

Lydia Kurtz left for her second term of service in Honduras on Aug. 20. She will be a teacher at Pine Grove Academy.

Miguel A. Rolon, Honduras, Puerto Rico, writes: "The Bethsaida Menonite Church in Honduras de Cidra continues to grow. The average attendance is 140-150. A year ago I recall 141 as record attendance in June at Addona Nissley's

farewell service and now this is the average attendance. The summer Bible school just concluded with average attendance of 115. This is a record in the summer Bible school.



Lester C. Shank was also impressed with the friendliness and courteousness of the Zambian people, the slower pace of life, and a strong sense of nationalism. Shank returns to Eastern Mennonite College, where he will serve as assistant to the president.

Red Cross statistics have now confirmed that in the four-county area of devastation in South Dakota, over 1,200 families experienced total loss of their homes. The U.S. Federal Government is providing mobile homes for these families for one year. The Small Business Administration and the Farmers-Home Administration, both federal agencies, will offer long-term low-interest loans and \$2,500 grants to an additional 1,300 families whose homes were severely damaged. According to Marvin Hostetter, McPherson, Kan., regional director of MDS, and Nelson Hostetter, executive coordinator of MDS, another 3,500 families received medium to minor home damage. MDS is focusing its efforts on assisting these people.

Mennonite Central Committee (MCC) at the request of Vietnam Christian Service (VNCS) is shipping canned beef and soap to Saigon, Vietnam. VNCS material aid stock has been diminishing because of the distribution of food and blankets to Vietnamese refugees. Roger Getz, VNCS executive director, reports that the military set-up has greatly jeopardized agricultural production in rural areas. "There has been tremendous destruction to cities, towns, and hamlets. Scores of business firms and retail stores have been wiped out." Getz writes that many school buildings have closed and are being used to house refugees. The South Vietnam Ministry of Social Welfare recorded 612,438 new refugees in 354 temporary camps between Mar. 29 and June 14, 1972.

Bethany Christian High School recently received a \$20,000 gift from a private Christian businessman who is a supporter of the school. The gift was given to meet the operating costs of the school which were \$228,738 for the 1971-72 school year. This figure represents a per pupil

cost of \$965. Earlier in the year another individual contributed \$10,000 for debt retirement. Many others have contributed lesser amounts for school operating expenses and the retirement of the school debt. BCHS expresses gratitude for all these gifts.

The need for draft information in high schools is becoming more crucial due to increasing pressure from armed forces recruitment programs in high schools. Armed forces recruitment is being stepped up in an attempt to secure more volunteers so that if Congress ends the draft next year there will be no major manpower shortages. High school ROTC programs are also being expanded. In addition, men are now being inducted in their twentieth year, a younger age than in the past. These developments have increased the need for more objective draft and service counseling. Write to MCC Peace Section for information.

The Mennonite Central Committee has released *A Collection of Writings by Mennonites on Southern Africa*, a soft-bound series of essays by Jim Juhnke, Harold F. Miller, Donald Jacobs, James Bertsche, and John Purves. Since 1967 Mennonites have been considering what service they might render in southern Africa and have become increasingly involved in Botswana and Swaziland. The most substantive Mennonite study of southern Africa was made from November 1971 to May 1972 by James Juhnke, MCC Botswana director. MCC requested Juhnke to address himself to the question of whether or not Mennonites ought to be involved in the Republic of South Africa and, if so, how. Parts of his study form the main body of the 82-page collection.

J. Frederick Erb, formerly pastor of the Science Ridge Mennonite Church at Sterling, Ill., has accepted a call to the United Mennonite Church of Peoria, Ill., where he began his work as pastor on Sept. 1. Prior to his Science Ridge assignment, Erb served as director of admissions at Hesston College, Hesston, Kan., for nine years. He is a graduate of Goshen Biblical Seminary. He is married to Fern Troyer Erb, and they are the parents of three teenage children.

The Bloomingdale (Ont.) Mennonite Church meetinghouse was built in 1872. The Bloomingdale congregation is giving an open invitation to friends and former members to celebrate their 100th anniversary with them on Sept. 17, with services at 10:00 a.m. and 2:15 p.m. Noon lunch will be provided by the congregation.



J. Frederick Erb

readers say

Submissions to Readers Say column should comment on printed articles.

In the *Gospel Herald* of July 25 the editorial on restitution is timely and needful. Certainly the thief needs to make restitution. But there is another kind of restitution that is harder to come by. That is spreading gossip and falsehood concerning a brother or sister. Words cannot be recalled, yet restitution must be made.

Some years ago we went to visit a bishop who was very ill. But as far as age was concerned he could have lived several decades longer. He said, "Several days ago a brother came to me asking forgiveness for a falsehood he had spread concerning me with the idea of ruining my influence in our brotherhood." The bishop said he had forgiven the man years ago. But God could not forgive him until restitution had been made. The bishop also said to us, "If going to my long home causes one sinner to repent and receive salvation then I am very happy." About two weeks later we received the message that the bishop had passed on. The editorial, "Doing Your Own Sin" is one of the best. Recently someone made this remark, "No pastor, bishop, or conference is telling me what I can do as far as discipline is concerned." In our beloved Mennonite Church the bottom has just about fallen out. Today the pastor or bishop is about as effective, or shall we say ineffective as far as discipline is concerned, as the Secretary General of the United Nations. The emphasis on evangelism in America is a cheering note, yet in America today there seems to be a rising of unbelief. Also there is a grave decline of ethics and moral standards. — Edward J. Wittrig, Albany, Ore.

I think many of us Mennonites need to spend more time feeding on articles like that written by David Siegrist in the August 8 issue of *Gospel Herald*. I am becoming very weary of hearing about the way the government mispends our money while there are so many overweight and just plain fat Mennonites around. The trouble is that our mispensing doesn't even stop with food. We have big record libraries, drive luxury cars, swim in our private swimming pools, and enjoy expensive vacations, while our brothers "that we love as our own selves" barely exist, much less live.

If we would let our brother have a little more of that which we don't need, our tax dollars would be spent on the war, we would have less problem with our waistlines, and we could again enjoy the pleasures of the simple life that we like to claim we uphold. Furthermore, we may learn what it really means to love our neighbor as ourselves. — Elaine Hooley, Middlebury, Ind.

I would like to thank you for the editorials in the last four *Gospel Herald*s—July 4, 18, 25, and Aug. 1. Your editorial, "Do Strict Churches Grow?" should cause us to do some very serious thinking in most of our churches. One statement from Kelly's book is a challenge for us, "While the mainline churches have tried to support the political and economic claims of our society's minorities and outcasts, it is the sectarian groups that have had most success in attracting new members from these very sectors of society."

I believe if we take seriously your editorial, "Marks of a Successful Church" (July 18) we will return to restitution (July 25), and we do not want to continue to do our own sin. Then as a church we offer more than entertainment (editorial, Aug. 1). I want to say Amen to what you say that it has always been your theory

that if the church goes the road of mere entertainment it will always be outdone by the world. People can go elsewhere for frolic. But no other organization or group is charged with imparting the faith. No other body is able to meet spiritual needs. Jesus Christ the same yesterday, today, and forever.

Bro Wilbert Shenk's article, "What Is Effective Religion?" (Aug. 1) and Bro Virgil J. Bretneman's "Compassion Vs. Doing One's Own Thing" (July 25) speak right to the concerns raised in your editorials. May we as a church be willing to let the Holy Spirit use these articles to be more effective churches. Because I believe it was the Spirit which moved you brethren to write them for the *Gospel Herald*, Bro. Shenk says religion that is effective is a dynamic and intensely real experience. It is a movement that catches men up in its wake. The intensity of commitment is in direct proportion to what it demands of its followers. Cheap grace leads to cheap commitment and cheap commitment is the death knell for a movement. — Howard Bender, Tavistock, Ont.

I was part way through *Why Conservative Churches Are Growing* when I came across Wilbert Shenk's article, "What Is Effective Religion?" I decided to finish the book before reading the article.

I am stirred up by this book, and I appreciate Wilbert's article. I think his last paragraph is somewhat forceful, but considering the content of the book I don't think nearly forceful enough.

It is true that parts of the book are tedious, statistical, and labors on sociological concepts, but as one travels on I found what I believe pointed truths which must not be ignored. I do hope that the contents of this book gets pushed around. — Mark Moyer, Telford, Pa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Grieser, Richard and Conna (Graber), Archbold, Ohio, fourth child, first son, Timothy Lee, Aug. 10, 1972.

Hartzler, Harvey and Betty (Troyer), Denver, Colo., second child, first daughter, Stefanie Ann, July 24, 1972.

Kennel, Emanuel and Sadie (Zook), Sarasota, Fla., second son, Christopher Scott, Aug. 12, 1972.

Landis, David and Cynthia (Fisher), Lancaster, Pa., first child, Sherri Lynn, Aug. 19, 1972.

Lehman, Kenneth, Jr., and Rebecca (Moore), West Liberty, Ohio, first child, Kurt Jason, Aug. 14, 1972.

Martin, Larry and Irene (Kunkle), Denver, Colo., first child, Dawn Renee, Aug. 3, 1972.

Martin, Leroy and Beulah (Rutt), Ephrata, Pa., third child, second son, Neil Scott, Aug. 11, 1972.

Miller, Gordon and Nancy (Miller), Lagrange, Ind., first child, Brandon Quint, Aug. 4, 1972.

Rhodes, Braxton and Ruth (Fry), Brewton, Ala., fifth child, second son, Rodney Mack, Aug. 6, 1972.

Roth, Robert and Linda (Swartz), West Liberty, Ohio, first child, Matthew Robert, Aug. 12, 1972.

Thomas, Paul Ephraim and Ruth Y. (Sarvis), Johnston, Pa., third child, second daughter, Jenny Linnette, Mar. 25, 1972.

Thompson, David and Audrey (Ziegler), Harrisonburg, Va., second child, first daughter, Abigail Louise, Aug. 11, 1972.

Yoder, Ezra and Alice (Yoder), Aurora, Colo., second son, Timothy Ray, July 21, 1972.

Yoder, Wayne and Linda (Ulm), Hartsville, Ohio, second child, first daughter, Ingrid Marie, July 29, 1972.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Alderfer — Clemmer. — Paul David Alderfer, Harleyville, Pa., and Teresa E. Clemmer, Lansdale, Pa., both from Line Lexington cong., by Cleon Niech, Aug. 5, 1972.

Begly — Mast. — Elden Ray Begly, Dalton, Ohio, and Cindy Mast, Mendon, Mich., Lacust Grove cong., by James Carpenter, Aug. 5, 1972.

Beiler — Swartz. — Samuel H. Beiler, Blountstown, Fla., Bethel cong., and Betty Swartz, Au Gres, Mich., Riverside cong., by Lavern Swartz, brother of the bride, and Alvin Swartz, June 24, 1972.

Carlton — Butcher. — Charles Carlton, Jr., West Point, Va., Baptist Church, and Sylvia Butcher, Newport News, Va., Providence cong., by Kenneth G. Good, July 8, 1972.

Daley — Werner. — Dwight Daley, Selkirk, Ont., Church of Christ (Disciples), and Beverly Werner, Selkirk, Ont., Rainham cong., by Orrie Gingrich, July 15, 1972.

Esch — Stutzman. — Carl J. Esch, New Holland, Pa., and Marilyn E. Stutzman, Mantua, Ohio, Plainview cong., by Melville P. Nafziger and David F. Miller, June 10, 1972.

Gingerich — Koch. — William Dale Gingerich, Wellesley, Ont., Baden cong., and Ruth Rhoda Koch, New Hamburg, Ont., Geiger cong., by Stanley D. Shantz, Aug. 18, 1972.

Hershberger — Nafziger. — John Hershberger, First Mennonite cong., Middlebury, Ind., and Diana Nafziger, College Mennonite cong., Goshen, Ind., by J. Robert Detweiler, Apr. 22, 1972.

Hochstetler — Troyer. — Richard Duane Hochstetler, Goshen, Ind., Peoples Bible Church, and Pamela Kay Troyer, Middlebury, Ind., First Mennonite cong., by Samuel J. Troyer, Aug. 12, 1972.

Johnson — Johnson. — Daniel Johnson, Lombard, Ill., and Debra Johnson, Warrenville, Ill., both from Lombard cong., by E. Joe Richards, Aug. 12, 1972.

Kurtz — Beachy. — Clarence Eldon Kurtz and Sharyl Jean Beachy, both of Sarasota, Fla., Tuttle Avenue cong., by Merle G. Stoltzfus, Aug. 12, 1972.

Miller — Reeves. — William E. Miller, Sturgis, Mich., and Linda Gale Reeves, New Haven, Ind., by Dean Brubaker and Martin L. Brandenberger, Aug. 12, 1972.

Rissler — Kuhns. — G. Edward Rissler, Kinzers, Pa., Old Road cong., and Jean Kuhns, Harrisonburg, Va., Park View cong., by Richard Buckwalter, July 15, 1972.

Shetler — Miller. — Stanley Shetler, Goshen, Ind., Oak Terrace cong., and Linda Miller, Blountstown, Fla., North Goshen cong., by John Eberly, Aug. 12, 1972.

Smucker — Rupp. — Don Smucker, Elkhart, Ind., Smithville cong., and Jane Rupp, Elkhart, Ind., United Church of Christ, by J. Robert Detweiler and Richard Nielsen, July 1, 1972.

Springer — Yordy. — Roger Springer, Hopevale, Ill., Hopevale cong., and Wilma Yordy, Ashley, Mich., Bethel cong., by Virgil Hershberger and J. Robert Detweiler, July 29, 1972.

Staples — Miller. — Michael E. Staples, Mercer, Pa., and Rose M. Miller, Plainview cong., Aurora, Ohio, by David F. Miller, July 1, 1972.

Swartz — Jantzi. — Gerald Swartz, Au Gres, Mich., Riverside cong., and Diane Jantzi, Pigeon River cong., by Levi Swartz, father of the groom, and Luke Yoder, July 29, 1972.

Thomas — Gunden. — Everett Thomas, Willow Street, Pa., Neffville cong., and Barbara Gunden, Goshen, Ind., College cong., by J. Robert Detweiler, Aug. 6, 1972.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Eichler, Fannie Mae, daughter of Harry and Elizabeth (Geistwhite) Musselman, was born at Florin, Pa., Feb. 17, 1885; died at Mt. Joy, Pa., July 21, 1972; aged 87 y. 5 m. 4 d. She was married to Grover S. Eichler, who preceded her in death in Jan. 1971. Surviving are 2 children (Virginia — Mrs. John J. Helmsdaeder and Harry), 5 grandchildren, and 4 great-grandchildren. She was a member of the Mount Joy Mennonite Church. Funeral services were held at the Nissley Funeral Home on July 24, in charge of Henry W. Frank; interment in Camp Hill Cemetery.

Flinner, William, son of Conrad and Mary (Aeling) Flinner, was born at Walnut Creek, Ohio, May 26, 1875; died at Union Hospital, Dover, Ohio, July 25, 1972; aged 97 y. 1 m. 30 d. On Jan. 20, 1907, he was married to Jimena A. Hostetler, who preceded him in death Jan. 17, 1964. Surviving are 2 sons (Roy and Lawrence), one stepson (Paul Domer), 6 grandchildren, 2 step-grandchildren, 12 great-grandchildren, and 5 step-great-grandchildren. He was preceded in death by 6 brothers and one sister. He was a member of the Walnut Creek Mennonite Church. Funeral services were held at the Linger Funeral Home, Sugar Creek, Ohio, July 28, in charge of Paul R. Miller; interment in Union Hill Cemetery.

Hartzler, Sadie A., daughter of Peter J. and Mary Ann (Kurtz) Hartzler, was born at Weilersville, Ohio, Jan. 12, 1896; died at the Wayne General Hospital, Orrville, Ohio, Aug. 12, 1972; aged 76 y. 7 m. Surviving are one sister (Grace E.) and one brother (Melvin P.). She was a member of the Smithville Mennonite Church,

where funeral services were held on Aug. 15, in charge of Carl J. Rudy; interment in the Oak Grove Cemetery, Smithville, Ohio.

Metzler, Nettie, daughter of Henry and Hannah (Basinger) Metzler, was born near East Lewistown, Ohio, June 3, 1885; died at the Mary Fletcher Nursing Home, Salem, Ohio, Aug. 11, 1972; aged 87 y. 2 m. 8 d. Surviving is one sister (Mrs. Elmer Culler). She was a member of the Midway Mennonite Church, where funeral services were held on Aug. 13, in charge of Paul Yoder, assisted by Richard and John Bartholomew; interment in the Midway Cemetery.

Nice, William K., son of Henry M. and Malinda (Keller) Nice, was born at Souderton, Pa., Mar. 11, 1892; died at Grand View Hospital, Sellersville, Pa., Aug. 14, 1972; aged 80 y. 5 m. 3 d. He was married to Mary Strohm, who preceded him in death in July 1969. Surviving are 6 sons (Russell S., Henry S., Richard S., William S., Raymond S., and Joseph S.), 4 daughters (Mrs. Mary Benner, Grace — Mrs. Samuel Frankfield, Dolores — Mrs. Clyde Moyer, and Emma — Mrs. Abram Clemmer), 38 grandchildren, 48 great-grandchildren, 5 sisters (Mrs. Lissie Reed, Mrs. Lillian Edwards, Mrs. Isaiah Mininger, Mrs. Katie Moyer, and Mrs. Charles Mininger), and one brother (Frank K. Nice). He was a member of the Souderton Mennonite Church, where funeral services were held on Aug. 18, in charge of Richard C. Detweller and Russell B. Musselman; interment in the Souderton Mennonite Cemetery.

Reynolds, Arlene Grace, daughter of Amon and Lydia (Gascho) Hersberger, was born near Milford, Neb., July 8, 1925; died at Corry Memorial Hospital, Aug. 12, 1972; aged 47 y. 1 m. 4 d. On Jan. 5, 1946, she was married to Cecil Reynolds, who survives. Also surviving are 2 daughters (Sheryl — Mrs. Donald Steider and Constance — Mrs. Lonnie Jantzi), 3 grandchildren, her mother, 2 sisters (Esther — Mrs.

Irvin Ruth and Ruth — Mrs. Clayton Troyer), and 2 brothers (Clyde and Willard Hersberger). She was a member of the Beaverdam Mennonite Church, where funeral services were held on Aug. 15, in charge of Donald D. Nofziger; interment in Beaverdam Cemetery.

Slabach, Evelyn, daughter of Oscar and Kathryn (Bontrager) Yoder, was born at Middlebury, Ind., Oct. 25, 1944; was instantly killed in an automobile accident near Wawaka, Ind., Aug. 6, 1972; aged 27 y. 9 m. 12 d. On Oct. 3, 1964, she was married to Owen Slabach. He was involved in the same accident and died four hours later. Surviving are four children (Douglas Dean, Scotland Jay, Bonita Sue, and Jeremy Lynn), her father and stepmother, 3 brothers (Irvin, Orvan, and Marvin), and one sister (Carolyn — Mrs. Stanley Miller). She was a member of the Clinton Frame Mennonite Church, where funeral services were held on Aug. 9, in charge of Vernon E. Bontrager; interment in Miller Cemetery.

Slabach, Owen, son of Roman and Maymie (Yoder) Slabach, was born near Middlebury, Ind., May 24, 1940; died at Park View Hospital, Fort Wayne, Ind., as a result of an automobile accident, Aug. 6, 1972; aged 32 y. 2 m. 13 d. On Oct. 3, 1964, he was married to Evelyn Minerva Yoder, who preceded him in death by four hours. Surviving are 4 children (Douglas Dean, Scotland Jay, Bonita Sue, and Jeremy Lynn), his parents, 3 sisters (Edna — Mrs. Moses Miller, Norma — Mrs. John Yoder, and Lydia Slabach), and a grandmother (Fannie M. Slabach). He was a member of the Clinton Frame Mennonite Church, where funeral services were held on Aug. 9, in charge of Vernon E. Bontrager; interment in Miller Cemetery.

Smoker, Anne Elizabeth, daughter of Arthur E. and Nova Jean (Wingard) Smoker, was prematurely born at Mt. Pleasant, Pa., Aug. 13, 1972, and died two hours after birth. Surviving are maternal grandparents (Mr. and Mrs. Paul J. Wingard) and her paternal grandparents (Mr. and Mrs. Arthur E. Smoker, Sr.). Graveside services were held at the Scottsdale Cemetery on Aug. 15, in charge of David Cressman. A memorial service was held at the Scottsdale Mennonite Church Aug. 17, in charge of David Cressman and Gerald Studebaker.

Weaver, Henry, son of Samuel H. and Elizabeth (Hershey) Weaver, was born at Waynesboro, Va., Jan. 6, 1890; died of a stroke at Harrisonburg, Va., Aug. 3, 1972; aged 82 y. 6 m. 29 d. On Jan. 15, 1925, he was married to Sallie Wenger, who survives. Also surviving are 2 daughters (Mrs. Justus Driver and Mrs. Morris Weaver) and 3 sons (Richard, Cleo, and Henry Weaver, Jr.). He was a member of the Lindale Mennonite Church, where funeral services were held on Aug. 5, in charge of Moses Slabach, D. W. Lehman, C. K. Lehman, and Ernest Gehman; interment in the Lindale Cemetery.

Jim Musco

Dorothy Hamilton

Here is an exciting real-life story about the Delaware Indians and the effect the Moravian Brethren had upon some of them.

Jim Musco, a twelve-year-old Delaware Indian boy, chose to stay with his mother in Indiana after it became a state instead of moving on west with his tribe.

Several incidents included in this book are from the memories of Indiana residents. The author's father was related to one branch of Jim's family, so she has heard the Jim Musco story all her life. 104 pages.



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calendar

Eastern Region of Ohio Conference MYF Youth Convention at Tobayanna, Pa., Sept. 8-10.

Washington-Franklin Conference (Reiffs), Hagerstown, Md., Sept. 14.

Lancaster Mennonite Conference, Mellinger, Lancaster, Pa., Sept. 21.

Sequentennial Celebrations of the Amish Mennonites in Ontario, Sept. 30 to Oct. 9.

Historical Committee of the Mennonite Church, annual meeting, Oct. 6-9.

Rocky Mountain Conference Fall Session, Carlsbad, N.M., Oct. 30-31.

Mennonite Secondary Bible Teachers' Institute, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Nov. 2-5.

Is "Going to College" It?

The American dream of sending every high school graduate to college appears to be nearing reality in some parts of the U.S. — and perhaps at a faster rate than anticipated even two years ago.

Surveys show that in 1900 roughly 4 percent of high school graduates went to college. By 1950, 15 percent attended college, and by 1970, the figure had risen to about 65 percent. Projections in 1970 held that by 1980 more than 80 percent of high school graduates would continue on to college.

That projected figure has already been reached in New York City, where spot checks of some high schools this spring show "80 percent to 99 1/2 percent" of graduating classes plan to go on to college.

British Churches Hit by Taxes

British churches and charities are preparing to fight a new government tax which threatens to add millions of dollars to their annual expenditures.

The Value Added Tax (VAT) will be introduced next May as a result of Britain's joining the Common Market. It will replace the existing purchase (sales) tax, but whereas the current tax applies only to some goods and not to services, VAT will impose a levy of 10 percent on all goods and services.

According to Sir Thomas Bromley, secretary of the committee, "The churches will have to pay 10 percent extra on builders', surveyors', and architects' fees as well as on new furniture, and so on. . . ."

It is estimated that the new tax would cost the churches at least an additional \$3,250,000 a year. The cost to charities would be much greater.

Compulsory Chapel Unconstitutional

The U.S. Court of Appeals has ruled that compulsory chapel attendance at the three U.S. military academies is unconstitutional.

In a 2-to-1 decision, the court ruled that required attendance for Sunday services at the U.S. Military Academy at West Point, the U.S. Air Force Academy at Colorado Springs, and the U.S. Naval Academy at Annapolis violates the First Amendment prohibition against establishment of religion.

The suit was originally brought more than two years ago by the American Civil Liberties Union on behalf of cadets and midshipmen at the service academies. Secretary of Defense Melvin R. Laird was named as chief defendant.

A number of religious groups filed friends of the court briefs opposing the

government in its position that the long-established practice of chapel attendance is an important part of the officer's training.

War Crimes Climax

Witnesses of the U.S. atrocities are authoritative and plentiful: The team of Cornell scholars who did an on-the-ground survey in 1971 concluded that approximately 300 civilians were being killed daily — nearly all from U.S. firepower and bombing. (That's more than three Mylairs every day.) The communist artillery and mortar fire is specifically directed, not a pattern of destruction and death blanketed over many squares miles by the B-52s.

Gen. Telford Taylor, U.S. high command at the Nuremberg trial, now professor of law at Columbia University, has written a book on the subject (*Nuremberg and Vietnam, An American Tragedy*, publ. by Quadrangle). Gen. Taylor makes it clear that U.S. tactics in Vietnam — the free fire zones, the exaggerated body counts which led to the numerous Mylairs and inhuman treatment of civilians in U.S.-ARVN interrogation centers — all must be judged as "war crimes" by the codes fixed at Nuremberg. The punishment visited upon the Nazi high officers should thus apply to Gens. Westmoreland and Abrams, the Air Force chiefs, and President Nixon himself as Commander in Chief. That world opinion supports such an appraisal is undeniable.

Mennonite Mutual Aid States Investment Policies

Many denominations recently have taken a look at their property and investment holdings in a brighter light than previously. Some are planning to dispose of or already have disposed of those holdings which they feel do not contribute to the best welfare of the world's people.

The Board of Directors of Mennonite Mutual Aid, in a recent meeting, reaffirmed that MMA's "people-sensitive" investment guidelines should continue to be followed. The Board also went on record that the guidelines should be subjected to constant review, as they have been in the past, and should be refined as new information and understanding are gained.

John H. Rudy, director of financial services for Mennonite Mutual Aid, presented the preliminary proposal, "Ethical Criteria for Christian Investors," to the MMA Finance Committee last June. After slight modification, the guidelines were approved by that group and then reaffirmed this spring by the entire MMA board.

Contained in eight succinct statements, the guidelines are:

1. Conduct careful research. Do a thorough job of research on each investment prospect, getting as much information as possible, as part of a continuing effort to avoid participation in any businesses which are out of harmony with the nature and mission of the church.

2. Support world peace. Avoid companies which are engaged in the development and production of weapons and other instruments of war and destruction. Make no investments in companies which appear on the Department of Defense list of the fifty largest contractors. Invest no funds in companies with 5 percent or more of their gross sales in defense contracts.

3. Promote social betterment. Give priority to companies which provide some fulfillment of social responsibility in such areas as housing, pollution control, food, education, and health care.

4. Avoid objectional industries. Certain industries, such as liquor, tobacco, and gambling, appear inconsistent with our generally accepted understandings of biblical principles.

5. Observe management practices. Remain alert to indications of how managements are conducting their businesses. Seek out companies which appear to be active in such areas as job training of disadvantaged workers, nondiscriminatory hiring, fair advertising, etc.

6. Seek church opportunities. Continue to make short-term loans to Mennonite boards and agencies. Extend the program for making first mortgage loans to congregations. Look for additional opportunities to employ resources in ways which contribute to the work of the church.

7. Dispose of unacceptable holdings. If new information reveals a company as objectionable, or if acquisition or merger takes a company into an unacceptable industry, sell the holding within a period of one year. Consider the use of proxies or letters as legitimate ways to voice concern.

8. Refine criteria regularly. Subject investment guidelines to the constant review and appraisal of brethren. Be ready to refine the guidelines as a result of new information and understandings.

Mr. Rudy has indicated that certain of the criteria, such as those concerning war, liquor, and tobacco, have been in effect for the past ten years or more.

The Mennonite Foundation, of which Mr. Rudy is manager, was founded in 1952 by Mennonite Mutual Aid. MMA is one of five committees of the General Assembly of the Mennonite Church. It serves the Mennonite Central Committee-related Mennonite groups with auto, health, investment, and survivors' programs.

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Wait for God

One thing I remember about childhood is that it was difficult to wait for important things to happen. Any number of times I thought I would die in anticipation of a happy event.

In that respect we seem to be remarkably childlike. We just can't wait. We seem to be more impatient than children with visions of bushels of sugar plums dancing in their heads.

Perhaps it is because so much of our culture has become "instantized." It probably began with breakfast cereal that didn't need to be cooked. Then came instant coffee and now we can get almost any food that needs very little preparation. There are microwave ovens and "instant-on" TV sets. We have gotten our anticipations so speeded up that we are increasingly less willing to wait for anything.

The church also feels the effect of this mania for speeded-up living. This was evident in the response of many of us following Probe 72 or the Holy Spirit Festival and probably Explo 72. One of the most frequently asked questions was: "What effect do you think this meeting will have on the church?" In response some were cautiously optimistic, while some spoke in terms of revolution. But the implication seemed to be that we should be able to tell right now what it all meant—that if it was worth anything, it should do something right now.

I'm sure that all of the recent meetings have an immediate impact and things are changed very quickly. On the other hand we really can't make history before it happens nor are we even able to predict it. God has a way of doing things His own way and working on His own time schedule. And our hunger for instantaneous results and immediate analysis only reveals that we may be under the influence of American successism or are just children unable to wait until the candy gets passed.

The results of a meeting, such as Probe 72, the Holy Spirit Festival, or Mission 72, are not measured by how most of the people feel at the benediction. The results of Pentecost could not be measured by the three thousand people who were baptized that day. Some experiences make a great difference in a person's life. Being different makes a difference in that particular congregation. But the value

and meaning of that difference is not known then, nor perhaps for a number of years, because of the complexity of the congregation and of relationships both within and without.

Suppose some enterprising young scribe had come to the prophet Isaiah and said, "Pardon me, sir, but would you tell me what you think the impact of your temple experience will be?" Isaiah might have answered, "Well, it has changed my life and I think it is going to be the beginning of a great revival among all God's people." If he had said that, he would have missed it by quite a bit. For he could only testify to what had happened to himself, but hadn't the foggiest notion what it would mean, both in its limited effect on the nation at that moment and in its immeasurable meaning for every generation of God's people since that time.

Perhaps this explains the restraint which the writers of Scripture display in giving an analysis of the events in which they participated. They are in no hurry to have their history. God is too unpredictable and His ways too far past our finding out.

Meanwhile we flutter anxiously about, dissecting and evaluating every significant meeting, apparently trying to put it in someone's hall of fame as "the one that really was." Many a young minister has decided he must be a total failure when ten sermons, five committee meetings, and four interviews did not reverse the flow of history in his first pastorate. My first assignment was an older congregation with a strong tradition and my predecessor had been there for sixty years. But someone soon wisely told me that the value of my ministry would not be measured by the number of innovations I instituted in the first six months.

Often we can't wait until God has used the raw material to make His thing before we verbally construct our little tower. Fortunately, He usually goes right ahead with His building using His blueprints. Perhaps we would be much more ready to fit into God's future if we spent less time predicting our own on the basis of a few incomplete experiences.—Wayne North, pastor of the Beech Mennonite Church, Louisville, Ohio, and editor of *The Ohio Evangel*.



GOSPEL HERALD

September 12, 1972



Education-Evangelism

(To the Public*)

by David Schroeder

I would like to approach the topic of public education-evangelism from the perspective of the question: What right have Christians to foist their faith upon others? It is really more of a charge than a question and says, in effect, that it is wrong for the Christian to propagate his faith through education.

What will be said here in answer to this question can be taken equally well as a rationale for doing mission work among other peoples. Yet the Christian who teaches in a public institution must be able to give a rationale for what he does when he accepts teaching as his calling — as the place where he gives his Christian witness.

We can proceed by making some basic affirmations first and then seek to spell out the implications in whatever detail we would like.

1. Every man has faith.

Every person, Christian or non-Christian, has a way of viewing the world, of ordering what he experiences in life, and of deciding what it is to do or not to do. That is, everyone operates within a certain world view, whether he is conscious of it or not.

A world view by its very nature is a faith-presupposition. It cannot be demonstrated to be true. It is rather the way you determine what is true or false. It is assumed to be true because to accept that faith-presupposition makes more sense out of life than not to do so for that person who holds to it. But no one is without some such world view on the basis of which he interprets the meaning and significance of events and of life in general.

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This means that the human race cannot be divided into those who have faith and those who do not have faith. Nor can the various disciplines of study be divided into those that require faith (e.g., theology) and those that do not (e.g., sciences). All persons and every discipline of study operates on the basis of basic faith-presuppositions or faith-principles.

Faith is not, as many believe, a guessing at undemonstrable truths, which faith can then be dispensed with when we happen to get more information; it is not a substitute for understanding with the mind. It is much more a precondition for such an understanding. In this sense faith is essential to reason, for reason operates on the basis of faith-presuppositions. Faith does not oppose reason but does oppose other faiths.

2. Not all people have the same faith.

Each faith is a jealous faith. You cannot see the world in two ways at the same time. Each person is committed to one faith or another but not all have the same faith.

The Christian believes that God is sovereign Lord, that He is the Creator and Sustainer of the world, that He has created man in His own image, that He has revealed Himself to man—in the history of His people and supremely in His Son, our Savior Jesus Christ, and that He calls people even now to commit themselves to Jesus Christ in a life of discipleship.

Other people do not have this faith and consequently do not live the same life of dedication to Christ. We have in our time many who adhere to various cults which have departed from some of the basic Christian beliefs. Many more are adherents of non-Christian faiths. At the present time especially there is an increase in Eastern religions in America. There is also an increased interest in magic and various occult practices.

All too often we have failed to notice the faith of those who have a nonreligious faith. Whether this faith is proclaimed as humanism (man is the measure of all things), naturalism (man is one with the rest of nature and denies that anything transcends the natural), positivism (only that which can be verified empirically is meaningful), or as any other ism it is basically a faith. It is a faith-presupposition and cannot be proven to be true. It can, however, be proclaimed and attested to as a faith. And many hold to just such nonreligious faiths.

Many people are not aware of their own basic faith. They are basically swept along by the spirit of the times. But they still have a faith and it need not be and probably is not Christian.

3. Every person is an evangelist.

Every person is an evangelist for the faith that he holds to, whether he be a Christian or a non-Christian. A person cannot help but testify to his faith, for he is never completely neutral. His whole life gives expression to his faith.

We all testify to whatever faith we hold to by the deci-

sions we make and ask others to make, by the things we hold to be right or wrong, by the interpretations we give to what we see and experience, by the values we espouse in preferring one thing to another, and by the way we talk and converse about things. No one can help but give a testimony to his faith.

To assume that a person, Christian or non-Christian, can teach about the world and about people and events without witnessing to his faith, is to be naive about what really happens in education. Each teacher does in fact in the long run espouse the faith to which he holds.

4. A faith is voluntarily chosen.

Every person is nurtured in a faith in his early years. But later he makes this faith his own or else he chooses another faith by which to live. The choice ultimately is his, whether the conditioning has been strong or weak.

When we want to convince others to accept our faith we can, therefore, do no more than witness to that faith in word and life. We have no means by which we can compel another person to accept our faith. As Christians we can testify to our faith in Christ, but we must depend on the Holy Spirit to cause that person to respond to Christ in like faith.

These four statements should be sufficient to allow us to spell out some inferences as to what this means for public education-evangelism.

1. Witnessing is dialogical in character. A person of another faith witnesses to the Christian as much as the Christian witnesses to him. This means that Christians should be just as good listeners as talkers. They should be able to listen to the other person so that that person knows he is being understood correctly. Only then will it be significant to him that the Christian still finds his own faith to be more meaningful.

2. Witnessing to the faith is engaged in by every person in every area of his life, including the classroom. More witnessing to nonreligious faiths is being done than we may be aware of. The Christian should not feel that he is guilty of doing what others are not doing when he reflects his basic beliefs in his teaching. Perhaps he should feel guilty if he is not being a proper witness.

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John M. Drescher, Editor

David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.25 per year, three years for \$16.25. For Every Home Plan: \$5.20 per year mailed to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

3. Here, too, the Christian must learn to be in the world without being captivated by it. There is always a connection between the expression of a person's faith and the culture in which he lives—a connection which both helps him to live out his faith and in other respects counters the faith. The Christian must, therefore, be appreciably critical of the culture and in that way testify to the faith.

The same thing can be said of various disciplines of study. The Christian is appreciative of his particular discipline in as far as it helps him describe and declare what God has done. He is critical of his discipline where it leads people to make assumptions that are not warranted by the facts but are the result of bringing other faith-assumptions to the discipline. (One can bring historical methodology to the New Testament but if one assumes naturalism to be the case, one will deny immediately the historicity of the resurrection.)

4. In most cases in public education-evangelism, it is not a question of indoctrination or induction into the faith; it is much more a question of presenting the options for interpretation and helping the student to see which are viable options for his own life. What has so often been missing in public education is the Christian interpretation. Where the Christian interpretation is given in word and in example, it becomes a significant invitation to the Christian faith.

5. Most of our settings of education are now pluralistic with respect to faith. Here the Christian teacher can do much to bring to the surface basic assumptions of faith and in that way call attention to the faith commitments each must make.

6. The Christian's own example in his academic work and in his life will be the most effective witness.

Conclusion

The time has come for us to be unapologetically Christian in education—in public education. We have done well in speaking to the faith in our own Bible schools and colleges, where only our own theology is presented; we have done well in our liberal arts colleges to encourage one another to remain true to the faith as we teach in the various disciplines of study; but the time has come for us to stand up for what we believe as students and teachers in the colleges and universities of the land.

The time has come for us as students and teachers to point out to people that the gospel has something to say to the burning issues of our world—to war, poverty, population, and ecology. We cannot hope for people to accept the gospel if it does not have something to say to the questions of the meaning of life.


We need people who will speak up for God wherever a person, on the basis of scientific determinism (which he observes in his discipline), espouses a philosophic doctrine of determinism—that freedom of choice is an illusion.

We need to counter the reasoning that concludes on the basis of the fact that different cultures have different ethical

codes, that right and wrong are purely relative—relative to the culture rather than to what God has ordained.

We need to be ready to counter the assumptions behind what Arthur Koestler calls reductionism.

We need to challenge other faiths there where they are propagated—in the classroom. It is no longer enough to organize Christian clubs or services to university students. The Christian options have to be presented in the classroom itself.

People today are looking not for more facts but for meaning in life. The Christian gospel presents an interpretation of the events of history that can speak to the basic questions of life. Let us be no more the silent in the land. Let us permit the gospel to speak to modern man also in the classroom. Every other faith is propagated there, why not the Christian faith! 

David Schroeder teaches Bible, ethics and philosophy at the Canadian Mennonite Bible College, Winnipeg, Manitoba. He is a minister and writer of *Learning to Know the Bible*. This is the last part of the message he delivered at Probe '72.

*Note. "Public" is understood here as all public (as over against "private" education). It should not be confused with elementary school education.

"When Jesus Knew"

"Now before the feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end. And during supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him, Jesus knowing that the Father had given all things into his hands, and that he had come from God and was going to God, rose from supper, laid aside his garments, and girded himself with a towel" (Jn. 13:1-4).

The washing of the disciples' feet is placed in an amazing context. It is specifically stated in verses 1-4 that the background of the foot-washing service included four aspects of profound self-knowledge by Jesus. *First, He knew that the time of His death, resurrection, and ascension had come.* "Jesus knew that his hour had come to depart out of this world to the Father." *Second, He knew His own unique authority* ("knowing that the Father had given all things into his hands"). *Third, He knew of His divine origin* (He knew "that he had come from God"). *And fourth, He knew of His divine destiny* (He knew that He "was going to God").

Yet, in spite of all of these things, or because of them, He exemplified divine love "to the end." He "rose from supper, laid aside his garments, and girded himself with a towel." His death was rapidly approaching, and He knew it, and He was fully aware of His divine authority, origin, and destiny. In this situation He washed the disciples' feet; in this situation He became the Servant of servants. — Stanley Shenk.

Explo 72--Two Mennonites Reflect

by Virgil Brenneman and Steve Dick

Virgil Brenneman: Large delegations of Mennonites were among the nearly 80,000 persons registered at Explo 72 in Dallas, Texas, June 12-17. Most major Mennonite communities and groups were represented, with the largest coming from the Mennonite Brethren constituency. MBs from Vancouver, British Columbia, had even chartered a plane.

Steve Dick: Probably no other convention in history has received as much publicity and promotion as the one in Dallas. Many participants said to me, "I have never seen so many Christians in my life." Campus Crusade for Christ described it as "God's forever family" and "the week that changed the world." The effects of Explo 72 remain to be seen.

Virgil: Sponsored by Campus Crusade for Christ, Explo 72 was advertised as the largest international student congress on evangelism in history. The primary purpose was to train the thousands who came to do evangelism. The goal of Campus Crusade for Christ is to fulfill the Great Commission, that is, to present the gospel to every person in the U.S. by 1976 and to everyone in the world by 1980.

The largest block in attendance was high school students, about 35,000 strong. The second largest group was 30,000 college students. Military personnel were probably next in line in attendance. Others present were pastors, youth sponsors, exhibitors, and other lay persons.

Steve: My own involvement with Campus Crusade for Christ dates back to February of 1970 when I transferred from Goshen College, Goshen, Indiana, to Illinois State University in the middle of my sophomore year. Before leaving Goshen, one of my personal prayers was to find an active

Christian group in which I could become involved at ISU. During this phase of my Christian experience, I had recurring doubts about salvation — and feelings of insecurity, inferiority, and a profound sense of social isolation from any really caring group. This "security need" was the motivating factor behind my instant immersion into Campus Crusade. The group was very active in witnessing, training persons in evangelism, and in Bible study groups. To their credit, the added dimension of the Holy Spirit was introduced to me, challenging me to a deeper commitment.

My first year at ISU this group gave me purpose for being in school. I planned to join the staff of Campus Crusade for Christ when I graduated. But through the past year and a half my thinking about the organization has changed, especially after Explo 72. My reasons for this change of heart are balanced by what I see as the good they do. In analyzing this organization one must remember that they are brothers and sisters in Christ who, I believe, serve the same Lord as I. Thus, my observations, opinions, and remarks reflect *one* person's involvement in Campus Crusade and Explo 72.

Virgil: Two buildings at Explo housed the over 230 exhibits which comprised the Christian Opportunities Exposition. Mennonite groups had requested that their exhibits be clustered together in order to give more unity to their witness. John Lehman, Howard Zehr, and Virgil Brenneman manned the Mennonite Board of Missions exhibit, next to booths occupied by the Mennonite Central Committee, the Home and Foreign Missions department of the General Conference Mennonite Church, and the Mennonite Brethren Missions and Services. Thousands passed these exhibits daily. We began rationing our depleting handout materials already by the second day. In the midst of the general "God and country" mind-set at Explo, the Mennonite presence was very important as an evangelical peace witness. Peace literature disappeared from our tables at a steady rate. Many asked for more information, some of them asking us to locate Mennonite congregations near their communities.

Virgil Brenneman, Goshen, Ind., is secretary for Student Services with Mennonite Board of Missions, Elkhart, Ind. He has been secretary since the program's inception in 1959.

Steve Dick, Eureka, Ill., is serving in Mennonite Voluntary Service in Aspen, Colo. In June 1972 he received a BS degree in Spanish at Illinois State University where he was active for 2 1/2 years in Campus Crusade for Christ and Inter-Varsity Christian Fellowship.

Mennonites also initiated a ministry at the Dallas County Jail in the name of Explo 72. Eight Mennonites conducted a series of services in a number of cellblocks over a two-hour period one afternoon. The Dallas County Jail is a modern maximum security prison, without a chapel, and had never had a religious service before. Twenty-nine prisoners asked for further contact and ministry due to our services.

Steve: The evangelistic thrust of Explo 72 has awakened many Mennonites to the fact that in evangelism we are not doing very well. Most evangelical groups, including Mennonites, have few goals in evangelism, let alone the methods for carrying out the Great Commission. Probably this is one of Campus Crusade's top drawing cards — that they know where they are going — whereas most churches simply exist. Myron Augsburg states that after sixteenth-century Anabaptist leader Michael Sattler was killed, plans were found upon him for the evangelization of Europe.

The authority of the Scripture without apology is another commendable feature of Campus Crusade. Firmness on this point is refreshing when so much of professing Protestantism has been dominated by higher criticism and degradation of Scriptures as merely a human book. Great emphasis is placed upon the importance of reading God's Word daily and being obedient to it. Diligent study of the Scriptures is noteworthy, especially when one notes the ignorance about the Bible of many professing Christians. To go confronting people on a university campus "cold" requires a great deal of commitment. From my own friends, many have given up good paying jobs and economic security to become involved in Campus Crusade.

Campus Crusade's use of "The Four Spiritual Laws" to present the plan of salvation is simple, down-to-earth, and to the point. Though at times the "Laws" are presented as "the" divine method for spreading the gospel, this approach is used widely by many groups — from Mennonite to Roman Catholic. One of Campus Crusade's goals is that through the use of this booklet they will present to all persons in the world an opportunity to either accept or reject Jesus Christ. In this age of theological confusion and cynicism, such forthrightness in presentation and clarity is to their credit. Campus Crusade also constantly strives to develop leadership for future years around a core group. 2 Timothy 2:2.

Earlier, I pointed to my own awareness of the Holy Spirit in the Christian's life, as presented to me by Campus Crusade. Throughout their ministry they stress the Spirit which empowers us to witness, to understand the Scriptures, and to do anything God calls us to do. Long before the current interest in the Holy Spirit, Campus Crusade was sharing the ministry of the Spirit with others and teaching complete obedience to Him.

Virgil: Explo 72 made several important contributions to the young people present. The size of the crowd and the programming gave them an enthusiasm for Jesus — which the local papers called "Jesus fever." They were also trained to do personal evangelism and inspired with confidence to witness. A strength of Campus Crusade is that its training is "training in service" — or learning evangelism

by doing it. In the morning delegates spent several hours in training sessions. In the afternoon thousands went to the streets and visited homes in order to practice what they had learned about evangelism upon Dallas residents.

These young evangelists were given two simple tools. They were "The Four Spiritual Laws" and "The Wonderful Discovery of the Spirit-filled Life." Most of the training sessions were devoted to mastering the basic contents of these booklets and to using them as a tool to invite persons either to pray to receive Jesus or the Holy Spirit. One girl reported that she spoke to nineteen persons about receiving Jesus during the one-hour walk she took to the Cotton Bowl that evening — and that all nineteen received Jesus. A young man reported how he witnessed to a fellow who was working on his car and that the fellow prayed to receive Jesus without even taking his head out from under the hood of the car. Another young woman reported how — though she did not understand a word of Spanish — she gave a Spanish translation of "The Four Spiritual Laws" to a girl she met on the street and that the girl, after reading these laws, prayed then and there to receive Jesus. Whatever problems many of us may have with this type of evangelism and reporting, most of the young accept it uncritically and enthusiastically.

Steve: Martin Luther is quoted as saying, "If you preach the gospel in all aspects with the exception of the issues which deal specifically with your time, you are not preaching the gospel at all." The gospel as preached by Campus Crusade during Explo and on campuses is the "safe gospel" — always avoiding anything controversial and making sure no discussions follow as to *how* "Christ is the answer" for social problems of society. Their theory of social change seems to be that "changed men will change society," so that all we need to do is convert people. Unfortunately, they leave a person right at this "evangelized starting point" when it comes to the political and social responsibility of a Christian. Proponents of this view do not reproduce Jesus Christ in their lives, but keep Him separated from their cultural, social, and political views. Probably more "converts" are gained, the organizational machinery runs smoother, and their successes are seeming greater by taking this approach.

Virgil: The "Jesus fever" which characterized the enthusiasm of the young really took over the large religious rally when all 80,000 delegates gathered in the Cotton Bowl for the evening services. It was difficult for the chairman to proceed with the program since it was often interrupted and delayed by the spontaneous letter-by-letter cheer for J-E-S-U-S or by an antiphonal outburst of "praise the Lord" from one half of the large group with a resounding "amen" from the other half. These interruptions often lasted from two to five minutes. The music was particularly celebrative and the crowd often drowned out the music and words with rhythmic clapping, dancing, swaying, and so forth. When a speaker said something significant one would hear "right on" all around, followed by sustained applause.

Some were not sure that "Jesus fever" is such an accurate

description, especially since the same kind of enthusiasm and applause accompanied the flag ceremony during the evening services on flag day. The U.S. flag was presented and honored, the crowd was led in a salute and pledge of allegiance, whereupon an army general led in prayer. His prayer included a desire for victory and the release of the prisoners of war. He also reminded us that it was the anniversary date of the U.S. armed forces.

Steve: In much of Campus Crusade's literature and during the militaristic ceremony at Expto where the group pledged allegiance to the flag, one finds a very disturbing tone of "God and country." One feels that the flag, patriotism, and the United States are all divine institutions never to be criticized. When issues such as a Christian being involved in the Vietnam war are discussed, one immediately receives Romans 13 from the Campus Crusade staff — not seen in the context of Romans 12.

Virgil: The flag ceremony, as part of the religious service, was particularly hard to appreciate for some of us since only an hour earlier some leaders of Campus Crusade had called a special meeting of several exhibitors, including the Mennonites, to censure them for handing out Christian peace literature in their exhibits. They seemed embarrassed and angry about our literature, lest it lend a "wrong image" about Expto.

Another disturbing element was the heavy reliance on the police, not only to protect exhibit equipment or to direct traffic. It was the police who approved or disapproved persons entering the religious services in the Cotton Bowl. Even at secular events — at state fairs or large sports events — it is civilians, and not police, who accept tickets.

Steve: Campus Crusade's theology is at best lacking when it sees men only as spiritual beings. Dietrich Bonhoeffer used the term "cheap grace" in reference to giving someone quick entrance into Christianity without making any strong demands upon him. In observing certain Christians on the ISU campus, I feel they were sold a bill of goods instead of receiving real Christianity with a call to discipleship. The methods of presenting Christ on the campus are many times superficial and place a person in the position of "seeking converts" in the fastest, most efficient way possible. In personal witnessing experiences, I found my presentation becoming mechanical. I often just wanted to get the ordeal over with as soon as possible. An individual may say yes simply to free himself of this confrontation. In-depth, lasting evangelism depends to a great degree upon the sensitivity of the person who is witnessing.

Virgil: Most youth had a great time at Expto 72; many had a significant religious experience. It will be up to the churches to which these young people return to build on and to encourage the enthusiasm for evangelism generated at Expto 72. Expto 72 will serve primarily as inspiration. It is up to the home churches to go from there to the nitty-gritty task of reconciling persons in their local communities to move ahead in congregational building.

Following are six points which I think are relevant at this

time for the Mennonite Church.


1. The local church can be much more spontaneous and celebrative about Jesus Christ in every worship service. The "Jesus fever" was also present at Probe 72, at the Holy Spirit festival at Goshen College, and in some of our mission meetings. It does not happen often enough in our local congregations.

2. The local congregation must find ways to do more effective training of its members for the task of witnessing. In this respect our Sunday school classes are often conducted in a vacuum. Perhaps our preaching as well. They inspire, but do not tell us *how* to do the work of Christ.

3. Being a Christian is more than giving lip service to a propositional truth about Jesus; it is entering into a way of life — the Jesus way of life. "The Four Spiritual Laws" which the young learned at Dallas is a better and more positive statement of the plan of salvation than evangelicals have used for decades. Its main weakness is that it does not say enough. There is much more to being a Christian than repentance. The salvation experience is only the first step in the new life in Christ.

4. Our evangelism must distinguish between the Jesus of the New Testament and the Jesus of civic religion. In Dallas, when a group challenged the prevalent nationalistic spirit by preparing two banners which asked the questions "Cross or Flag?" and "Christ or Country?" they were quickly suppressed by the omnipresent police. It is all too easy for us to equate our particular culture or our nation, or even our denomination, with the New Testament gospel.

5. Our training of young Christians for evangelism must prepare them to meet persons *where they are*, as unique individuals, each with his own personal needs or problems. There is something canned and impersonal about the use of "The Four Spiritual Laws" for any and all persons one meets. There is no model in the New Testament for this kind of approach. The rich young ruler and the Samaritan woman both met Jesus Christ, but as unique persons. In fact, every encounter in the New Testament had its own dynamics and should be model enough for us to avoid using any canned approaches today.

Those who go out from the local congregation are a part of a visible and active community of love which they share as proof of the message. Their invitation for persons to receive Jesus should also identify their invitation to join a caring fellowship of believers. It is not New Testament-like to witness to thousands of persons in isolation from a living community of God's people — then to simply leave them on the street without incorporating them into a supporting fellowship of loving brothers. 

Let us give thanks to the God and Father of our Lord Jesus Christ! For he has blessed us, in our union with Christ, by giving us every spiritual gift in the heavenly world. — Eph. 1:3, TEV.

Can Christians Purge Themselves?

by John I. Smucker

I am the pastor of a church located on the borderline of a black, Puerto Rican, and Italian community in New York.

One night our living room window was broken by stray stones thrown while white and black gangs were clashing. Fire bombs were thrown and shots were fired at us. White and black innocent children and youth, including my own son, have been threatened by gangs. Racism has not been eliminated from our society.

Racism is both conscious and unconscious. It comes out in all kinds of strange rationalizations like thinking blacks are inferior because of the curse of Ham.

Using the Bible to justify one's racism is the most destructive kind of repressed racism.

Racism must become conscious before you can deal with it individually. To find racism within yourself is to find sin and it must be repented of, as well as cleansed and forgiven by God. Jesus said, "Him who comes to me I will not cast out" (Jn. 6:37). There were no ethnic distinctions in Jesus' invitation to men.

Peter was confronted with his own racism in Acts 10. God gave Peter a vision while he was praying that he must not call unclean what God has called clean. Later while Peter was talking to Gentiles in Cornelius' house the Holy Spirit fell on them and they began to speak in tongues and extol God as on the day of Pentecost.

Only through the power of the Holy Spirit was Peter able to deal with his own racism.

Paul said in Acts 17:26 that God has made of one blood all nations of men to dwell on the face of the earth. Paul was very clear in his denunciation of racism in the early church when Jewish Christians discriminated against the Gentiles. See Ephesians 2:13-18.

It is not so difficult to repent of racism once you see it. The difficulty lies in making it conscious and recognizing it as racism.

Racism is not a part of our Christian theology, but it is a part of our white culture in America. Christians must examine themselves to see if they have imbibed white racism into themselves along with their accommodation to the white middle-class culture.

In my own denomination Mennonites were themselves a minority group in most of their American experience. Mennonites, along with Quakers, were the first to condemn slavery and never owned slaves in America. Mennonites, among other Christians in America produced one of the most clear statements against racism in the middle 1950s condemning it as sin.

Why then, has the Mennonite Church and other Christian churches been so silent during the black and civil rights revolution in America?

Our theology seems to be clear in its written statements against racism but our practice reveals startling similarities to the main racist white culture.

We must work hard at opening our churches and communities to other ethnic groups and allowing people to become a full part of us. In the present mobility of Christians moving out of the small town and rural communities into universities, overseas service, urban areas, perhaps an equal dialogue can take place and we can obey Jesus' commands to love others as He loved us. There is also hope in the minority and interracial churches across America to practice New Testament integration.

It is important that we authentically interact with other ethnic groups wherever we live so as to remove the communication blocks of interethnic tension between us and others.

But white racism is basically an individual sickness, even though it is expressed and nurtured in groups of individuals and institutions. We must deal with our own individual racism personally,

John I. Smucker, Bronx, N.Y., delivered this message over the *Mennonite Hour*.

and allow Jesus Christ to purge us from it as we repent.

As I reflect on my fifteen years in New York City as the pastor of an interracial church, I can see steps of purging of racism within my own self. It is painful to discover your own racism.

When we arrived in the East Tremont community of the Bronx, there were two major ethnic groups in the neighborhood, Italians and Jews. We were assigned to witness primarily to Jews. I enjoyed interacting with these Jews because they were cultured, educated, and middle class.

But when I was confronted with the gospel mandate of witnessing to all and the need to witness to Puerto Ricans, blacks, and Italians in our community I discovered some traces of white racism within me.

I remember one white neighbor telling me soon after we arrived, "I hope you don't have Negroes come to your church." I remember struggling and repenting of my own feelings of racism within as I rather hoped that this church would be a nice middle-class church with Jews and other middle-class people.

The second step in my own purging of racism was my confrontation with an increasing migration of Puerto Ricans into our community as Jewish people moved out. The first Puerto Rican families who came to our church could speak English and were among the rising middle class. It was when the next migration of lower socioeconomic Puerto Ricans came into the community that I was again faced with my own feelings of racism.

I tried hard to get new Puerto Rican members into leadership positions and felt that my fellow ethnic-Mennonite members tended not to trust them. Reflecting on this now, I believe I was partially fighting myself, my unconscious racism within, as I accused my ethnic-Mennonite brother of prejudice against Puerto Ricans.

To discover that the prejudice (racism) was not just in my ethnic-Mennonite brothers, but also within me brought a release and a more constructive relationship with all concerned.

My third encounter with racism within myself was in the late sixties when riots and disorders were breaking out all over America. Blacks were now one third of our community and a few were members and came to our services.

It was the Sunday after Martin Luther King was assassinated that I was walking through the streets of Harlem to a mass rally in Central Park in memory of Dr. King. Most of the people around me were black. I felt very uneasy.

Why was I feeling so uneasy? This led me to a deeper search of my heart to Christ and allowing Him to weed out more racism.

I enrolled in several courses in black history and religion under black professors. I took clinical and sensitivity training courses and became a member of a Christian encounter group.

I learned to know a whole new set of black Christian leaders who were evangelical militants for Christ. They were calm. They knew and understood the black revolution. For the first time in my life, I received training and spiritual and theological insights from black Christians.

The Lord cleansed me and filled me anew with His Holy Spirit power and presence as I reflected on the needs of my life and my ministry and the needs of the city. I felt a new depth of purging and a release from Christ as I recognized my sins of racism buried deeply within me.

I will not be surprised if I discover more traces of racism within myself because I was reared in a white middle-class American culture. But having been purged before, I know Christ will do it again.

Praise God! Christ died for our sins, even the sins of racism in a white racist culture in America. Confess your sin of racism to God and to your brothers. Let Christ make you more compassionate for others and an aggressive witness for Him in our society.

You can do something about racism as a Christian. Begin by letting Jesus Christ cleanse you, as you recognize your own racism by the power of the Holy Spirit. Commit yourself anew to Jesus and His way of living and accepting people of other ethnic backgrounds.

Communicate with minority people and learn to know them. Live with them or let them live in your community. There is no greater time than now for Christians in America to demonstrate the full gospel of Jesus Christ by acting out Jesus' love and acceptance of all people, in contrast to our past failures.

Let Jesus be fully Lord of your life and your church and your community. Commit yourself to Him now for reexamination and cleansing. Amen!

Meet Jesus Christ

Thanks be to God, many have learned that a well-designed building does not a church make. Thankfully we are coming to understand that we cannot theologically educate ourselves into God's eternal lap. Many churchmen are coming to understand that a dozen or so disciples became millions of Christians in later years not through the best Sunday school literature, spacious facilities, or social action programs, but through the encounter with Jesus Christ! Many today are becoming convinced that this encounter with God is the main business of the church and that it is chiefly induced as the Holy Spirit works through the presentation of the gospel in the worship of the church. — Ed Mikel in *Cumberland Presbyterian*

More things
are wrought by
prayer
than this world
dreams of.

—Tennyson

PAUSE!

September 10-16 with us and

PRAY!

September 10-16 with us for

PEACE!

September 10-16 with us —
PAUSE AND PRAY FOR PEACE!

A Mennonite Hour listener recently wrote, "The Vietnam war is in a dangerous stage. Everybody is offering suggestions, putting out petitions, giving advice, and threatening. It seems to me we are neglecting our most powerful instrument when we fail to pray. Let's trust God and pray for peace."

A good suggestion. We invite you to join us, our listeners, and readers around the world as we pause and pray for the leaders on both sides of world conflicts—Vietnam, the Middle East, Northern Ireland . . .



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Communicating Christ Who Makes Life New

" . . . And You Gave Me No Food!"

by Keith Schrag

This morning the food bank is empty. "I'm sorry," I said to the inquirer at the other end of the phone. "Yes, we had our shelves full of food a couple of weeks ago, but there have been lots of requests lately. Just yesterday there were four and that wiped out our supply."

"Do you know where else?" he queried. I did not. The other sources of emergency food I had known of earlier also had become depleted. And I gave him *no* food.

And I thought of those who *had* received food and had thus been assured that *someone* cared. *Life* had been transmitted.

I recalled Jane, a paralyzed lady who had had to move in with an aunt who had four small children of her own. Jane had no money, no food. The aunt had no more than her own family of five needed. Jane had been given brief relief from her desperation by means of a sack (\$7.50 worth) of groceries.

I recalled Marj, who lives with her teenaged daughter and three younger children (the youngest, a 3-month-old) in an apartment for poor people. Her broken window, barren living room, empty kitchen, and dismal life contrasted greatly to the neatness, liveliness, and availability I have enjoyed in other places (my own home and those of family and friends across the North American church). Someone had stolen her \$40 set aside for food for the month. She had three weeks left before her next small welfare check, and four children's meals to be responsible for. Who would help her? Since demands are great, I carried in a box of food worth \$12; we had no more food left.

I recalled Granny. Her health necessitated special food. Without Sustagen she would starve to death, she could not keep regular food down. Her daughter took good care of her, but had four growing schoolchildren of her own. They needed food. Granny also needed food. I bought some Sustagen one evening, near midnight, and immediately took it to the home. Granny and I shared — not only then, but also during the few months between that night and her

burial, whenever more Sustagen was needed, and when spiritual matters were in need of discussing. And Granny died believing.

And I called the local MCC branch office because I knew we were out of food. And I knew more emergency calls would come. And I knew MCC sponsored tremendously successful relief sales around North America. And I knew there were regular meat canning sessions by North American Mennonites — for overseas. And I thought, "Perhaps, maybe, the need of my brothers and sisters within my own city for food and for life could be aided by my fellow church people, since we are used to giving the cup of cold water."

So I called. "We have received several calls such as yours, from other large cities, by Mennonites who see the desperation. But," he continued, "our meat is only for overseas. You see, although the Executive Committee sees the need locally, the constituency feels there *is no need* here at home. They would not contribute if we were to divert some of this meat to feed your hungry. . . ."

And my spirit crumbled. I became frustrated. I became angered. "You mean," I muttered, "that we can send food to meet needs thousands of miles away, but *not* locally?" "I'm afraid so," was his reply.

"Now, there is one possibility," he told me, "when the canner comes around to our area next year, you may find that 10 percent of the processed meat would be made available for local needs like you work with. If you speak to the church groups ahead of time, they may be willing to vote for that." And we ended that conversation with my question, "Do we have to wait a whole year?"

So my spirit remains perplexed. And I share my burden with you, my thousands of brothers and sisters in Menno-nitism across the continent. Because I know so many of you personally. Because I know of your faith and your generous giving in the past. Because I know that you want to be good stewards.

But to date, the food bank is empty — as are many in MCC-land, North America. And the hungry persons — mothers, small children, old people — remain unfed. And I can give them no (MCC) meat.

Keith Schrag is Community Minister at Lorraine Avenue Mennonite Church, Wichita, Kan., where a style of urban ministry is developing which is supported by both the Mennonite and General Conference Mennonite churches (South Central Conference and Western District).

God-Forsaken

by Ruth C. Showalter

"Then was Jesus led up of the spirit into the wilderness" — a Godforsaken place, inhabited only by the lowest forms of plant and animal life. With no human companionship, no food, drink, or shelter, our Lord lived forty days and forty nights. Faint with hunger, He resisted the tempter, and at last "angels came and ministered unto him."

Facing household drudgery, I wondered if God could bless such humble tasks. But casting aside temptation, I faced these duties. My rewards were a grateful, happy family and a strong feeling of satisfaction in a job well done.

"And he came thither unto a cave, and lodged there." Elijah, pursued by the wicked queen, feeling an end to his hopes and dreams, lay down in what truly seemed a God-forsaken place. He experienced the presence of God — not in strong winds or mighty earthquakes, but in a still small voice.

Watching at the bedside of an elderly stranger, I wondered wherein lay life's purpose. At midnight my spirits were soothed by a deep sense of peace, and a smile of thanks on a care-worn face.

"This day will the Lord deliver thee into mine hand." Young David never doubted the presence of God, even when faced by the mighty sword of Goliath. So may we pray for guidance as we are faced each day by challenges large or small.

As long as one hopeful spirit remains, we dare not call a single place upon our universe forsaken by the God and Father of us all.

When Christianity Failed

by I. Ben Deceived

I used to be a Christian. Yeah, no kidding, and I was really serious about it too. I spent a lot of time in Bible study and prayer and put a lot of effort into living and being a Christian. As I said, I was really serious about it. But that was before Christianity fell flat on its face before my own eyes.

You see, as I grew in my knowledge of Christianity, I began to realize that to be real, true Christianity had to be supernatural; it had to be something that could not be faked or reproduced by a mere human effort no matter how strong that human effort was. Indeed, that is what my church taught me, the new birth is a superhuman birth that makes a new spiritual man out of an unrighteous man. I used to believe that.

My college friends scoffed at me. "Christianity," they said, "is no better than any other religion or no religion.

If you believe in it, it works to the extent of human strength. Psychological, that's all — believe in what you choose: a God, a stone, or a moral issue. Guide your life by what that force wants you to do and it'll be reality to you. But don't tell me Christianity is better than a code of ethics."

At that time I could answer with some conviction. "No, you're wrong. Christianity has a supernatural quality which no other religion has. It is marked by a supernatural relationship between God and man which enables further supernatural relationships between human beings. And all of these relationships are characterized by love. No, not the kind of emotional love we usually think of when we love the sweet, kind, and lovable people who agree with us — anybody can do that — but the supernatural kind of love that enables one to earnestly desire and strive for the best in another without thought for himself, no matter what the brother is like. That," I told them, "is the difference between Christianity and other ideologies."

One reason I felt confident to tell them that was because Jesus said, "By this all men will know that you are my disciples, if you have love for one another" (Jn. 13:35).

That was all before I got the letter from home telling me that my home congregation had split. I still don't know really what the problems are. But I know enough of the resentment, the bitterness, the suspicion, and the undermining of a man's integrity to realize that the very people who had taught me what Christianity was, proved to me that it doesn't work.

Sorry, college friends, I guess you were right after all.

Mostly Sunny Weather

by Lorie Gooding

*Some days, it seems, are made for rain,
for cloud and sorrow, mist and pain.*

*Sometimes it's small things that annoy,
and rob the sunshine of its joy.*

*Back of the clouds the sun is shining.
Keep looking up for the silver lining.*

*And if the storm hides all the blue,
you'll find the rainbow up there, too.*

*It can't be fair day in, day out.
There's bound to be some clouds about.*

*But by and large, and all together,
life is mostly sunny weather.*

Who Is Your God, Yokoi-san?

A soliloquy by Louella Blosser

Editors Note: Yokoi-san, a former sergeant in Japan's armed forces during WW II was recently found in a bamboo jungle on Guam. He was returned to Japan on February 2, 1972. News of Yokoi-san being found in a jungle cave on Guam, and the death of Eugene D. Williams, prosecutor of WW II Japanese Premier Hideki Toji and twenty-five others was reported side by side in the *Asahi Evening News*, reports Louella Blosser, Kushiro, Hokkaido, Japan. The Blossers are missionaries with Mennonite Board of Missions, Elkhart, Indiana.

We think it incredible that any person would remain in hiding twenty-eight years, living on toads, snails, nuts, fish, and eels, living in a cave, without any of the "necessities of life." The war had ended and you knew it, but you feared to trust your fate to man. You were ashamed to face the emperor, your God, whom you esteemed as almighty ruler of your nation's destiny and to whom you had vowed obedience, never yielding to another power. Yet you did not regard him as sovereign, for you expressed your desire, upon returning to Japan, to ascend a mountain to a temple where your mother had taken you in childhood, and there offer prayers for the soul of your departed comrades.

But the Israelites in the days of Moses knew Jehovah God, the living Creator, Father God, whose voice they had heard audibly, whose great and mighty works were manifested to them by mighty deliverances from their enemies. They had seen the Red Sea divide and form great walls allowing them to pass through in safety. They saw and experienced His promises being fulfilled, yet when encouraged to enter the Promised Land, they refused to go. For fear of giants, and all fears common to man who forgets to trust God's power, they refused to go. Those people wandered in the wilderness, hesitated, grumbled, sinned, and sacrificed for forty years before entering the Promised Land — an eleven-day journey!

So, Yokoi-san, twenty-eight years is not really so long for a man to fear to subject himself to powers beyond his knowledge and control. It is unusual that you remained in hiding so long, and I'm glad you were found. I shall be

praying that you will come to know and trust and worship the true, living God, and His Son Jesus, who has come to give abundant life, who is our joy, hope, peace, strength, and Redeemer. May you be able to praise Him for protection and deliverance. May you soon know and worship the God without human limitations!



Anselm Answers

Editor's note: Send in your questions. Keep them short. Anselm will try.

Dear Anselm:

I read recently that youth who a few years ago turned from the church are now returning and sensing the need of the church for substance and spiritual growth. — J.L.

Dear J.L.:

I've read something of the same. The return of numerous youth to the church may be due to varied reasons. For one thing the church is more accepting of youth today because of influences such as the charismatic. Youth in an impersonal world have interest and need of community and fellowship. In spite of its many faults, no other organization can compete with the church in these. As the church exercises more involvement in the needs of persons and risks its life for what it claims to believe, youth will return to the church.

Dear Anselm:

The Mennonite Church over the past has been very quiet about the Holy Spirit. To what do you credit this? — M.T.

Dear M.T.:

Don't be too quick to judge the past. J. C. Wenger, church historian, says that Menno Simons wrote more than any other Reformer about the Holy Spirit. The Holy Spirit is mentioned an average of once on every page of his many writings. If you get a chance, go to a Mennonite historical library and check periodicals and programs for the past 50 years. You'll be surprised at the amount of discussion on the Holy Spirit. It seems that at certain periods a teaching suddenly seems to be in the air — people are more open to its truth and also more responsive. I think this is true at present regarding the work of the Holy Spirit.

For Teachers

*Lord, it helps me to remember
that You were a teacher.
You were a lot of other things
but there is something very human
and reassuring
in Your giving the Word of life
to restless uncertain people.
You never used a chalkboard
corrected exams
or sat through a graduation ceremony.
But You rejoiced with men and women
and little children
who discovered for the first time
what it means to be sons and daughters
of a good Father.
Grant a full measure of Your Spirit
to those whose task it is
to awaken minds and hearts
to the wonders of creation
the insights of science
the relation of cause and effect.
They often get discouraged, Lord.
Lift them up by Your example and power.
Amen.*

— Christopher News Notes

Wit and Wisdom

The doctor was out and his five-year-old son answered the phone. "The doctor is out right now," he said.

"When will he return?" asked the caller.

"I don't know," replied the boy. "He went out on an emergency case."

• • •

The husband jubilantly bragged to his wife: "In one breath I persuaded Johnny to get his bike out of the driveway, Janet to take her skates out of the hall, and Jimmy to gather his toys off the back steps."

"How did you ever manage to do that?" asked the wife.

"I just laid my finger on the TV switch and said, 'Guess where whose what is, or else.'"

• • •

"Why are you coming in with that milk pail empty?" inquired the farmer. "Didn't the old cow give anything?"

"Yes, sir," said the new hired hand. "She gave two quarts and one kick."

• • •

Don't expect too much of another person because he is about like you and me.

• • •

If you are right, what's the use of arguing? If you are wrong, there is no use either.

• • •

You are seldom so busy that you can't stop and tell others how busy you are.

• • •

The less you know, the easier it is to be certain.

• • •

Most of us are willing to follow the advice of our superiors if we can find any.

• • •

A grouch is a fellow who has sized himself up and is pretty sore about it.

• • •

What makes young people irritating (let me let you young people into a secret here!) is that youth applies its high standards to everybody but itself! (Don't tell anybody, but that's what makes them mad!) — *Best Sermons*.

• • •

Sometimes it seems that our very brains have become measuring lines — much better at answering such questions as "How big? How much? What does it cost?" questions of quantity, than answering questions of quality like, "Is it worth it? What is it for? What shall we do with it?" — *Best Sermons*.

Little Things in Life

When I consider what tremendous consequences can come from little things, I am reminded we should pay closer attention to them. Most of us recall the saying that is attributed to Benjamin Franklin, "A little neglect may breed a great mischief. For the want of a nail the shoe was lost; for the want of a shoe the horse was lost; for the want of a horse the rider was lost, being overthrown and slain by the enemy, all for the want of a horseshoe nail."

This saying has many practical applications to life. We should mind little things. Little courtesies in life, little matters of personal appearance, little minutes of wasted time, little details in our work, and it seems that a thing cannot be too small to command our attention. Most big things are made out of a combination of little things, so naturally if we enjoy the part intensely, we cannot help enjoying the whole.

Solomon reminds us that it is the little foxes that spoil the vines. Solomon 2:15. Termites destroy more property than do earthquakes. More destructive fires are caused by matches and cigarettes than by volcanoes. A man can sit on a mountain but not on a tack. — Christian E. Charles.

Cross-Cultural Youth Convention 1972

The auditorium building at Epworth Forest campground, North Webster, Ind., swayed to the sound of "Oh Happy Day" Sunday evening, August 20. First one person, then another took the mike and led in a handclapping version of the old gospel favorite.

On Friday morning, August 25, the same auditorium building came alive with the sounds of "Steal Away to Jesus." Several hundred persons, most of them young, gathered at the front of the hall and joined hands in a prayer-song of dedication and commitment.

Sandwiched between — and including the Sunday and Friday sessions of celebration and worship — was the 1972 Cross-Cultural Youth Convention of the Mennonite Church. The convention was jointly sponsored by the Youth Ministries Office, Scottdale, Pa., and the Minority Ministries Council, Elkhart, Ind.

At the six-day get-together 325 persons dealt with the question, "Who Are We?" A total of 246 young people registered for the convention; seventy-nine persons served as counselors or staff.

Represented at the convention were several different ethnic groups, including blacks, Puerto Ricans, Chicanos, American Indians, and whites. By intention, the white persons at Epworth Forest were in the minority — about forty were invited. Most of them did more observing than participating.

Persons attending the convention celebrated the life in Christ and dealt with issues — in mass sessions and in smaller groups and caucuses. Monday and Tuesday attention was focused upon "Who Are We as Individuals?" Wednesday through Friday emphasis was placed on "Who Are We All Together?"

At Epworth the daily schedule was as follows: breakfast, short mass session input, ethnic caucuses or small group sharing, lunch, recreation — swimming, boating, softball, volleyball — workshops (11), supper, seminars (20), mass sessions, midnight curfew.

Though during the first few days some felt the convention was "off to a slow start" and that "more mixing and interaction" were needed, by Thursday evening a profound sense of Christian brotherhood had emerged.

Thursday morning Hubert Brown, Elkhart, Ind., spoke on the cruciality of brotherhood among believers. "Brotherhood grows out of love," said Brown. "There's no room for hate in such a relationship." He concluded by exclaiming, "We need each other — let's join hands!" In the next few minutes nearly everyone in the auditorium came forward affirming love for one another. There was much weeping and embracing and praying. Joe Mason, Youngstown, Ohio, said, "Man, it was really great. The Holy Spirit took control."

Other reactions from those in attendance included: "That worship service was a cleansing experience for me." And, "My cup runneth over with bubbles of joy." And, "Out of the turbulence and struggle of this convention, God is calling and He's breaking through."

Was it just by chance that the Holy Spirit visited the Thursday morning session? Not according to several persons who participated in an all-night prayer vigil Wednesday night. Meeting in a car much of the night, these persons prayed that God would pour out His Spirit in a special way in the two days to come.

Their prayers were also answered Thursday evening. The program called for a worship-celebration, but soon after it began, the service was interrupted by three fellows who brought a complaint to the platform through Ted Chapa, the convention coordinator. They denounced the quality of two of the ethnic meals, calling for a boycott of breakfast the next morning as an affirmation of unity against injustice.



People get together under the Epworth arch in a small group sharing session at the Cross-Cultural Youth Convention.

Much discussion ensued. Some persons expressed anger, but most spoke in love, calling for a coming together in the Spirit of Christ. The "interruption" lasted about two hours with approximately twenty-five persons approaching the microphone.

To some, it appeared that the Spirit of Christ-centeredness which had prevailed at the convention was on trial. Many witnesses came forward and testified, saying what they felt the correct course of action to be. Some asked, "What would Jesus do here? How would He feel?"

At one point in the discussion, a young woman was carried up to the microphone. She said that outside the hall she had just had a long, intensive struggle with God — and that she had finally given herself to Him completely. Emotionally and physically drained from the experience, she could not stand up, but she said, "We talk so much about Chicano power and black power and Puerto Rico power and Indian power; I say, from now on, let it be Jesus power!" The ovation that followed seemed to signify the beginning of song and celebration.

A few hours later, after the singing and praising had subsided, persons were given the opportunity to present testimonies and express what the convention had — or had



In the Puerto Rican caucus Siso Torres (pointing) makes the statement: "If we lose our language, we lose our culture."

not — meant to them. At least fifty persons spoke to the audience. Following is what some had to say:

"What has been said and done this week has really changed my life."

"For me this convention has been the greatest thing in the world. God has really been here."

"The real winners this week were the mosquitoes. They had all kinds of food."

"I was afraid there wouldn't be much here about God, but this convention has changed my mind."

"We stand up, we clap, and we praise God while we're here — but what happens when we go back to our home churches and communities?"

Throughout the week many qualified resource persons addressed the mass sessions and led seminars. Sunday evening Bill Pannell spoke on the *real* Jesus Christ, "who," said Pannell, "I believe is a lot tougher than most of us realize."

Monday evening brothers Israel and Neftali Torres described how the power of God released both of them from the bondage of drugs. Lupe De Leon, Jr., spoke Tuesday evening on "Who Am I?" He said, "According to me, I'm just a guy — a guy who has been transformed by Jesus Christ."

Wednesday morning John Powell described the historical bond Third World people have with each other. "We are a people of common heritage who have been put out, and together we've got to find a way out," Cheyenne Indian chief Lawrence Hart, a Mennonite pastor in Oklahoma, addressed the convention Wednesday evening. He said, "My philosophy is 'revolutionary conformity.' I become part of institutions and urgently attempt to make changes from within." Hart concluded: "Through Jesus Christ I now have freedom, liberation, and power — power that is creative and life-giving."

Five different choirs added life and enthusiasm to the worship experience. They were the Burnside Community Mennonite Church, Columbus, Ohio; the Canaan Baptist Church, Elkhart, Ind.; the Lawndale Mennonite Church, Chicago, Ill.; the Rehoboth Mennonite Fellowship Choir, St. Anne, Ill.; and the Convention Choir which was dramatically directed by music coordinator Eugene Norris.

A special action containing five points was taken Wednesday evening in support of the United Farm Workers' lettuce boycott. In a nearly unanimous standing vote from the floor, the Cross-Cultural Youth Convention went on record as supporting the Christian, nonviolent efforts of Cesar Chavez and the United Farm Workers to implement justice for farm laborers.

As the convention was winding down Friday morning, various comments and

announcements were heard. Perhaps the most interesting was the announcement that "the bus for south Texas will leave no later than, and not before, 2:00 p.m., or possibly earlier."

In some closing remarks Friday morning, Ted Chapa, who with Art Smoker had spent more than half a year preparing for the convention, exhorted the audience: "We have been oppressed, but much of that oppression has been brought on by ourselves, because we have not seen ourselves or lived the way Jesus intended. Unite, accept yourselves — incorporate others into your communities and lives."

Testimonies by two campers the last day expressed a new faith in Christ. "After telling God all week to get off my back," said one, "I finally just gave in — and all I can say is 'praise God and let's pass it on.'" "It took a year and a half, but now," another said, pointing upward with a big smile, "we're back together again."

A white girl at the convention felt this way: "I think it's good for whites to feel some of the things minority people have felt for a long time. I hope the convention will make us better able to comprehend and deal with the problem of racism — and help bring us together."

Several days after the convention had concluded, Lupe De Leon, Jr., commented: "My main concern is that these kids go back to their home communities and be authentic Christians, and not apologize for their culture. Only then can God really come through — as He did at the convention." — Dan Shenk.

Snyder Interprets Current and Future MCC Role

One of William T. Snyder's favorite sayings is found on the cornerstone of the National Archives Building in Washington. The quotation: "What is past is prologue." And in his work as executive secretary of Mennonite Central Committee, Snyder plans and works with this in mind.

"I see MCC as basically a servant of the churches," he said recently as he talked about MCC and the role he sees it playing in the years ahead. "As to the direction it will go, we must look at the church and understand its emerging concerns. For it we should get guidelines as to what MCC does in the future."

Snyder said he feels that the MCC constituency, as a whole, is one of the more aware churches in terms of its global outlook. "I don't say that boastfully," he emphasized in his genuine manner. "But it has been possible because we have people scattered throughout the world, and the church hears, through our church press, what they are thinking and feel-

ing. In the future, I feel our world outlook will be strengthened and that more of MCC's time and emphasis will be given to the countries in the neglected Third World."

Snyder also thinks that Mennonite



William T. Snyder being interviewed by Carolyn Yoder, MCC summer staff reporter.

churches are cooperating more and more at local levels rather than depending primarily on a central organization such as MCC for leadership. He feels the regional relief sales and Mennonite Disaster Service (MDS) efforts are examples of this happening already. He said he is pleased with this trend as it is creating stronger cooperative ties between congregations that are located near each other.

"Another prediction I would make is that our volunteers will increasingly work under the direction of the local church leader in overseas areas," Snyder continued. "We are already doing this in many countries."

Snyder also said he sees as a real possibility the churches abroad sending missionaries to the United States and Canada. "I'm serious when I say that," he emphasized. "They have something to give us, a real message. Many of them have faced tests that we haven't and many have not succumbed to the modern idolatry of nationalism."

A fourth area that Snyder sees MCC working with is helping the Mennonite Church come to a deeper biblical understanding as to what it means to be non-resistant Christians in the twentieth century. "I know this is a controversial issue at times," the executive secretary acknowledged. "But it is one of our most distinctive characteristics, the one that most sets us apart from other churches. I see the Peace Section producing more materials that will articulate our peace convictions and our experience. More Christians are open to this than ever before."

In regards to MCC's relationship to mission boards in the coming years, Snyder said he feels the present trend toward

increased cooperation will continue. "We are seeing more the blending of roles," he commented, obviously happy with the situation. "Proclamation and service must be integrated. We are learning what it means to minister to the whole man. I see ahead a desire on the part of the mission boards and MCC to work together more closely. MCC is even now placing high priority in lending a helping hand to Mennonite and Brethren in Christ missions.

Snyder said another challenge for MCC is helping North American Mennonites share their abundance with the poor who are outside the gate. "It is my conviction," he said firmly, "that we must continue to share our wealth, our skills, and our time, not just because it is right, but because we are obedient to Christ."

"I see this as a ministry from the 'stuffed to the starved,' he added. Many want to share, but need reliable and worthwhile channels. MCC is such a channel."

Concerning his position as executive secretary, Snyder said one of the things he enjoys most is working with "the men and women in the pew."

"I, too, am a layman," he stated, "a layman with a background in administration. I came to MCC from a Civilian Public Service camp in Virginia to work with Orrie Miller and H. A. Fast during the program. After World War II, I planned to return to the business world. But Orrie Miller asked me if I would be interested in staying and helping in the movement and resettlement of Russian refugees."

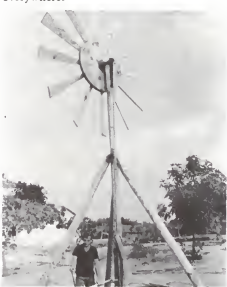
Later Snyder was asked to be Miller's assistant. In 1957 he was elected by MCC to his present position.

"Serving at MCC is rewarding," commented the Altoona, Pa., native. "It's a privilege to be working and planning with vibrant Christian people who believe the church is the best resource in meeting human and spiritual need. The average age of an MCC'er is about twenty-five. I like working with the young people of the church."

Another reward Snyder finds in the work is seeing people from different Mennonite groups learn to love each other and discover their similarities. "I've read about Mennonite churches splitting over transient matters in the past. I was aware of it during my boyhood," the administrator said with feeling. "Mennonite Central Committee shattered many of the myths I had heard about Mennonite groups different from my own. It happens for others, too, as they work together for a common cause in the name of Christ. It's just like that quotation says, 'As we grow closer to Christ, we grow closer to each other.' To me, that is beautiful." — Carolyn Yoder.

Indiana Corn Farmer Builds Windmill in Brazil

Warren Yoder grew up on a farm near Goshen, Ind., where corn and beans were two of the principal crops. Warren, his wife, Janet, and their son Randi Gerald are just completing three years of service in Brazil. And he has come to the conclusion that corn and beans do not grow everywhere.



Warren Yoder with wind-driven pump he designed and built for use in Jardim, Brazil.

"It is hard for a corn and bean farmer from Indiana to say corn and beans do not have a future here," Yoder wrote recently to Mennonite Central Committee (MCC), the relief and service organization of North American Mennonites, with which he is serving. "But it is even harder to convince people who have planted them for generations that they are no longer economically feasible crops."

The Yoders, who have been located at Paracuru, Ceara, in the poverty-stricken northeastern corner of Brazil, are involved in working with Project Jardim. Jardim is a 132-acre Brazilian colony with 14 families and a population of 78. One house is used as a storehouse, 12 are occupied by Brazilian families, and the 14th is the Yoder home.

Using his mechanical skills, parts purchased at a junkyard, and lots of hard work and ingenuity, Yoder built equipment to construct tube wells. Now each colonist has his own well from which comes water for household and irrigation use.

Since the colony has no electricity, Yoder also built a windmill to help pump water for a larger irrigation project. "The design is mostly Yoder," he concedes, "since none of the plans or other windmills I have looked at really fit our conditions."

Yoder was also instrumental in setting up a revolving fund and a credit committee to back small local projects. A jeep, bought with money donated by a North American church, is used for hauling supplies for the colony from the state capital, over 60 miles away.

A Modern View of Development

Pope Paul VI in his famous 1967 encyclical *Populorum Progressio*, coined the catchy phrase "Development is the new name for peace." By this the pope meant that the really decisive issues which are generating conflicts in our world are not those dividing East and West or capitalism and communism but rather the gap between the rich and poor.

The pope perceived that unless the north-south gap of rich and poor was somehow closed, we might even be confronting a worldwide holocaust engendered by these tensions. Rich nations must help the poor nations develop a better quality of life if peace is to be achieved. Development hence is not an end in itself but a means to and prerequisite for peace.

Mennonite Central Committee exists as "a Christian resource to meet human need." When MCC was created fifty-two years ago there was a momentary emergency created by World War I and the Russian Revolution. A team of workers was sent to dispense emergency supplies of food and clothing to those suffering deprivation. During and after World War II, MCC mounted an even larger relief and rehabilitation effort to alleviate the needs of the homeless, hungry, and naked. During the postwar epoch, MCC like the rest of the rich world discovered that relief and rehabilitation were needed not only as a result of war but that a large proportion of mankind is living at the edge of subsistence in a permanent emergency. Everyday life for some people is more wretched and precarious than life in war-torn Europe, China, and Japan.

It was a natural outgrowth of MCC concerns to begin a series of economic development projects for the impoverished in Greece and Crete during the 1950s. The depressing chain of handouts in the Middle East suggested the need for self-help projects, another form of development. The spiritual and intellectual dimensions of the jump from the subsistence economy of traditional society to twentieth-century technological society in the so-called Third World inspired the Teacher's Abroad Program (TAP) and the expansion of community and agricultural development models to Zaire, Bolivia, Brazil, and Botswana among other places. By the 1970s, development is for MCC not only

a new name for peace but also a new name for relief.

It has been hard for MCC to shake the image of being only a dispenser of food and clothing or builder of houses. MCC publicity tends to continue to focus on tension areas and crises moments. We continue to have "relief" sales. But in fact most of MCC's approximately 800 workers and a large percentage of the budget is no longer devoted to soup kitchens or clothing distribution agencies. The more typical MCC-er these days is a teacher in Nigeria, an agriculturalist in Bolivia, or a nurse in South Vietnam.

It is this context that makes so important the publication of *Beyond Good Intentions* (Akron, Pennsylvania, 1972) by Edgar Stoesz, a longtime MCC administrator and currently director of Latin America program. Here, in less than 200 pages, is the first detailed explanation of what MCC professes to do when it talks about development.

We must hasten to say that this volume is not an account of MCC programs. Rather it is an introductory manual for workers who are in development service.

Edgar Stoesz emphasizes the economic dimensions of development but he sees this in the context of freeing "people from all forms of bondage which limit and dehumanize." This is one meaning of *Beyond Good Intentions*. Another is that development must be action, not simply words and theories. The book discusses the movement of a society from an underdeveloped to a developed status, why development is an important task for the church, how to understand and organize a community for development, and how to design and plan for development. There are some excellent tips on leadership and administration. The footnoting as well as the text itself suggests the wide variety of material and data that development encompasses.

There are some problems with this book, too. It was not designed for wide readership so the informal tone and style may bother some. Other readers will also desire a more clear-cut definition of the purpose of development. What is the desired goal or ideal society? This is more difficult when we move beyond the easily defined economic indices. In addition there is the very difficult question of how the representatives of one society help another society develop.

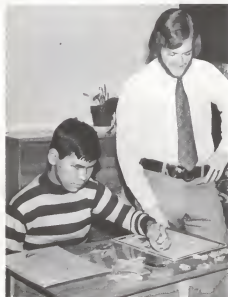
I cannot forget hearing two friendly priests telling MCC workers in Bolivia that development was a thing for the 1960s, not the 1970s. That suggests yet another problem, the relation of development to major social reforms. Can new energy be put into outmoded and irrelevant institutions? The author is aware of these questions and indeed hints at some

answers, but the question needs more amplification.

Yet I recommend this book for a wide readership. Though designed for practitioners rather than theorists, novices rather than experts, anyone interested in development or overseas service should read it. The book ought also to be in congregational libraries. In *Beyond Good Intentions* better than anywhere else, an MCC insider writes how it ought to be done, if not how it is done. — John A. Lapp.

Witmer Teaches Handicapped

Scott Witmer, Breinigsville, Pa., teaches mentally handicapped male children who live at Bishop Mountain Home, Coati-



cook, Quebec, Canada. He is a volunteer worker with Mennonite Central Committee. Scott's work, a 24-hour per day, seven-day per week job, involves academic, social, and moral training.

"These kids are, before all, human beings, and must be brought to the realization of self-worth," says Scott. "It is an unfortunate situation, however, that society often works against this effort by belittling the efforts and potential of the retarded. They are made ready for society, but society is in no way ready for them."

Scott is the son of Mr. and Mrs. H. Glenn Witmer and is a member of the Cedar Grove Mennonite Church, Greencastle, Pa.

Volunteers Learn Through Simulation Games

Nine persons participated in a Mennonite Voluntary Service Orientation held from Aug. 7 to 12 at the Eastern Mennonite Board of Missions and Charities headquarters, Salunga, Pa. Orientees shared

in activities designed to ready them for group living and service roles. Simulation games, Bible study, films, discussions, community exposure, role-playing, and recreation were events of the week.



The volunteers above and their assignments are as follows:

First row (left to right): Dennis Zehr, Woodville, N.Y., housing rehabilitation worker in Lancaster, Pa.; Donald Hershey, Lincoln University, Pa., hospital worker in Birmingham, Ala.; Roland Stutzman, Sugar Creek, Ohio, hospital worker in Birmingham, Ala.

Second row (left to right): Hilda King Stoltzfus, Narvon, Pa., hospital worker in Lakeland, Fla.; Nancy Rohrer Sauder, Lancaster, Pa., nurse in Montgomery, Ala.; Theda Siegrist, Ronsks, Pa., nurse in New York City; Darlene Zimmerman, Hummelstown, Pa., teacher in Washington, D.C.; Joyce Hostetter, Columbia, Pa., to serve in Mobile, Ala.

Not pictured: Stuart Banister, Tampa, Fla.; hospital worker in Lakeland, Fla.

Hoover Says Bookrack Sales Up 100 Percent

"We're up about 100 percent in number of books sold as compared to this date last year," reported Lester Hoover, coordinator of bookrack evangelism at Eastern Mennonite Board of Missions headquarters, Salunga, Pa. "We now have books in 125 places," he added.

Lester described some recent developments. A new type of rack is now available, in addition to the 56-pocket revolving one. This is an attractive 20-pocket stand-up rack. Also new are book pockets for peg boards.

"People seem interested in selling books," Lester said. "Not only local persons, but people farther away who've heard about it are interested."

"Entrance into any chain store is difficult," he continued, "but recently we got into a chain drugstore in Williamsport and the books are selling."

Approximately two hundred titles are available. Two of the best sellers are

Hints for Homemakers by Ella May Miller, and **A New Song**, the story of Pat Boone. "A lot of the books are bought by tourists in the area," said Lester.

Book racks are placed in grocery stores, restaurants, motels, drugstores, variety stores, and gift shops and are serviced by volunteers.

Mennonite Broadcasts, Inc., Harrisonburg, Va. coordinates the nationwide program.

Jackson Concludes Summer Program

First Mennonite of Chicago concluded six weeks of summer activity August 11, which served 2,000 youngsters under the direction of Arthur L. Jackson, pastor. In cooperation with the Chicago Committee on Urban Opportunity, the church participated in five-day week activities with emphasis on tutoring, Bible study, and recreation.

Together with six National Youth Corp workers, Jackson coordinated the program which sought to widen the horizons of the young participants and at the same time give them gainful employment.

Allyce Beatie, one of the NYC workers went on a trip to Washington, D.C., after competing with more than 27,000 other youth in the city. She feels this trip will benefit her in this fall's schoolwork.

With this summer's program, Pastor Jackson will be terminating his work with the congregation. He leaves First Mennonite sometime during September. He says, as he looks back on his four years there, that the summers have been the time when the church came alive for the community.

Mission Board Focuses

Mission-Focus, a newsletter for leadership people in the Mennonite Church, will appear in its first edition in early September. Edited by Wilbert B. Shenk, the publication is intended "to do spadework in dealing with significant issues in mission." Shenk is secretary for overseas missions with Mennonite Board of Missions, Elkhart, Ind.

Appearing five times a year—in September, November, January, March, and May—the newsletter is being provided on a nonsubscription basis to persons in leadership positions: e.g., church boards and agencies, district conference leaders, overseers, mission members—plus pastors who indicate they want to receive the publication. Overseas missionaries will also receive it. Pastors who wish to be included on the mailing list should write *Mission-Focus*, Box 370, Elkhart, Ind. 46514.



MCC Summer Recruits

Members of the Mennonite Church in the June 20-30, 1972, MCC orientation. Left to right: Steven Diller, Medway, Ohio; Jean Swartley, Lansdale, Pa.; Ruth Ann and Robert Nice, Telford, Pa. Absent: Debra Hoover, Denver, Pa. (upper left)

The July 6-14, 1972, orientation: left to right: Kenneth Yoder, Jackson, Minn., to Berlin; Eric Liechty, Archbold, Ohio, to Nepal; and Bruce Hershberger, Louisville, Ohio, to Berlin. Absent: Carol Randolph, Loveland, Colo., to Akron, Pa. (upper right)



The July 24-28, 1972, orientation. Left to right: Al Geiser, Apple Creek, Ohio, to Bangladesh; Marlin Burkholder, Singers Glen,

Va., to Bolivia; Leland Brenneman, Stuarts Draft, Va., to Bolivia; Lloyd Schmucker, Reedley, Calif., to Jamaica. (center)



Members of the Mennonite Church in the August 3-15, 1972, MCC orientation. Left to right: Dennis and Nina Wiker, Goshen, Ind., to Zaire; Donald and Mary Lloyd, Newville, Pa., to Zaire; Richard and Janis Miller, Bluffton, Ohio, to Zaire; Stephen and Grace Cerber, Souderton, Pa., to Algeria; Jack and Ruth Scott, Arlington, Va., to Malawi; Franklin and Retha Baer, Hagerstown, Md., to Zaire; Mark and Jean Martin, Sarasota, Fla., to Nigeria; Lester and Sandi Kolb, Goshen, Ind., to Zaire; John and Janlee Blosser, Newton, Md., to Zambia; John and Adeline Metzler, Rosemont, Pa., to Zambia; Dale Yoder, Kalona, Iowa, to Zaire; Gerald Miller, Chesapeake, Va., to Tanzania.

There is no charge. To keep production of *Mission-Focus* as economical and flexible as possible, normally only one article will be published—typewritten and run off on double 8 1/2 x 11 paper.

An editorial committee assigned overall responsibility for the studies includes: Simon Gingerich, secretary of home missions for MBM; John Mosemann, pastor of the College Mennonite Church, Goshen, Ind.; Boyd Nelson, secretary of information services for MBM; and Wilbert Shenk. The committee has agreed that the first several issues of *Mission-Focus* should be

devoted to the theme of "strategy." The following topics will be treated in successive issues: (1) "The Gospel and Mission Strategy," by Howard H. Charles, (2) "The Dynamics of Mission," by Wilbert Shenk, (3) "The Shape of Strategy," by David Shank, (4) "Motivating for Mission," by J. D. Graber, and (5) "Money for Mission," by Boyd Nelson.

"We hope that some kind of conversational process will result through the articles," notes Shenk. "This will require sensitivity and in-depth examination of the issues confronting our people."

Arze Joins Bolivia Staff Visits MCC

This month Raul Arze, Cochabamba, Bolivia, will join the Mennonite Central Committee staff in Santa Cruz, Bolivia, as an administrative assistant. "I'll be looking for a faster and more effective way for Paxmen and teachers to learn Spanish," began Raul as he sat down on the steps outside the Akron, Pa. office.

"I'll help with Bolivian legal procedures, too, like getting visas, passports, and car licenses for workers. And I'll try to find Bolivian homes where Paxmen can stay. Living with families helps the men learn the customs and language better."

Most of all Raul will enjoy traveling to various projects to assist the Paxmen with problems in the communities where they work. "It is difficult for some men to adjust to a new situation," he explained. "They must get used to not having equipment like a combine, a tractor or a bale-maker. Some of them don't know how to begin their relationship to the people."

"Of course there are other small adjustments," Raul added. "Bolivian foods are generally hot with pepper and chili powder. North American foods are sweeter." He laughed. "I can eat any kind of food. Maybe I can loan my stomach to

some Paxman!"

Raul is especially qualified to counsel Paxmen in Bolivian villages since he previously worked with the Bolivian government and an evangelical institute teaching farmers how to begin and operate co-ops. He also understands what it means to be a "foreigner."

"One thing that makes North America different from my country is that here time is money. For us in Bolivia joy in life is not only to make money. So we make many jokes with each other and try to look for viewpoints other than money. If we have what is necessary to live, it's OK."

To Raul time is for meeting people. "I was thinking about going back to Bolivia by motorcycle," he grinned. "I wanted to make friends on my way home. In an airplane I could only talk with a few people and soon I would be home."

Raul will be working closely with Dale Linsenmeyer, MCC Bolivia director.

Presently there are thirty-six MCC workers in Bolivia involved in agriculture, homemaking, medical work, colonization, community development, teaching, youth work, and administration.

Ohio Youth Experience Freedom

Three hundred and sixty-five youth and adults met at Heidelberg College, Tiffin, Ohio, for the annual Ohio MYF Convention, early this summer.

The weekend convention included a Bible Quiz Festival, mass meetings, small interaction groups, seminars, recreation, film festival, and variety hour.

Over fifty persons responded to the

three-part public invitation on Saturday night to confess Christ, to renew or go further with the Spirit.

"The spiritual freedom at the convention was the greatest I've seen at a large youth or adult gathering," observed Marion Bontrager, convention coordinator. In spirit it was similar to the Festival of the Holy Spirit at Goshen in May.



Interaction groups at Ohio MYF Convention.

"Reach Out" Drew 350

Three hundred and fifty young people attended the Youth Congress sponsored by Youth Ministries of Eastern Mennonite Board of Missions, Salunga, Pa., on August 26 and 27.

The weekend event took place in each local area on Saturday when district Mennonite youth groups planned their own happenings, based on the theme, "Reach Out." Several groups did service projects.

On Sunday, the participants gathered together at the Farm and Home Center for a mass worship celebration. Group and special singing, Bible study, and small sharing groups were activities of the afternoon. An agape meal of bread, cheese, fruit, and drink was shared by all.

The evening began with a Quaker-style worship service, a let-it-happen experience where participants worshiped spontaneously. A group under the direction of Al Schnupp presented a play entitled *The Challenge of the Cross*. The weekend was then closed with moments of personal commitment to reaching out to God and others.

Jerry Meck, Youth Ministries director, worked with a team of young people in planning the event. Commented Jerry, "The theme 'Reach Out' was right on, because a lot of young people are interested in evangelism and what it means to serve."

Benner Reports Improved Finances at EMC

Eastern Mennonite College trustees, meeting in quarterly session on August 18, unanimously approved a constitutional revision decreasing Virginia Mennonite Conference representation on the college's governing board. The trustee body, dominated in the past by Virginia Conference, voted to increase representation from other conferences in the Mennonite Church's Region V (eastern U.S.).

In his annual report to the trustees, Myron S. Augsburg, EMC president, told of a renewed effort to improve the educational experience of the EMC student, having completed a major emphasis on building expansion in recent years.

In financial matters, Richard L. Benner, director of development, reported \$591,498 received in total contributions for a 17 percent increase over the previous fiscal year. Adding \$255,093 in federal grants, \$253,720 in deferred gifts, and \$77,000 in foundation grants brought the total to \$1,177,311, he said.

EMC recovered from a midyear financial

squeeze through increased constituent support to end the 1971-72 year on June 30 with a small budget surplus, said comptroller Dwight O. Wyse. He also noted a \$200,106 decrease in total indebtedness, the first such reduction since

the 1966-67 budget year.

The trustees also heard reports from chairman Dewitt Heatwole, Eastern Mennonite High School principal Samuel O. Weaver, and dean Daniel Yutzy.

mennoscope

Charles Shenk, mission worker on furlough from Japan, has accepted the invitation of the Plains Mennonite Church, Lansdale, Pa., to serve on the congregation's pastoral team for the coming year. He will serve on a part-time basis along with John E. Lapp, a long-time pastor of the congregation. He plans to be taking some seminary work at Princeton while living in the area. An installation service for the Shenks took place at the Plains Church on Sunday morning, Sept. 10. Charles and Ruth Shenk and two of their four children, Gloria and Ken, have moved to Lansdale from Harrisonburg, Va., where they had spent the past year. They are residing at 720 West Main Street in Lansdale 19446.

Lavern Yutzy, Elizabethtown, Pa., became Assistant Voluntary Service Director at Eastern Mennonite Board headquarters, Salunga, Pa., on Aug. 28. He replaces Jerry Meck, who became VS Director on Sept. 1. Lavern will be responsible for administering the Eastern Mennonite Board VS units located in northeastern United States. He also will be helping to develop a reentry program for ex-VS-ers, and working with short-term service projects.

The Williamson (Pa.) Mennonite Church, one mile west of Williamson, announces its 37th Annual Bible Meeting for Sept. 30 and Oct. 1. Guest speakers are Paul and Alta Erb, Scottsdale, Pa.; and Mark Landis, Hickory, N.C. The Bible Conference will be followed by revival and evangelistic meetings from Oct. 1 to 8, with Mark Landis serving as evangelist.

The Writers' Fellowship sponsored by the Christian Education Board of Lancaster Conference will meet at Mennonite Information Center, Sunday, Sept. 17 at 1:30 p.m. John K. Brenneman is in charge. The meeting is not limited to Lancaster Conference members.

During the last 15 days of August flash floods resulting from torrential rains hit a four-county area of West Virginia. Hardest

hit was Gilbert, a community located only 16 miles from Man, W.Va., where Mennonite Disaster Service has been involved in reconstruction following the Buffalo Creek flood disaster of February. Most MDS reconstruction volunteers will transfer from Man to Gilbert for the next few weeks. Cleanup crews from the Shenandoah Valley and from other southern states have arrived in Gilbert and are working under Dan Beery, field director from Harrisonburg, Va.

The nursing department at Eastern Mennonite College has a new instructor and two assistant instructors. The new instructor is Norma F. Martin from Elkhart, Ind.; and the assistant instructors are Carol King from Waynesboro, Va.; and Terri L. Whittaker from Owensboro, Ky.

Abingdon Press, Nashville, Tenn., released the latest book by Eastern Mennonite College President Myron S. Augsburgers Sept. 11. In his ninth work, a 127-page hardbook entitled *The Expanded Life*, Augsburgers has taken a contemporary look at the Sermon on the Mount from the New Testament book of Matthew. The title was chosen to emphasize the nature of discipleship—relating the principles of Christ to one's total life pattern.

Beit Jala Mennonite Secondary School in West Bank graduated its first girl student this spring in a class of 12. This is the second class to graduate from the Beit Jala School, previously made up of only male students from the West and East Banks of Jordan. The school, in the Israeli-occupied West Bank, offers a full curriculum in commercial studies. One of the students placed fifth in 700 students who took the Jordanian examinations for commercial studies. The school had the highest percentage of students passing the exam among the six West Bank schools offering secondary commercial studies. Three of the students placed among the top ten in the West Bank.

Art Smoker, Secretary for Youth Ministry, and Evon Wolfer, secretary, trans-

ferred to Mennonite Board of Congregational Ministries, Box 513, Goshen, Ind. 46526, on Sept. 6. All Youth Office mail should be directed to the new address. Art and Nova Smoker will be living at 1304 South 15th Street, Goshen, after Sept. 15.

Keith Stuckey arrived in the U.S. on Aug. 15 following a three-year Overseas Mission Associate assignment in Brazil. Stuckey, the son of Mr. and Mrs. Howard Stuckey of R. 3, Hicksville, Ohio, served with Mennonite Board of Missions, Elkhart, Ind., as a math, science, and physical education teacher at the International School in Curitiba, Parana, and one year as assistant to the director of a Salvation Army boys' school in Joinville, in southern Brazil. Keith's work at the Boys' Home included supervision, remedial math tutoring, organizing paper drives and other money raising efforts, Sunday school teaching, and bringing several Sunday morning messages. Up to 40 boys, 6-18 years of age, live at the Home.

Guest speaker on *The Mennonite Hour*, Oct. 15 and 22 will be Waldo Neufeld from Winnipeg, Man. Waldo is director of Faith and Life Radio and Television for the General Conference Mennonite Church. He also serves as speaker for their weekly radio program, *The Abundant Life*.

Mr. and Mrs. Harvey Graber, Ribeirão Preto, Brazil, report: "On Easter three people were baptized, including our son, Millard. We are especially thrilled with the conversion of Lourival, father of two children. Over a year ago one evening a group of us made a list of 'impossible' people we wanted saved. Lourival was one of them. Many prayed, the Holy Spirit spoke and today Lourival is baptized and hardly misses a service. He takes his turn with the other brothers of the church to give the devotional on Sunday evenings and is eager to witness of his Savior on the job. It thrills us to see how far he has come. Please pray with us that he will remain faithful and keep on growing."

The Virginia Mennonite Board of Missions and Charities recently appointed Harold Bergey, Chesapeake, Va., youth secretary for Virginia Conference. Bergey is the son of James and Mary Bergey, Chesapeake, Va. He will serve on a half-time basis and continue his studies at Eastern Mennonite College, Harrisonburg, Va. His activities include editing the *Courier*, a magazine for Virginia youth, and planning conferencewide youth activities such as quiz programs, retreats, work camps, bike hikes, and the like. He also serves as a liaison between



Lavern Yutzy



Norma F. Martin



Harold Bergey

the Elkhart (Ind.) Voluntary Service office of Mennonite Board of Missions and Virginia youth.

Special meetings: Paul M. Roth, Harrisonburg, Va., at Morris Run, Roaring Branch, Pa., Sept. 17. Eva Stauffer, *Heart to Heart* counselor at women's retreat, Camp Hebron, Halifax, Pa., Oct. 4-6. Ella May Miller, *Heart to Heart* speaker, at Mobile, Ala., Mennonite Church, Oct. 4, 7:00 p.m.; at Pine Lake Fellowship Camp, Meridian, Miss., Oct. 5, 9:00 a.m.; at women's retreat, Lake Forest Ranch, Macon, Miss., Oct. 6, 7; and at Knoxville, Tenn., Mennonite Church, Oct. 9, 7:00 p.m. David Augsburger, *Mennonite Hour* speaker, at women's workshop, Massanetta (Va.) Springs, Sept. 17, 11:30 a.m. John M. Drescher, Scottsdale, Pa., at Huber, New Carlisle, Ohio, Oct. 14, 15. Walter Beachy, Plain City, Ohio, at Central, Dover, Del., Sept. 10-17.

Change of address: Roman Stutzman from Kansas City, Mo., to 6117 German town Avenue, Philadelphia, Pa. 19144.

readers say

Submissions to Readers Say column should comment on printed articles.

In response to the editorials and articles on "war taxes" that have appeared in recent issues (i.e., June 27), I would like to express appreciation for the letter from Steven W. Mason in the Aug. 8 issue. After reading D. K. Kauffman's book *What Belongs to Caesar?* listening to and reading testimonies from tax protesters, and thinking about the subject, I had arrived at about the same conclusions that Bro. Mason presents. I suppose it is to my discredit that I am unwilling to act on these conclusions as he apparently has done.

It has been said that the entire science of economics is summarized in the statement, "There is no such thing as free lunch." And I would like to suggest that our tax liabilities represent that which we owe unto Caesar in return for the material blessings and luxuries that we enjoy under Caesar's system. Remember that the Pharisees, who were admonished to "Render unto Caesar the things that are Caesar's," had confessed their involvement in the Roman economic system by their possession of Caesar's coinage.

As Bro. Mason has so ably pointed out, it is within our power to arrange our affairs in such a way that Caesar is also willing to reduce our tax liability if we are willing to give the money unto God. Unfortunately, it costs us 100 cents to give a dollar unto God through the church, and only 20 cents if we elect to pay the tax and keep the dollar for ourselves. — John M. Eby, Manheim, Pa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Beck, Donnie and Joan (Wogomon), Wakarusa, Ind., second child, first son, Bradley Allen, Aug. 6, 1972.

Bowman, Richard and Elsie (Hamilton), British Honduras, first child, Richard Todd, Aug. 21, 1972.

Cowan, Terry and Karen (Begley), Harrisonburg, Va., Lisa Mae, June 21, 1972.

Crouser, David and Kathleen (Kelly), Orville, Ohio, first child, Stacy Lynn, July 4, 1972.

Davis, James and Joyce, Uniontown, Ohio, second child, first son, James Roy, June 6, 1972.

Detweiler, Merrill G. and Marie (Nissley), Tallahassee, Fla., second son, Edwin Lyle, July 31, 1972.

Hochstetler, Lee D. and Barbara (Kauffman), Elkhart, Ind., second daughter, Heather Lynn, July 8, 1972.

Hunsberger, Roy and Joanne (Moyer), Asheville, N.C., first child, Jonathan Roy, July 18, 1972.

Kratz, Curtis and Eva (Derstine), Souderton, Pa., seventh child, fourth daughter, Melody Ann, Aug. 14, 1972.

Lapp, John Henry and Floy (Zook), Port Allegany, Pa., sixth child, fourth son, Paul Eldon, Aug. 14, 1972.

Layman, Ronald and Esther (Moyer), Harrisonburg, Va., first child, Jeffrey Carl, July 18, 1972.

Miller, Devon and Margaret (Rensberger), Indianapolis, Ind., Martin Dohn, Aug. 11, 1972.

Miller, George J. and Elizabeth (Miller) Parnell, Iowa, first child, Jeremy Joel, Aug. 9, 1972.

Miller, Jerry W. and Barbara (Diller), Hartsville, Ohio, first child, Kevin Scott, July 22, 1972.

Nisly, Calvin and Orpha (Garver), Hartsville, Ohio, fifth child, third son, Arland Ray, Aug. 19, 1972.

Ross, Victor and Eleanor (Smith), Kitchener, Ont., first child, Paul James, Aug. 24, 1972.

Self, Michael L. and Karen (Miller), Jacksonville, Fla., Theresa Faye, Aug. 3, 1972.

Souder, Robert and Ada (Beyer), Elkhart, Ind., first daughter, Kimberly Sue, Aug. 1, 1972.

Stutzman, Duane S. and Irma (Yoder), Goshen, Ind., third child, second daughter, Elissa Dawn, July 27, 1972.

Stutzman, Ralph and Marilyn (Schrock), Indianapolis, Ind., Chad Michael, July 18, 1972.

Troyer, Edward and Suzanne (Yoder), Columbus, Ohio, second child, first son, Chad Edward, July 31, 1972.

Yoder, Mick and Helen, Columbus, Ohio, first child, Luke Patrick, May 14, 1972.

Yoder, Wayne and Linda (Ulm), Hartsville, Ohio, second child, first daughter, Ingrid Marie, July 29, 1972.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bechtel — Honsaker. — Lowell B. Bechtel, Martinsburg, Pa., Church of the Brethren, and Peggy L. Honsaker, Roaring Spring, Pa., Martinsburg cong., by Nelson R. Roth, Aug. 26, 1972.

Bedsworth — Eicher. — Philip Bedsworth, Berne, Ind., First Mennonite cong., and Joyce Eicher, Archbold, Ohio, Central cong., by Charles Gausche and Curtis Bedsworth, Aug. 20, 1972.

Christophel — Martin. — Joe Christophel, Bristol, Ind., Yellow Creek cong., and Esther Martin, West Liberty, Ohio, Gingrich cong., Lebanon, Pa., by Eldon King, Aug. 12, 1972.

Gratz — Headings. — Delbert Gratz, Bluffton, Ohio, First Mennonite cong., and Susie Headings, West Liberty, Ohio, Oak Grove cong., by Stanley Bohn, June 3, 1972.

Inman — Vanover. — Alden M. Inman and Donna L. Vanover both of Knoxville, Tenn., Knoxville cong., by Ezra O. Good, Aug. 22, 1972.

Kauffman — Kauffman. — Dennis Kauffman, Harrisonburg, Va., and Carol Kauffman, Kalspell, Mont., Mountain View cong., by Norman D. Kauffman, Aug. 11, 1972.

Jordan — Kurtz. — Edward Jordan, Colorado Springs, Colo., and Phyllis Kurtz, Colorado Springs, Colo., Emmanuel cong., by Calvin J. King, June 24, 1972.

Karg — King. — Mark Karg, Columbus, Ohio, Lutheran Church, and Brenda King, Bellefontaine, Ohio, Oak Grove cong., by Tom Lentz and Howard Schmitt, June 25, 1972.

Keener — Groff. — Paul D. Keener, Dry Run, Pa., Shady Pine cong., and Marian M. Groff, Manheim, Pa., Gantz cong., by H. Howard Witmer, Aug. 19, 1972.

Kuhns — Gisel. — Willis Kuhns, Fort Wayne, Ind., Fairhaven cong., and Deanne Gisel, Archbold, Ohio, Evan. Mennonite cong., by Don Roth and Roger Hochstetler, Aug. 19, 1972.

Kurtz — Baer. — Paul N. Kurtz, Mt. Pleasant, Mich., Midland cong., and Shirley Anne Baer, Badin, Pa., Steelton cong., by C. J. Kurtz, Aug. 26, 1972.

Leis — Licht. — Gerald A. Leis, Tavistock, Ont., Tavistock cong., and June L. Licht, New Hamburg, Ont., East Zorra cong., by Newton L. Gingrich, Aug. 19, 1972.

Licht — Gardner. — Norman Licht, Heston, Kan., College cong., and Vicki Lynn Gardner, Middlebury, Ind., Clinton Brick cong., by John J. Yoder, June 17, 1972.

Mast — Martin. — Herbert Mast, Elverson, Pa., Conestoga cong., and Rhoda Marie Martin, Goodville, Pa., Goodville cong., by Nathan Stoltzfus, June 24, 1972.

Matthews — Mattox. — Leonard Matthews, West Carrollton, Ohio, Oak Grove cong., and Donna Mattox, West Liberty, Ohio, Church of God, Aug. 18, 1972.

Nafziger — Roth. — Charles Nafziger, Archbold, Ohio, Tedrow cong., and Laura Roth, Archbold, Ohio, Central cong., by Charles H. Gausche, Aug. 19, 1972.

Rice — Eicher. — Vernon Rice, Kempton, Pa., Finland cong., and Janet Eicher, Archbold, Ohio, Central cong., by Charles H. Gausche, Aug. 13, 1972.

Ross — Hoover. — Gene M. Ross, Hartsville, Ohio, Hartville cong., and Betty Jean Hoover, Dayton, Ohio, Huber cong., by Richard F. Ross, Aug. 19, 1972.

Snider — Driedger. — Glenn Snider, Breslau, Ont., Breslau cong., and Carolyn Driedger, Leamington, Ont., United Mennonite cong., by J. Lawrence Martin, July 22, 1972.

Sommer — Massanari. — Michael Sommer and Annette Massanari, both from Foolsland, Ill., East Bend cong., by Irvin Nussbaum, Aug. 19, 1972.

Stamm — Miller. — Dale Stamm, Archbold, Ohio, Central cong., and Leslie Miller, Wauseon, Ohio, Evangelical Mennonite cong., by Curt Classen, Aug. 11, 1972.

Stauffer — High. — Robert Stauffer, Manheim, Pa., Kauffman cong., and Doris High, Litz, Pa., Erb cong., by Clarence S. Stauffer, July 8, 1972.

Stauffer — Hartzler. — Larry Stauffer, Conneautville, Pa., Sunnyside cong., and Judi Hartzler, Cable, Ohio, Oak Grove cong., by Eldon King, Aug. 5, 1972.

Stutzman — Munter. — Timothy Stutzman, Kalspell, Mont., Mountain View cong., and Naomi Munter, Kalspell, Mont., Bible Church, by Clarence Loewen and Norman D. Kauffman, Aug. 18, 1972.

Texter — Walker. — Emerson Texter, United Church of Christ, and Kaye Walker, Souderton, Pa., Deep Run East cong., by Cleon Nye, July 15, 1972.

Ulrich — Wenger. — Lowell E. Ulrich, Dayton, Va., Lindale cong., and Joyce E. Wenger, Versailles, Mo., Mt. Zion cong., by Allen E. Zook, Aug. 19, 1972.

Varner — Bush. — Timothy William Varner, Holsopple, Pa., Carpenter Park cong., and Carolyn Darlene Bush, Holsopple, Pa., Kaufman cong., by David C. Alwine, July 17, 1972.

Walter — Asher. — Anthony Walter and Diane Lynn Asher, both of Edmonton, Alta., by Linford D. Hackman, Aug. 19, 1972.

Zook — Lauber. — Glenn Zook, Belleville, Pa., Allensville cong., and Lois Lauber, Shickley, Neb., Salem cong., by J. Robert Detweiler, Aug. 12, 1972.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Groff, Arlene, daughter of George Y. and Lotie C. (Althouse) Graham, was born in Lancaster Co., Pa., Mar. 29, 1915; died of a ruptured bowel at Lancaster Osteopathic Hospital, Aug. 15, 1972; aged 57 y. 4 m. 16 d. On Oct. 2, 1935, she was married to John C. Groff, who preceded her in death, June 17, 1969. She was survived by her mother, 2 daughters (Leora — Mrs. Mervin L. Weaver and Madeline — Mrs. J. Wilbur Sollenberger), and 2 brothers (Warren and Ralph Graham). She was a member of the Manheim Mennonite Church, where funeral services were held Aug. 18, in charge of John O. Yoder and Melvin H. Lauver; interment in Mellinger Mennonite Church Cemetery.

Kaufman, Adam, son of Jacob and Lena (Lehman) Kaufman, was born in Elkhart, Ind., Apr. 5, 1883; died at Schowalter Villa, Hesston, Kan., Aug. 21, 1972; aged 89 y. 4 m. 16 d. On Dec. 10, 1905, he was married to Ora Jane Par-

sons, who preceded him in death on Oct. 7, 1917. On Aug. 16, 1933, he was married to Minnie M. Campbell, who survives. Also surviving are 2 daughters (Mrs. Mary Alice Holden and Mrs. Henrietta Spilman), one son (Hadley Kauffman), 18 grandchildren, and 35 great-grandchildren. He was a member of the Hesston Mennonite Church, where funeral services were held on Aug. 24, in charge of Paul Friesen and John Duerksen; interment in West Liberty Cemetery, Inman, Kan.

Lehman, Levi E., son of Joseph B. and Fannie (Ernest) Lehman, was born in Franklin Co., Pa., Sept. 19, 1896; died at Lancaster Osteopathic Hospital, Aug. 22, 1972; aged 85 y. 11 m. 3 d. On Dec. 29, 1910, he was married to Catherine Brubaker, who preceded him in death on July 11, 1963. Surviving are 2 sons (Titus L. and Richard N.), 2 daughters (Esther F. — Mrs. Harold L. Myer and Grace D.), 11 grandchildren, 3 great-grandchildren, and one sister (Mrs. Bessie F. Bair). He was a member of the East Chestnut Street Mennonite Church, where funeral services were held on Aug. 24, in charge of James M. Shank and Luke J. Shank; interment in Mellinger Mennonite Cemetery.

Longacre, Gregory A., son of J. Arland and Jean Ann (Aschliman) Longacre, was born in Allentown, Pa., Mar. 26, 1933; died in the Allentown Hospital of injuries sustained in an automobile accident, Aug. 17, 1972; aged 39 y. 4 m. 21 d. Surviving are one sister (Brenda Renee), 2 brothers (Stephen Scott and Jeffrey Keith), paternal grandmother (Mrs. Sarah Longacre), and maternal grandparents (Mr. and Mrs. Amos Aschliman). He was a member of the Bally Mennonite Church, where funeral services were held on Aug. 20, in charge of James C.

Longacre; interment in Bally Mennonite Church Cemetery.

Short, Arvilla, daughter of Christian and Magdalena (Lantz) Short, was born near Archbold, Ohio; aged 92 y. 2 m. 9 d. She was a member of the West Clinton Mennonite Church, Pettisville, Ohio. Funeral services were held at Short Funeral Home, Aug. 14, in charge of Edward Diener and David F. Miller; interment in Lockport Cemetery.

Yoder, Edna H., daughter of Harvey and Annie (Miller) Yoder, was born in Grantsville, Md., Jan. 24, 1910; died of cancer at Grantsville, Md., Aug. 21, 1972; aged 62 y. 6 m. 28 d. She is survived by 4 brothers (Floyd H., Alvin H., Claude H., and Olen H.), and 7 sisters (Mrs. Beulah Bender, Mrs. Thelma Beitzel, Mrs. Viola Yoder, Glenora Yoder, Mrs. Alta Miller, Mrs. Elva Bender, and Mrs. Verda Beitzel). She was a member of the Springs Mennonite Church, where funeral services were held on Aug. 24, in charge of John H. Kraybill and Walter C. Otto; interment in Springs Cemetery.

Zuercher, Isaac, son of David and Catherine (Zimmerly) Zuercher, was born near Orrville, Ohio, July 30, 1894; died at Barborton Citizens' Hospital from injuries received in an automobile accident near his home, Aug. 12, 1972; aged 78 y. 13 d. On Aug. 10, 1919, he was married to Emma Lehman, who survives. Also surviving are four sons (Orren, Ellis, Arlin, and Clayton), one daughter (Ada — Mrs. Elvin Burkholder), 20 grandchildren, 3 great-grandchildren, one brother (Enos), and one sister (Leah — Mrs. Reuben Lehman). He was preceded in death by one daughter (Mary Irene), 2 grandsons, one brother (Edwin), and an infant sister (Elizabeth). In May 1938 he was ordained to the ministry of the Kidron Mennonite Church, where he served until his retirement in 1964. Funeral services were held at the Kidron Mennonite Church, Aug. 15, in charge of Reuben Hofstetter, Bill Detweiler, and Stanford Mumaw; interment in the Kidron Church Cemetery.

Zook, Lester Walter, son of Andrew and Tille (Kauffman) Zook, was born in Volant, Pa., Oct. 29, 1905; died of an apparent heart attack at Alliance, Ohio, Aug. 17, 1972; aged 66 y. 9 m. 19 d. On Aug. 6, 1927, he was married to Sara Detweiler, who survives. Also surviving are 3 daughters (Donella — Mrs. Jonas Coblenz, Floy — Mrs. John Lapp, and Shirley — Mrs. Ernie Wenger), one son (Vern Zook), 17 grandchildren, 6 sisters (Katherine — Mrs. Norman Lehman, Gertrude — Mrs. Jay Lour, Edna — Mrs. Loyde Schlabach, Esther — Mrs. Glenn Miller, Erma — Mrs. Donald Campbell, and Blanche — Mrs. Russell Rhodes), and 3 brothers (Earl, Donald, and Lee). He was a member of the Hartville Mennonite Church, where funeral services were held on Aug. 20, in charge of Richard F. Ross and Willis Breckbill; interment in the Hartville Church Cemetery.

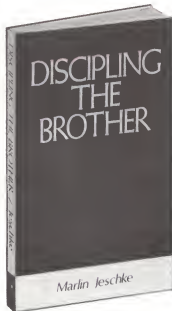
Correction: A brother (Harold Moshier) should have been included with the survivors in the obituary of Erwin Ralph Moshier in the Aug. 22 *Gospel Herald*.

calendar

Washington-Franklin Conference (Reiffs), Hagerstown, Md., Sept. 14.
Lancaster Mennonite Conference, Mellinger, Lancaster, Pa., Sept. 21.
Sesquicentennial Celebrations of the Amish Mennonites in Ontario, Sept. 30 to Oct. 9.
Historical Committee of the Mennonite Church, annual meeting, Oct. 6-9.
Rocky Mountain Conference Fall Session, Carlsbad, N.M., Oct. 20-22.
Mennonite Secondary Bible Teachers' Institute, Laurels Mennonite Church Center, Mt. Pleasant, Pa., Nov. 2-5.

DISCIPLING THE BROTHER

by Marlin Jeschke



The purpose of discipline is to guide in a redemptive way the faltering brother in his walk with the Lord and the brethren. The author presents congregational discipline as it is revealed in the Scripture.

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71 Percent Back Police Permit

The latest Gallup poll shows that 71 percent of Americans, both gun owners and non-gun owners, say they favor a law requiring persons to obtain a police permit before buying a gun.

Approval of registration was expressed by majorities in all population groups, including owners of three basic types of guns — pistols, shotguns, and rifles. In the latest Gallup survey, 24 percent expressed opposition and 4 percent had no opinion.

An analysis of Gallup polls taken earlier show a majority of people in the U.S. have favored stricter gun controls for more than 35 years.

Singapore Christians Protest Bombing

More than 250 Singapore Methodist Christians have urged, the "immediate cessation" of the American bombing of Vietnam.

Individual church members were adding their names to a statement written by the Commission on Christian Social Concerns of the Methodist Church in Singapore which read: "The indiscriminate bombing of North and South Vietnam by the United States as a result of President Richard Nixon's Vietnam policy has caused untold suffering to innocent people. We voice our deep concern over the waste of human lives and resources because of this action. We urge immediate cessation. . . ."

The statement was delivered to the Acting Chief of Mission at the U.S. Embassy. In other actions the Student Christian Movement devoted a whole issue of its monthly newsletter to criticism of the U.S. tactics in Vietnam.

5 Percent to Non-U.S. Mission Support

"The Board of World Missions of the Presbyterian Church in the United States has voted to give 5 percent of its personnel budget for the partial support of non-U.S. missionaries, from the Third World, in countries other than their own."

This action was taken as a step in the direction of internationalization and ecumenical sharing of missionary personnel according to Mr. John O. Barksdale, member of the Board in a communication dated June 8.

The funds are to be provided, beginning in 1973, to ecumenical missionary support programs of ecumenical agencies such as the EACC and the WCC for the sending of persons from one country to another, as well as to aid non-U.S. churches, mainly in the Third World, to enable them to send missionaries to other countries by providing a share of the support, travel, and allowances for these missionaries.

The action was prompted, the communication said, because "in a day when white racism is at the top of most Christian agendas and there is rising nationalism around the world, with an accompanying fear of domination from North America (whether it is economic, political, military, or cultural domination) attempts are being made to deal with this issue also in the missionary enterprise."

One of the classic reasons given for the presence of the missionary after a national church has been founded, the statement went on to say, is that he is a symbol and witness to the universality of the gospel and the church. But when the basic orientation of the young churches is already Western, the question is raised as to the desirability of the overwhelming proportion of the missionary force being American.

The Board of World Missions of the Presbyterian Church has sent the action to the following churches in Asia: Church of South India; Church of Christ in China, Hong Kong; Church of Christ in Thailand; Council of Churches of Indonesia; United Church of Christ in the Philippines; Presbyterian Church of Korea; Reformed Church of Japan; United Church of Christ in Japan; and the Presbyterian Church of Taiwan.

More Gun Control

The police chiefs in nearly all major cities are now asking for strict gun controls. A little pressure would break the long-standing, corrupting power of the gun lobby which is supported largely by the millions provided the National Rifle Association for propaganda and lobby activities by the gun manufacturers through ads in the NRA's magazine and other sportsmen's publications. The violation of the intent of the Constitution in its provision that all citizens should have the right to bear arms can no longer be accepted by reasonable men as applying to the feeble-minded and criminal, says the *Wall Street Journal* in a recent series about guns in our society.

The Fizz Flights

According to *The American Issue* Western Air Lines, which calls itself the champagne airline, now gives free "fizz" to all adults on all flights in both coach and first-class sections.

Western expects to buy 100,000 plus cases of champagne a year from Franzia Bros., a large family-owned winery in northern California — enough to make Western the world's largest user of champagne.

Leaders Ask End to War

More than 600 Protestants, Catholics, Greek Orthodox, and Jews from 132 religious bodies meeting in Kansas City have prepared a message to congregations calling United States involvement in the war in Southeast Asia unjust and immoral.

The statement also calls on denominations, churches, and synagogues to renounce all war and make the total abolition of war and peace with justice as their major concern until achieved.

The conference, called "an ecumenical witness," also asked for repentance from the churches. "Imposing our will on distant lands and poor and nonwhite peoples, we have participated in their destruction while thwarting their self-determination. The guilt is not ours alone, but the guilt is ours," the message said.

Alaska Natives Getting Share

Native Alaskans are now enrolling for their share in the Alaska Native Claims Settlement Act, passed by the U.S. Congress last December 18. The act gives Alaska's 60,000 Indians, Eskimos, and Aleuts title to forty million acres of land and \$662,500,000 in settlement for other native lands.

The natives, organized as the Alaska Federation of Natives to prevent estate takeover of native village lands, had claimed title to 340 million acres, or 90 percent of Alaska. However, the Association on American Indian Affairs is pleased with the settlement.

One native leader said, "The land is our life: the source of our food, our beliefs, our hope. Now we have our land rights; we are free again. Our lives are our own."

60 Percent Oppose Unconditional Amnesty

Sixty percent of the American people are opposed to unconditional amnesty for young men who have left the country to avoid the draft, according to the Gallup poll.

Thirty-six percent thought the registers — numbered in the thousands — should be allowed to come home without penalty.

Amnesty is considered an issue in the 1972 presidential campaign. Some type of amnesty is advocated by numerous religious groups and churches.

Gallup asked: "Do you think young men who have left the United States to avoid the draft should or should not be allowed to return to the country without some form of punishment?"

The New Immorality

You thought I was going to write about lust, didn't you? You are right. Only this time it is a five-letter word. It is spelled M-O-N-E-Y.

I grew up believing that gambling was one of the baser sins. It destroyed character, wrecked homes, squandered savings, led to violence, and was detrimental to the common good. Society seemed to concur. Gambling was forbidden by statute.

Times have changed. What was a vice is now a virtue. What was the basis for a police raid is now the occasion for televised pageantry. What was once restricted to back rooms is now on billboards and front pages. It is no longer called gambling. It is now "the lottery." But like the proverbial "rose by any other name" it smells just the same.

In more and more states man's fascination with chance and his desire for sudden wealth has been a temptation the state could not resist. So the lottery has become a means of additional revenue for the ever-empty public coffers and has been signified as a patriotic duty.

The ultimate test of rightness or wrongness is not the votes of the legislatures or a referendum by the people. Nor is it determined by whether or not it is permitted or even encouraged by the state. Rather it must be measured against biblical values and Christian obedience.

Gambling is a form of stealing. Gambling is to stealing what dueling is to murder. In each case each participant supposedly has an equal chance but in each case one loses and one wins. In the case of dueling the loser is dead. In the case of gambling, the winner takes all, giving nothing of equivalent value in return. Where in stealing he took it by stealth or by force, in gambling he took it by chance.

The apostle's word to the Ephesians: "Let him that stole steal no more . . ." must take on new meaning and new relevance to the Christian today. Stealing is now legal and in fact encouraged. It is not called thievery. It is called "the lottery."

Gambling is an expression of covetousness. The New Testament Greek word translated "covetousness" means "to wish to have more." The word does not carry that shade of meaning we have long associated with it which relates to "wanting that which belongs to another." Rather it means simply "to want more."

The Bible is downright hard on covetousness. Jesus said, "Beware of covetousness (wanting more)." Paul in Colossians 3:5 lists it with "fornication, uncleanness, inordinate affection, and evil concupiscence." But he goes one step further with the sin of covetousness by adding the phrase "which is idolatry."

Idolatry in the Bible receives particularly harsh judgment. It is the ultimate sin. It reflects the transfer of loyalty and worship from God to another — the idol. Paul is saying that

man's wanting more is the new idolatry — not a graven image but engraved certificates.

It is this lust for more that feeds the lottery and is itself fed by the lottery. Just as state supported prostitution would not make it right, so state supported and encouraged gambling does not make it right. It is still stealing and is still an expression of covetousness.

Gambling is a betrayal of stewardship. A cardinal teaching of the Scriptures is that what man has he has been given and he holds it as a trust. The manner in which a Christian carries out this trust of time, means, and abilities is a crucial test of one's faith.

Obviously, this applies to money. Nor is our trust satisfied by merely giving the tithe. Our trust is for the ten tenths and carries over to what we often inaccurately describe as "that which we have left" — meaning for ourselves.

Gambling reflects the human sickness. The selfishness which seeks gain out of proportion to contribution made; the boredom which seeks synthetic and self-destructive thrills; the depravity which seeks to profit from the losers of others are all symptoms of this illness.

This sickness is further reflected in a society that seeks to dignify these defects in the human family by making them appear worthy and noble. Indeed, society encourages this malignancy and will in the end be destroyed by it.

There is little hope that the national trend toward the use of lotteries to supplement public income will be reversed. When moral and ethical values have become warped, the lottery is too attractive to both the individual citizen and hard-pressed public officials to anticipate its early demise.

This phenomenon is another piece of evidence that the Christian lives in the world but dare not be of it. This becomes another choice which a Christian is called to make. It is one more evidence that what may be approved by man or the state is not necessarily approved by God.

Gambling runs counter to all that the Christian faith stands for and against. The biblical call is loud and clear to us who bear the name Christian. Have nothing to do with this new immorality! — John Zercher, editor of *The Evangelical Visitor*.

GOSPEL HERALD

September 19, 1972



Reconsideration

by Arthur G. Gish

I must confess that I have had to reconsider the whole issue of evangelism. As I have moved beyond liberalism and secular theology, it has become increasingly clear that the church does have a unique message and that it is legitimate to call alienated and lost people into the fellowship of the new creation. If the church does have a message that properly can be called "good news," then it is inconceivable that the church would not be proclaiming that good news to our sick and dying world.

Christians are called to live in radical obedience to Jesus Christ, and to witness. But before we are able to witness, we must understand the meaning of discipleship. The immediate task is to begin to examine our faith and know what it is that we believe. We must know what the faith and message is that we would proclaim and witness to. We need to know what we believe and in whom we believe.

In addition to not being committed to the faith, an important reason for our lack of interest in evangelism lies in our misunderstanding of what witness means. Conservatives and liberals have both distorted evangelism. The conservatives have reduced witness and salvation into an individualistic saving of an inner soul, an emotional experience unrelated to political and social issues. This shallow understanding of salvation allows people to exclaim how thankful they are that Johnny "was saved" before he went to Vietnam and was killed in combat. It is the phony "salvation" that can occur at the altar and not affect one's attitudes toward the moral issues of our day.

The liberals have also messed us up. For some, evangelism is no more than a social action program that would hopefully



Photo by Walt Boller

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result in the church having enough power to change the structures of society and create a better world. While an emphasis on the social and political aspect of the gospel has been much needed, too often this approach to evangelism has not included the need for personal salvation and changed lives.

Another failure has been in setting up social service programs where the goal is neither to mention the name of Christ nor call people to change their lives. There is nothing necessarily wrong with YMCA community programs, but if that is our purpose, why not just support the YMCA? They can probably do the job better than we can anyway.

What then is our witness? Evangelism consists of two parts: calling sin by its name, and pointing the way to salvation. In all periods when the church was alive and relevant, it made clear its opposition to evil and was not afraid to specifically name those evils. Today, however, in our attempt to fit into middle-class society and gain respectability, there has been a general aversion to talking about sin. And as our opposition to evil decreased, our positive witness was also dulled.

The radicals are correct in saying that in order to affirm, one must first negate. The old-time preachers said the same when they maintained that in order to say yes to Christ one must say no to Satan.

We must call sin by its name and be specific. We must let it be known that militarism, pride, racism, materialism, and economic exploitation are sin. We must call people to stop supporting and compromising with evil structures, and challenge them to actively fight against them. We dare never be comfortable in the face of sin. The first part of evangelism is to call sin by its name.

But evangelism is more than negation. It is also to point the way to salvation. It is to proclaim the good news that we can be liberated from the structures of sin, that we can live a new life. In the midst of unreality, hatred, war, and despair, the Christian points to reality, love, peace, and hope. In the midst of slavery, oppression, and exploitation, we can proclaim liberation and the coming of the kingdom of God. Salvation is a new life for the alcoholic, the soldier, and even the slave master.

We are to point the way to salvation. But we cannot do that unless we have experienced the new life, unless we begin to live by the light of the new age of the kingdom rather than by the standards of the old fallen world.

First we must allow our own lives to be transformed by the power of the risen Lord. Unless we personally know our Lord, we cannot speak meaningfully of Him to others.

Salvation is also corporate. The body of the church also begins to live by new relationships and new structures. The world should be able to look at the church and exclaim,

"Look, that makes sense. That is the way we should live. How can we find that new life?"

If the church has experienced salvation, then the world can look at the church and see concretely what salvation means. Our very lives will demonstrate the reality of salvation. As the church points to salvation, new alternatives for the dead structures of our society will be created and demonstrated. The church should already be doing what is yet unthinkable for the rest of society.

Christian witness is to call people to repentance from the old life of bondage in sin to a new life in Christ.

With this understanding of witness, evangelism is not going out into the community and inviting people to "come to church" because we have a wonderful pastor, good potluck dinners, and nice, friendly people. Evangelism is confronting people with the gospel and challenging them to accept it. Evangelism is proclaiming a message.

To witness in the community, then, is not to try to present a good image and convince people that we are like everyone else. Instead, we will tell them how it is, let the seeds fall where they may, and hope that a few will fall on fertile ground. We should not be trying to find the lowest common denominator, but give people something to either accept or reject. We have much to learn from Jesus' ministry at this point.

We need to overcome the influence the American success ethic has had upon us. We should not be so concerned that our witness be effective and acceptable, but that we are faithful in our witness. We are not called to be successful or to build the kingdom of God, but to be faithful.

In both personal and social witness we are called to make our witness as clear and strong as possible, but the response we must leave to the Holy Spirit. Our task is to make the message heard.

With all the potential of modern communications, there really is no excuse for anyone in your area not knowing what your congregation stands for (unless it doesn't stand

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The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.25 per year, three years for \$16.25. For Every Home Plan: \$5.20 per year mailed to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

for anything). In most every town or city there are a few churches which have made their position known. Think of your community. That church is probably fundamentalist, strongly anticommunist, and very conservative politically. And it has made its position known. Why can't we do the same?

How shall the witness be made? I think the basic clues and methods can be found in the civil rights and peace movements, and the fundamentalist movement. A very small group of dedicated people has shaken our whole society by their creative witness on peace and race. The fundamentalists also have been very effective in reaching people. These people must be doing something right.

I confess I have had to change much of my thinking in this respect. I used to make fun of the fundamentalists for their street preaching, handing out tracts, and door-to-door visitation. But then while working in the movement, I discovered that I also was doing street preaching, handing out tracts, and doing door-to-door visitation. The content may have changed, but the form was the same!

I have also come to the realization that not much outreach is going to take place within the structure of our "regular worship services." If we are going to reach people outside the church fellowship, it must be in the streets and where they are. Wherever people gather, there the church should be visible in its witness.

It is important to keep in mind that evangelism needs to be both personal and corporate. The individual Christian should be making his personal witness, but the corporate body of the church should also have its witness. It is difficult for the individual to make his witness without the support and the example of his community of faith. The church is not a collection of individuals, but the body of Christ corporately involved in witness. The whole body must make its stand on the vital issues that the individual faces.

Below are some suggestions on what form evangelism can take. They are meant only as illustrations, for it may well be that local congregations will find more creative ways to make their faith known. These suggestions, however, do point the general direction evangelism should take.

1. Write a short statement about a deep concern (the draft, for example) and mimeograph a thousand copies. Go to the local high school at dismissal and hand them to the students as they leave. The next day the whole school will be talking about your concern. Hand them out in the streets, shopping centers, or at churches too!

2. Start your own underground newspaper. If you don't like underground papers, start a good one. People do read them.

3. Advertise your ideas in local newspapers. Or better yet, create news by your actions that will get your concerns into the paper. Write letters to the editor.

4. Get on the radio or television. This can be done by

buying time, calling in on talk shows, or by asking for equal time to answer some obnoxious statement made on the station.

5. Door-to-door visitation. This should be done with a specific concern in mind. The purpose should be to create dialogue and to inform. Take literature along.

6. Hold a public prayer vigil at a public building concerning a specific issue. Or organize a march.

7. Have a float in a parade that will express your idea.


8. Set up a booth at fairs.

9. Try street preaching.

10. Start a coffeehouse that will provide for dialogue and discussion of important issues. Or hold public forums with well-known speakers.

11. At a public symbol of oppression (draft board or factory that manufactures instruments of death), hold a public foot-washing ceremony.

Ideally these types of witness should be done corporately by the local congregation. Attempts should be made to get approval and support from the church board and council meeting. If this is not possible, concerned Christians should not spend the rest of their lives waiting for the institutional church to act. Small groups of concerned Christians can get together and start doing what needs to be done, thus confronting the church with its lack of witness.

In every city and town there are many who are hungry for the kind of message we can provide. In fact, I have the feeling that never in the history of our country have people been so interested. Why not start preaching the good news that people are begging for? Let's get our faith straight and start proclaiming it. 

Tract 11 of the Brethren Action Movement, North Manchester, Indiana; reprinted with permission.

Arthur G. Gish is a minister of the Church of the Brethren and one of the founders of the "Brethren Action Movement" and author of *The New Left and Christian Radicalism*.

Psalm 63:8

by Lorie C. Gooding

Think: "Thy right hand upholdeth me!"
The hand that set the stars in order,
that marked their orbits' bound and border,
that formed the mountains and the sea
upholdeth me!
Upholdeth me. So weak and small
I scarce have any strength at all.
Alone I'd fall.
So many times I wonder why
He should take care for such as I.
And yet, with all my wondering,
to Him I cling,
and read again, and yet again,
"My soul is following after Thee,
and Thy right hand upholdeth me."
Amen! Amen!

North Africa: From Catastrophe to Opportunity

by Sue Robinson

In the early months of 1970 the future for United Methodist work in Algeria seemed very dim. Within a few days around New Year's Day, 1970, nearly one third of our total missionary force in Algeria was expelled. The missionaries were accused in newspaper articles of being CIA agents and using mission work as a front to subvert Algerian young people. Certain articles accused the United Methodist Church of using its institutions to unduly influence the poor and needy and convert them by profiting from their need.

The first days of shock, uncertainty, and suspense stretched out into more than a year, for we were unable to get an official statement about the charges against us or the future status of our church in Algeria. Perhaps all missionaries would have to leave, for during the year there were expulsions of missionaries of other denominations. It was extremely difficult to make plans for the future. The tiny group of Algerian Christians was particularly discouraged.

Then in November 1970 other United Methodist missionaries received orders to leave the country within ten days' time. Because of the untiring efforts of a number of people these orders were rescinded. Certain influential Algerians, truly concerned to see their country do justice, took "the United Methodist case" as their personal cause. All of our difficulties were not cleared up overnight, but through months of patient work we came to a new understanding with the Algerian authorities. At last there were opportunities for contact, dialogue, explanation, the clearing up of numerous misunderstandings.

By the end of March 1971 the situation was totally different, and the future seemed far brighter. Not only did the Algerian authorities decide to allow United Methodist missionaries to remain in the country, but they also requested our help in areas of special need in Algeria. They asked us to cooperate in setting up work with mentally and physically handicapped children and young people and with juvenile delinquents. We have been asked to recruit experts to advise and supervise the plans for such a program and

qualified people to teach Algerians how to do this kind of work. Our church has agreed to try to answer to this need.

Another indication of the new atmosphere was the visit to Algeria made in June 1971 by Dr. Eugene Carson Blake and a delegation from the World Council of Churches. This visit was made at the invitation of President Boumedienne of Algeria. The main points discussed during the four-day visit were: (1) the possibilities for dialogue between Muslims and Christians; (2) the possibilities for working together for justice and peace in specific situations, particularly in Africa where a number of people are struggling for their freedom and in Palestine where the Palestinians are striving to make the world remember that they, too, have suffered great injustice and have lost their land; (3) the situation of the Christian community in Algeria.

We now find ourselves challenged by unprecedented opportunities. It is quite clear that we cannot return to things as they were in the past. North Africans have all too often thought of the Christian church as the spiritual arm of colonialism. They have accused missionaries of having colonialist attitudes and of using Western money and power to tear down Islam and aggrandize Christianity. They remind us that the memory of the Crusades is still alive in the Muslim consciousness and wonder if the crusading spirit is not alive in the modern church.

The new situation in North Africa calls for transformed relationships and a willingness to accept new methods. There is an opening for real dialogue with many people who would never come into a Christian church or participate in a traditional "missionary" activity. True dialogue can take place only when we are on an equal footing with those with whom we would communicate — fellow human beings and children of God sharing with each other our specific spiritual experiences and searching further together. We are being helped to a greater awareness of Islam and North African society by the study program guided by a United Methodist Islamic scholar in Tunisia.

We shall not be establishing a church. Algerians distrust anything that smacks of proselytism. One of their criticisms of Christian missionary activity has been that Christian institutions have been used to convert Algerian children and young people not mature enough to realize what they were doing. If Algerian adults are influenced by the witness of Christian missionaries in their places of service and decide to become Christian, that is acceptable. But it is not acceptable for a missionary to use his position in an institution caring for children and young people to give formal Christian teaching or to seek to persuade a child or young person to become a Christian.

It is evident that the clear witness of a worshiping Christian community is vitally necessary in such a situation. The small groups of North African and foreign Christians must be conscious of their vocation to be an inclusive and united part of the body of Christ. The life of a consecrated Christian community can speak loudly to the Muslims, who are very conscious of their own status as believers in God and who have great respect for those of other faiths who truly practice their religion.

As we accept new methods and rejoice in new opportunities, we shall have to give up certain old methods. We shall not be establishing mission institutions, nor even continuing most of those already established. At this point it is very important to understand the North Africans' desire for sovereignty and true independence. After 130 years of being colonized by France, the Algerians waged 7 1/2 years of revolution for their independence, which they won in 1962. They are determined to establish and maintain their independence in every area of life, the economic and social, as well as the political. They want to have Algerians making policy and directing institutions, particularly those having to do with children and young people.

The future pattern of missionary activity in North Africa seems to be that of committed Christians serving in Algerian and Tunisian institutions. Even before the events of December 1969-January 1970, some of our missionaries had begun teaching in Algerian schools.

Many skills are needed in Algeria and Tunisia, where the emphasis is on training North Africans to do the job. Now that there is an openness to true cooperation and a request for Christians to join in the great task of developing these countries, will the church be equal to the task?

What seemed to be an unmitigated catastrophe has been revealed to be a great opportunity. Christians in North

Africa have been amazed and inspired by the blessings which God's grace has brought through adverse circumstances. The small Christian community has been strengthened and become more united.

What might be called "traditional evangelism" is no longer possible in North Africa, and yet we are called to evangelism as never before — called to reveal Christ's love and reconciliation in all walks of life, there where man is and where man is in need. Christ said that He came to free the oppressed and to preach good news to the poor. He has set us gloriously free to work with Him in this great task, unbound by many of our past traditions and religious taboos — free to follow Him in whatever paths He may lead us.

SV

Reprinted (and abridged) with permission from *response* magazine, January 1972. Miss Robinson is a United Methodist missionary who teaches American Literature at the University of Constantine in Algeria.

Good Sense Takes a Holiday

by Christian E. Charles

The size of a man can be measured by the things that make him angry. Human anger resents a hurt, but divine anger resents the wrong. Human anger is wounded in its pride, but divine anger is wounded in the heart. Human anger laments injury to self, but divine anger laments injury to God. Human anger cries out for revenge, but divine anger cries out for atonement.

Where Lost Temper Goes

When people lose their temper it doesn't always stay
In just the place they lost it, but travels miles away;
And when they find and bind it, it may be it has done
A mischief never to be healed unto the farthest sun.
When people lose their temper it runs and rages far,
It strikes at friends as well as foes, not caring who they are.
And when its cruel force is spent, its words and deeds go on
Down many ways, through many days, unreckoned and unknown.
When people lose their temper it still may come again,
After the past is forgotten, bringing a load of pain
That never can be lifted, that breaks the heart with woe —
Oh, far the road and ill the path where pride and anger go!

— Author unknown

Delivered from Drugs

This testimony is not about me, but rather about Jesus Christ who totally changed my life, and gave me those things for which I searched so long. Searched for what? For peace, freedom, joy, love — all things which are burning issues to the critical, thinking young people in our world.

When I began my search I sincerely believed that I could find what I wanted in the world. So began a very dissolute life, with an inner emptiness, depressing me still more. One thing I knew (and most young people agree) that one cannot find the truth through compromise. I engaged in many activities, and quickly uncovered the falseness in many. Next I tried political activities, but found that empty also, giving me no direction for my life.

During this time I took up studies again. Studies in philosophies seemed superficial and theoretical, and a study of pantheism told me that the answer was not in this world.

I began to fashion for myself a mystical concept of God. The religions of India began to make an impression on me. First of all the Tibetan mysticism with Yoga, then Buddhism, and last, Hinduism, but it seemed the only way out was to step out of this world. These religions offered only suppositions and opinions, experiments and practice, but never any answers. Even when death comes, they say, "I still seek after truth."

I became more and more dependent upon drugs. I promised myself knowledge through drugs. What I got was knowledge that I was a drug addict but unwilling to admit it.

Suddenly the Lord Jesus Christ appeared on this dark scene. I had often heard His name used in conversation but always in a derogatory way. This day I had the urge to come to an understanding with this Person. I took a Bible and began to read. My spiritual and bodily constitution were nearly at an end, for drugs had almost ruined me. Some spiritual insight made this Jesus appear more and more as a fascinating personality — was this the Son of God? Did He truly arise from the dead? For if this were so then He could be the answer to all my questions, for He said, "I am the way, the truth, and the life: no man cometh unto the

Father, but by me." To me this spelled either brazen impudence and hypocrisy or the solution to my problems.

At this time I was invited by several "friends," with whom I had been searching for answers, to take a trip (LSD) that evening in a forest near Vienna. I agreed, put the Bible under my arm and went. In the forest these friends began to reveal themselves. They were worshipers of Satan who pressed me to join them. I knew by now that only Jesus could help me — if He really lived. I cried, "Lord Jesus, if You are alive, come to me, help me or I shall never be free from this."

Then the impossible happened: Jesus was there. True, I didn't see Him, but I was filled with peace, rest, and joy and the assurance that I was saved. I had the consciousness of the presence of Jesus. The darkness could no longer harm me. Furthermore, I could from this time on talk to Jesus, which I did.

Unfortunately several hours later I forgot to trust God and fell in with people ruled by the powers of darkness. That was my downfall. Systematically they began to drive me mad. The end result was I flipped and suffered some brain damage, not curable.

I was challenged to take my life, but when I would not, my friends wanted to accompany me to a mental hospital. But for unexplained reasons I never got to the hospital, but to my own house.

There I had a moment of clarity and reached for my Bible. I immediately became calm and Jesus guided my life so that three weeks later I was again in Vienna. There I found a tract "by chance" on which was written, "New Life in Christ." It described how young people had found new life and also extended an invitation for a Friday night meeting.

When I came to the meeting I met for the first time young people with friendly faces and a carefree, happy behavior, the like of which I had never seen. Besides that they were full of love for one another. Hearing the songs and spontaneous prayers, followed by a message from the

Word of God, broke down my last defenses. I thanked God on my knees that He gave His life for me and He filled me with a deep joy. I knew I would never again be alone, and that I was from this moment on free from the sins of drugs, sex, smoking, hate, alcoholism. I knew I was a child of God.

Now finally I found the life I had sought and the Holy Spirit began to change my life. God even healed the damage I had suffered as a result of my drug addiction, and today I am more or less normal. More and more I became a happy person, released from sin and can say with Paul, "It is no longer I who live, but Christ who lives in me." February 2, 1972, was the finest day in my life. Why? Every day with Jesus is sweeter than the day before. — Testimony by Gerhard Kisslinger, sent in by A. J. Neufeld, Austria

Why Youth Don't Use Drugs

by Ella May Miller

"An ounce of prevention is worth a pound of cure" is not a bad bit of advice, despite its age.

The answer to the drug scene is not new laws, more federal dollars for "centers," or another drug (although these are essential), but raising young people who don't need drugs, concludes Charlie W. Shedd, well-known author and family counselor.

Youth don't trip out on drugs just to rebel or ride high. Rather, the drug scene is a symptom of a deeper illness — parents, who haven't time to build love, companionship, understanding, communication, and security into their home.

The most important thing parents can do for their children is to maintain a living love relationship between each other. Love between father and mother provides security for the child.

But the child also needs to know that he is loved and accepted as a unique person with assets and liabilities. He must be permitted to develop his own talents — within biblical guidelines — and when old enough, be allowed to do his thing, even though "his thing" may run counter to parents' wishes. It is easy for parents to give things, but these need to come secondary to the real interests and needs of the child.

Responsible parents cultivate meaningful relationships between themselves and their children. This takes time, time planned with each other and with each child. Through honest, open communication a solid foundation will be laid for the "cave" years of adolescent retreat.

Parents need to live and talk so the child quickly learns that God is wonderful and life is good. Parents who are "sold" on their faith and secure in God's promises are happy. A child will catch this before he is taught; and find

the real source of love, joy, and meaning in life — Christ Himself.

Children seem to have personality inclinations, some good, some bad. Alert parents will recognize these tendencies and seek to draw out the best in each child.

Parents who build love, acceptance, understanding, honest communication, and a joy-of-the-Lord atmosphere into their home will have done the most to curb the drug crisis and spread happiness.

Ella May Miller is speaker on the fifteen-minute weekday radio program for women, *Heart to Heart*. Current leaflets by Ella May Miller are: "The Drug Crises" and "Why Youth Don't Use Drugs." Order from *Heart to Heart*, Harrisonburg, Va. 22801.

Wanted, More Talking Donkeys

by Roy S. Koch

"Ridiculous! Donkeys don't talk. I have seen donkey basketball, but talking donkeys — no!"

Right, with one exception; Balaam's donkey talked back to him to save his hide from further tanning by a preacher with an unhinged temper. See the story in Numbers 22.

What made this prophet so furious that God in pity gave the donkey a human voice? Balaam was an early materialist with thousands of cousins who still roam around in America and elsewhere. Peter said he "fell in love with the money" (2 Pet. 2:15).

"What's so wrong with money? Are you some anti-capitalist nut that doesn't know we must have capital in order to produce the things we need?"

Money is fine; it gives us a feeling of power. We can afford the comforts of life and even a luxury here and there. "And think of all the good we can do with it, that is, if we feel so inclined."

But what is this "falling in love with money"? It's a bit like falling in love otherwise. Friendship easily opens into love, and love into marriage. But woe when we fall in love with money and double woe when we marry it!

Peter avows that persons who "train themselves to be greedy; and are doomed and cursed" (2 Pet. 2:14).

"We're not greedy for money." Hopefully not, but let's make sure that what we consider business acumen is not a euphemism for greed. Hm-m-m, might it be about time that more donkeys take up talking in our circles?

Let us praise God for his glorious grace, for the free gift he gave us in his dear Son! — Eph. 1:6, TEV.

Car-less, But Happy!

by Maymie R. Krythe

That great New England philosopher, Henry David Thoreau, once declared: "A man is rich in proportion to what he is able to do without." Some years ago I decided to dispense with my car. The result — while I use commercial transportation, I "really get around"; and though *car-less*, I'm happy.

My husband insisted on my learning to drive, but I never enjoyed it, as many do. As we lived in a small town, I could get to most places by walking. When I moved to a city and went back to high school teaching, I found local transportation quite satisfactory.

Now for more than two decades, I've ridden on buses, and find that this rarely costs more than \$5.00 or \$6.00 per month. At times I use taxis, if in a hurry, going to out-of-the-way places, or if baggage is involved.

Since I live about twenty miles from a metropolis, where I often attend club meetings, plays, concerts, I ride there in comfort on an express bus. Traffic is heavy, parking places hard to find and expensive; therefore many women friends do not drive to the "city" these days. It's cheaper and less nerve-racking to take the bus, which "lands" us near the shopping district.

Before quitting teaching (to give all my time to free-lancing) I rode twice a day on buses with my high school students. I'm completely convinced that teachers who ride to school in their own cars miss exceptional opportunities to discover what their adolescent pupils are actually like. Many have dual personalities; of course in the classroom they simonize the good old apple, hoping to make a favorable impression on the teacher.

But when you contact these same youngsters on the bus, and see them in action, you find them uninhibited; and you observe them as they really are. You soon learn about their manners — note who gives up his seat to an older person, and which students won't budge.

Often I sat with closed eyes, and "listened in" on the chatter around me. In this way, I learned more about high school students' characteristics, ideas, hopes, and fears

from riding daily with them, than was possible in class. And I learned the "other side" of some pupils, and in several cases, was surprised and somewhat shocked.

I really could write a volume on the varied chats I've heard on buses. And the confidences given me and nearby passengers by total strangers — things they probably would not have revealed to their closest friends. So, after these years of bus-riding, since I am *car-less*, I believe I've learned more from my daily jaunts than from classes in psychology at the university.

Besides gaining inside facts about students and fellow bus-drivers, I've received other benefits that more than compensate for some inconveniences one must undergo on commercial transportation.

An important one is that I believe I enjoy better health than several friends who rarely walk even a few blocks. Walking has for years been my favorite exercise. I don't mean "dawdling" along, but going at a brisk rate. (Just between us, I've been complimented on my "vim and vigor"; and I believe this exercise helps account for it.)

As you go along, it's most interesting to study the faces of the young people you pass; unfortunately in these times of great stress, we see too many persons with worried, unhappy looks. One day as a friend and I met, and were chatting away, we were surprised when a strange woman said, "Pardon me, but I just had to congratulate you two happy-looking people!"

Walking also gives me the chance to enjoy nature: trees that line the streets, and sometimes their branches meet overhead; or you can get glimpses of lovely gardens, carefully tended by nature-lovers. And when I walk through a small park, I recall that delightful poem that begins with these lines:

Little park as I pass through,
I carry off a part of you.

In addition, by not owning a car, I have no worries about

monthly car payments, repairs, insurance, traffic, and parking problems or whether I should buy a new car (just because friends are doing so). Maybe this freedom from such obligations *has* helped keep my blood pressure down.

Since one of my chief interests is "people" and studying them, I find that waiting on the bench for the bus gives me the chance to some in contact with various interesting characters. (Besides, when waiting, I get extra doses of fresh air and sunshine I wouldn't otherwise have had!)

For example, one day I talked with a young woman who had a noticeable German accent. Then, when I spoke to her in German, she seemed pleased, and soon she was telling me the wonderful thing that had happened to her, and how delighted she was with her friendly reception in the U.S.A.

Her husband, an exchange teacher at a local junior high school, had come over alone, leaving her and their young son in Germany. Just before Christmas, the faculty had had a bright idea: "Why not bring his wife over for the holidays?" Result — they took up a collection; the students cooperated by putting on a show, and turning over the proceeds.

Then the happy wife arrived to spend Christmas with her husband. This outstanding example of international goodwill I happened to learn about because I was waiting for a bus.

Best of all — by doing without a car, I've been able to fulfill my desire to travel. My trips have taken me to all states (except Alaska), to Canada, Mexico, Europe, and three around the world, by ship, and entirely different routes. (By the way, neither of these around-the-globe trips cost as much as some friends spend for those long, sleek cars!) When I travel, my chief interest is gaining knowledge of other peoples, of their ways of living, and the complex problems that confront them. By doing this, I hope I have become more sympathetic (not *tolerant*) in my understanding of world conditions.

Naturally, not very many persons will want to follow my plan of living without an automobile. However, in my circumstances, it suits me fine; for I prefer to spend money for other purposes, mainly travel. Through the years, I've had many thrilling travel experiences and have also proved — to myself, at least — that one can be happy, though car-less.



Moments in the Life of Hokkaido Brotherhood

Yoshihiro Ichikawa, a member of the Yuai Mennonite Church in Sapporo, Japan, during a two-month furlough visited most of the Mennonite congregations in Hokkaido to report on his three years of service in Vietnam.

Ichikawa-san had worked with World Vision for one year in helping the people in Vietnamese villages to establish elementary schools for their children. During the past two years he served as a Mennonite Central Committee worker. Since his return to Vietnam he helped arrange for the International Work Camp conducted in early August.

Ichikawa-san is happy to be present among the Vietnamese, living with them and demonstrating Christian love, reports Luella Blosser, missionary in Hokkaido. The mood of the people is the "weariness of the neverending war where destruction comes swift and where rebuilding and restoration are slow," she writes.

Luella also reports the hospitalization of Mennonite missionary, Lee Kanagy, who sustained rib fractures and slight

liver damage in an auto accident. Lee hit a parked truck in the darkness along the highway. The truck had no lights or warning flares. A July 11 report indicated Lee was able to sit up in bed and that he was making good improvements. His wife, Adella, had been on continuous duty with him at the hospital.

The leaders of the thirteen Hokkaido Mennonite churches met in Obihiro July 2 evening and all day July 3 for fellowship and sharing vision and inspiration. On July 2 the Kushiro churches welcomed the Takio Tanase family back home after 2 1/2 years of study in the U.S. Takio-san is serving with the Obihiro congregation and the Eastern Hokkaido Bible School.

Eugene Blosser, husband of Luella, entered the Idai Hospital in Sapporo, August 8, for cataract surgery on his left eye. Your prayers for the life and work of the Hokkaido brotherhood and the health of Lee and Eugene are appreciated.



Active Faith in the Living Lord

by Stanlee D. Kauffman

We stood at the open garage door. We could think of nothing to say — yet (in reality) we possessed all wisdom. “I know I’m going to hell,” the gentleman inside said boldly. We listened. “And I know what I should do,” he continued, “but I have too many excuses.” I took a deep breath. “And good excuses, I’m sure,” I added politely.

Should we have passed by on the other side of the street because this man had no need — but Christ? Business man. Independent. Robust. At ease. The whole man. Possessing everything — yet (in reality) having nothing.

A man who knows how to do things is admired. This man knew how. He continued to work. We continued to watch. Other eyes were on us. Gordon and I stood there, not because we felt superior or welcome. We stood there by faith. We listened by faith. By faith we shared the Christ we knew. We were putting our faith through the fire. Suffering. Why? Why not! Can’t a high school freshman and a seminary dropout believe God?

Believing a God of all power, wisdom, and goodness sounds easy, but I have not found it so. I think of how hard it was for me to get the directions straight at Pleasant Hill in East Peoria. From the first day I arrived, south was north. I believed the people who knew the facts, but something deep inside me fought those facts for two whole years. Finally, my soul agreed with the sun. Now I can speak with confidence. The facts have not changed, but something in me certainly has.

Believing God means change. I remember how I tried to out-reason God on Ephesians 1:3. I was at my basement desk. It was an ordinary day. I had read this verse many times before, but this time was different.

“Blessed be the God and Father of our Lord Jesus

Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.”

God hath blessed us with all blessings. I said it again. God *hath* blessed us with *all* blessings. Deep inside me something was fighting the truth. There was a conflict — a battle — between unbelief and faith. (There is no battle when there is no faith.)

My mind, emotions, heart, will — everything — was involved. Unbelief said, “Maybe someday God will.” Faith said, “God has.” Unbelief said, “Perhaps others.” Faith said, “Us (me!)” Unbelief said, “Some blessings.” Faith said, “Every blessing.” My experience sided with unbelief, “It can’t be true.” Faith simply replied, “It is written.” Unbelief had much to say: “Why let one verse upset you? Believe the ones you can be sure of — that agree with your better judgment.

Why aren’t those more wise or saintly moved by this verse? File it under “Great Paradoxes.” Don’t read it so carefully or personally. Read it reverently, like a solemn epitaph. (After all, doesn’t it say ‘in heavenly places?’)”

Unbelief is a reaction to divine truth, a defense mechanism, a self-protection. Unbelief has many ways of escape — for the present. But I did not want a way out. I wanted a way in! I liked the way the verse gripped me. Shouldn’t what we have affect what we are? Could I trust God enough to act as if Ephesians 1:3 were so?

The decision I finally made seemed like a solitary, painful, costly, surrender of my reason and will. But I give the Holy Spirit all the credit. When I agreed that God has blessed me with *every* spiritual blessing, something in me changed.

My prayers changed. Instead of asking God to bless me in this and bless me in that, I began to thank Him for

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blessing me so richly. My ministry changed. The good news became delightful. I was eager to learn faith from other believers. I began to see more clearly what faith is.

Too often I have had a mixture of faith and presumption, or faith and impressions, or faith and probabilities, or faith and generalities, or faith and self-dependence, or faith and speculation, or faith and a striving to believe. I saw faith as resting on biblical facts—solely, completely, wholeheartedly, unconditionally. Pure faith equals pure rest on pure facts.

Then I wondered, "How much of the Bible do I believe?" I decided, "No more than I am willing to stand on, walk in, and live by." So this is what I wanted to do and this is what I preached. Trust and obey.

Transferring Scripture from unbelief to faith is not so easy. Unbelief holds biblical truth in joint account for its own protection. Our mind, heart, emotions, strength, soul, will—everything—must sign the surrender. Also, it's a little-by-little, fact-by-fact process.

Gordon and I were taking Matthew 28:18-20 by faith. The facts seemed clear. If we believed verses 18 and 20 we would obey verse 19. Jesus was speaking to us.

"All authority—all power of rule—in heaven and on earth has been given to Me. Go then and make disciples of all the nations, baptizing them into the name of the Father and the Son and of the Holy Spirit; teaching them to observe everything that I have commanded you, and lo, I am with you all the days,—perpetually, uniformly and on every occasion—to the [very] close and consummation of the age. Amen—so let it be." (Amplified.)

What does it mean to stand on, walk in, and live by this Scripture? To stand on these verses means that we will not allow anything to keep us from believing God. The fact is that Jesus is with us now, in no less power, than He was with the twelve disciples. Reason may doubt it. Faith will affirm it. Is faith then contrary to reason? No! It goes above and beyond reason. We use reason to understand faith. We use faith to know God.

When a child learns to stand, without gripping other things, he soon learns to walk. We can not walk by faith until we can stand by faith. We can not obey until we can trust. But when we learn to stand, resting on God's Word, without gripping other things, we soon learn to walk.

To walk in these verses means that we will proceed in obedience. The same faithful Word that we stand on will

now support us step by step. To believe means to advance. However, this is not the ultimate. To live by God's Word is the greatest faith.

To live by faith means that we will continue to believe God, unimpaired by failure or success. God says, "I have all power. I am with you. Go." Faith trusts and obeys. We go. Sight declares we were alone, powerless. But we do not walk by sight. We rejoice in tribulation, sing in the night, plead less and claim more. We trust in the evidence of things not seen.

A living faith thrives on the facts of God's Word and is strengthened by opposition, even as a youngster is strengthened by the obstacle course, whereas, a false faith will be damaged and discouraged by the same circumstances. Many times we have wanted to share the message of Christ and the cross. Then, because of unexpected results, retreated into the camp of unbelief while our adversary yells, "I told you so".


Let us make a practical summary: First, no one will grow in faith unless he sees a need of faith. God reveals spiritual truths to meet spiritual needs. Without personal needs we can make no spiritual progress, for the soul can not contain the living truth unless it requires it.

Second, God has made everything depend on faith, so that whoever does not have faith has nothing. Witnessing is no exception. The objective gospel of the New Testament declares what God has done for us and can never be reduced to a subjective gospel of what He has done in us. We may share our experiences, but always, they are great experiences because of great biblical facts. Faith sees what God has done in Christ and testifies to what it sees.

Finally, we must understand that faith is both a struggle and a rest. Every bit of truth we believe will take us into conflict (be it a battle of days or of years) until we are able to put out all the burning arrows aimed at us by Satan.

For example, a person hears God speak through John 3:16. Finally he is convinced that the verse includes him. He responds, resting the weight of his entire soul on the facts. Now he can testify that he is saved.

But in the days to come not everything is as he expected. He wonders. "How can I be sure I shall not perish?" The more he looks at other things besides the Word of God, the more he doubts and fears. But, as he allows the Holy Spirit to lead him back to the Word that endures forever, solely on it he learns to have assurance. He rests in God's faithfulness. God is his refuge.

The more we rest on God's great promises, willing to act as if they are so, the more He works in and through us as our all in all. I have found it so. 

book shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Mail Order Service; 40 East King St., Lancaster, Pa. 17602

Don't Turn Me Off, Lord, by Carl F. Burke. Association Press. 1971. 128 pp. Cloth, \$3.50; paper, \$1.75.

Something very positive and helpful for prison inmates and at the same time worth while for the rest of us. That is my reaction to this exciting little book of very brief meditations flavored with prison vernacular. Only the price is all wrong. I would love to give this book to 350 prisoners of our local Cleveland Workhouse. (Perhaps some reader of this review will be moved to supply the funds.) Realistically, some charitable press should publish a 35¢ edition. It is a real shame that for those for whom this was written it was denied it because of its cost.

Only a prison chaplain could come up with the rich, pithy devotionals peppered with Scripture and bits of common sense as well as theology. I enjoyed every page and will undoubtedly make use of many of the anecdotes in my own prison services. — Vern Miller.

Who in the World? by Christians, Schipper & Smedes, editors. Eerdmans Publishing Co. 1972. 163 pp. Paper, \$1.95.

Who in the World is an attempt to "give a biblical portrait of the church and to describe in ordinary language what God desires His church to be." This book grew out of a clergyman's retreat where the church's mission to the world was looked at and is designed to serve as resource material for Key 73. Though the title at first sight is ambiguous, the question is directed to local congregations. They must know "who" they are.

This is not a theological treatise nor is it meant to be—it is a guide. Perhaps the outline is as valuable as anything. It brings together many important ideas that should go into educating the congregation toward evangelism—and if the congregation is not going to evangelize, in the original sense of the word, who in the world will?

I recommend this book as resource material for Key 73. — David E. Hostetler.

Stop Treating Me Like God! by Levi Keidel. Creation House. 1971. 220 pp. \$4.95.

It takes a missionary to know this problem to be a problem. Levi Keidel, after twenty years with the Congo Island Mission, writes to let the reader into his heart. He pleads for the privilege to be a human being. He exposes the roles and the images imposed upon missionaries by the people at home.

The book is an honest revelation of the humanity of the author himself, and the struggles he has faced in trying to remain the person he himself knows within. He presents his problems in three areas, the missionary and himself, the missionary and his culture, and the missionary and his supporters.

Levi Keidel is well known for his literature, his journalism, and for outstanding work in literature distribution in the Congo (now Zaire) and other African countries. He has written *Footsteps to Freedom*, and many articles used in over fifty American magazines. He is an ordained minister of the General Conference Mennonite Church. — Glenn E. Martin.

Getting Ready for Marriage, by David R. Mace. Abingdon. 1972. 128 pp. \$3.75.

A long-time marriage counselor has written this book for couples who for some reason may not take advantage of premarital counseling opportunities. He suggests that the book be given to couples before marriage in the hope that they will read it together.

Each chapter is written like a counseling session to help couples think about why marriage preparation is important, what each brings to the other, and what needs to be done to make a successful marriage.

At various points Dr. Mace suggests that if a couple is having difficulty working through problems the time has come to get direct help from a professional person. The appendix has details on how to find a counselor as well as a list of books for further reading. — Helen Alderfer.

Encounter with the Holy Spirit. George R. Brunk, II, editor. Herald Press. 1972. 242 pp. \$3.95 (paper).

In January 1972 a consultation concerning the Holy Spirit was convened on the campus of Eastern Mennonite College, Harrisonburg, Va. This gave formal recognition to what was already widely known: there is a major new awareness of the person and work of the Spirit in our day. Various labels, this renewal movement is not simply a revised Pentecostalism. Coming on the heels of a period when the institutional church has been strongly criticized, this renewal tide has brought many people back into touch with Jesus and the fellowship of the church.

This present volume contains fifteen presentations made by thirteen persons to the EMC consultation. There is the usual unevenness in style and level of con-

tent which is to be expected of a symposium. Some of the papers have the form of the lecture while others are homiletical. Although we are told in the Foreword that each presentation was followed by discussion, we have no way of knowing how some of the obvious differences among the speakers were ultimately dealt with. For example, Gerald Studer fails to see any ranking of hierarchy of gifts in 1 Corinthians 12. However, both Paul Zehr and David Ewert assume there is. And from a few brief comments in one chapter about the rise of Pentecostalism early in this century and the peculiar emphases that arose out of that period, the consultation apparently largely ignored this recent history as well as the contemporary scene. Likely reflecting the mood of our day which is to avoid the excessive preoccupation with "tongues" as the normative sign of the Spirit's presence within the believer, there is hardly any reference to this matter which has been a source of much division and grief in the past.

In some cases one gets the impression that speakers were selected to speak on their "specialty" with the result that there is not the freshness that there might have been. Occasionally it is useful to make assignments that force the individual to do new exploration rather than relying on well-worn material.

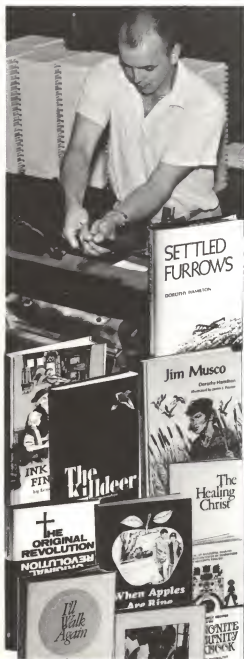
With the exception of J. C. Wenger's chapter on the Holy Spirit in Anabaptism (a theme too much ignored in historical studies of Anabaptism), the emphasis here is on biblical studies and certain topics of current interest. One hopes that through experiences such as this there will continue to be a broadening of understanding of the work of the Holy Spirit and His crucial significance for the life of the church. — Wilbert R. Shenk.

How to Begin an Evangelistic Bible Study, by Ada Lum. Inter-Varsity. 1971. 34 pp. Paper, \$75.

This short Inter-Varsity handbook tells Christian students how to initiate and lead an evangelistic Bible study with their non-Christian friends. The objective of the study/discussion group is to use selected Gospel passages which vitally confront the participants with the person of Jesus Christ. The leaders must be able to share themselves as persons who know Christ and have a genuine interest in others.

Any Christian desiring to use the small group approach in evangelism will get good help from this booklet as to how to make effective use of the Bible in sharing with others. — Harold D. Lehman.

Annual Report, 1972 -- Mennonite Publishing House



Literature is important to the church. One of the earliest references to literature used by the early church is found in Acts 15. It was decided at the Jerusalem Conference to send a letter to the Gentile believers at Antioch, Syria, and Cilicia to encourage them and to report the attitude of the conference. The letter was entrusted to Paul, Barnabas, Judas, and Silas. With these great men of faith to deliver the message, why did it need to be written in a letter?

Literature is a vital communication tool to transmit the basic tenets of our faith. No publisher disassociated from the church can tell us about our heritage and why we are the church we are today; nor could it draw freely on Mennonite resources to prepare teaching materials and worship aids. What non-Mennonite publisher would care to limit his primary audience to our church and direct his energies to serve our needs?

In the past the Publishing House has reported to the church through the district conference representatives on the Publication Board, who in turn reported to the conference constituency. Under the new church organization this procedure is no longer available. I thus take this method of reporting to you—the church at large. On the following pages I have attempted to answer questions often asked us about the publishing work. They are grouped as follows:

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Miscellaneous	/13

Ben Cutrell
Publisher & General Manager



Books

1. How many new books were published in 1971?

Twenty-seven new books and pamphlets were released last year under the Herald Press imprint. There were books of fiction for young and old, special books like **A Parsing Guide to the Greek New Testament** for scholars, pamphlets for visitors of the sick and shut-ins, books for educators, specialized songbooks; a variety of materials for a multitude of needs. Two books were supported by financial grants from church agencies; the others, we hope, will pay their way. The more popular books help provide financing for scholarly volumes with limited readership.

Several books of fiction were used by Christian book clubs. One pamphlet, **Empty Arms**, was promoted by Abigail Van Buren in her newspaper column, "Dear Abby." The Greek parsing guide has had a strong reception from seminary students and Bible translators. **Now Is the Time to Love** was published as a mass distributed paperback by a well-known general paperback publisher, Pyramid Press. Public and school librarians are buying more of our juvenile books of fiction—the Religious Heritage series by Louise Vernon and the twentieth-century, real-

life accounts by Dorothy Hamilton. We currently serve over 1800 religious bookstores and more than 1000 public and school libraries.

2. What criteria are used to determine whether or not a book is published?

We ask ourselves the following questions as we evaluate book manuscripts:

- a. What is unique about this book? Does the author have something new to say; or is there already on the market a book or several with the same or very similar material?
- b. Does the manuscript have good literary quality? Is it easy to read and understand?
- c. Has the author done his homework? Has his research been thorough; is he aware of other material written on the subject?
- d. Is the manuscript faithful to our understanding of the Bible as interpreted in the Anabaptist-Mennonite tradition? It may not explicitly deal with matters of theology; but, it must not implicitly deny or run counter to our understanding of Scripture.
- e. Will the book sell well enough to justify the investment? Sometimes financial subsidy is available for important books that will not sell well enough to be self-supporting. We are not interested in publishing books to satisfy an author's vanity; therefore, we look for subsidy from a church committee, agency, or board, not from the author or his friends.

Publishing a book is a partnership between publisher and author. Both must work together to be successful; each must do his part. Therefore, most Herald Press authors are paid on a royalty basis—payment is based on the number of copies sold. Annual royalties to Herald Press authors reached \$23,000 in 1971. We do all we can to encourage writers and to cultivate a continuing relationship after the first book is published.

3. Why does MPH use the name Herald Press?

Books or curriculum published for the general religious market are issued under the name Herald Press. Sunday school materials and other denominational publications are published under Mennonite Publishing House. Herald Press books are sold at wholesale prices to booksellers; Mennonite Publishing House publications are sold directly to you, the consumer, at the lowest feasible retail price.

Herald Press is known in the religious book publishing trade for books with a conservative theological viewpoint coupled with a strong emphasis on service or social action.

We are known for books on Christian love and

peace and Christian family living. We have a reputation for good Christian fiction that dramatizes real life rather than a make-believe world of "sweetness and light."

We strive to publish books that are sound in theology, honest in presentation, clear in thought, stimulating in content, appropriate in appearance, and superior in printing and binding, for the spiritual growth and welfare of the reader.

4. What about tracts and other evangelistic literature?

MPH continues to publish carefully selected tracts and booklets for those who do not know Christ as their Lord. These carry the Herald Press Tracts imprint to give them a nondenominational image. Some tracts are packaged for display and sale in bookstores; most are sold in bulk quantities to individuals.

The use of tracts has diminished since the late 40s and 50s. Mass distribution is not as popular as it was then. Many Christians, however, are looking for leaflets and pamphlets to share with a specific person with whom they are working.

Since the volume of sales is down we are publishing only the better tract titles and more pamphlets. The program is not self-supporting. Your contributions would be helpful.



Bookstores

1. How does one recognize a bookstore owned by the Publishing House?

Provident Bookstore is the name given to each of our fourteen stores. This name is registered for exclusive use by Mennonite Publishing House. It was chosen to provide a meaningful label that would encourage patronage by all individuals and congregations in a community.

Our purpose is to serve a broad spectrum of the Christian community. Our stores try to provide a bridge between the conservative and the liberal, between fundamentalists and those on the other end of the theological continuum. Thus we stock books and supplies that we may not wholeheartedly endorse. Good general books, office supplies, and other nonreligious materials are carried to attract non-Christians and provide full service to our primary, Christian market. We believe the Mennonite Church has a special opportunity to extend the hand of brotherly love to all Christians and non-Christians through Provident Bookstores.

2. Where are Provident Bookstores located?

In Canada we have a store in downtown

Kitchener, Ontario, with satellite stores in Stanley Park Mall and Hespeler Shopping Mall. At London, Ontario, the main store is at Northland Mall with a branch in the Argyle Mall.

Pennsylvania has three basic locations: Scottsdale, Souderton, and Lancaster. To serve the community better, the Scottsdale store is in the downtown business district rather than in our headquarters building. The Souderton store is located in the Souderton Shopping Center with a satellite store at Doylestown. Our largest store, Lancaster, has three satellites to supplement the main downtown location. One of the branch stores is in Lancaster's newest and most rapidly growing shopping center, Park City. Two other branch stores extend Provident Bookstore service to the nearby communities of Ephrata and New Holland. We invested heavily in the Lancaster community in order to serve the large Mennonite population and Christian community there.

A store at Goshen, Indiana, serves a concentration of churches in the northern Indiana area. It is located in downtown Goshen, just off the main business district.

Members in central Illinois can shop conveniently at a new drive-in shopping center located at the east edge of Bloomington.

3. Why do you put satellite stores in communities where there already is a Provident Bookstore?

Satellite stores are established primarily for economic reasons. They produce added income with very little additional administrative costs and relatively low investment in inventory. Choice merchandise is handled in branch stores; inventory turnover is high. Labor costs are lower than those at the main store because of self-service emphasis. The manager of the main store is responsible for general administration of its satellites. Accounting is done at the main store. Merchandise buyers at the main store do the selecting and purchasing of items to be sold in the branches.

The satellite store concept has been a major factor in the ability of Provident Bookstores to be economically successful. The Bookstores Division of Mennonite Publishing House contributed \$100,153 of net earnings in 1971.

4. Will more bookstores be established?

Our goal is to locate Provident Bookstores in all Mennonite communities where the market is sufficient to support the investment and where no Christian bookstore exists. How fast we can reach that goal will depend on our success in operating small, individually managed stores, and

available capital. Currently, stores that have less than \$100,000 annual sales are financially unable to maintain themselves. We are trying various solutions to this problem, but have not had enough success to warrant establishing new, small stores.

It takes at least \$100,000 to set up a store which will be financially self-supporting. Mennonite Publishing House gets this capital from either earnings (the margin of income over expenses) or from money borrowed. We have borrowed extensively to provide our present services and should use earnings to lower our debt before opening new stores or expanding present programs. Growth at present store locations is being limited to avoid additional capital investments so that earnings are available for debt retirement.

5. How do bookstores select their merchandise?

The buyers at each store are ultimately responsible for the merchandise offered to our customers. They know the interests and buying habits of their customers. They do their book buying under general theological guidelines established by the House and Publication Board. The lines of merchandise carried in an individual store vary with the needs of that market.

Evaluations of new books are secured from pastors, professors, teachers, social workers, businessmen, and other qualified persons in the church through the Provident Book Review Service. These evaluations are published six times a year in a magazine entitled, **Provident Book Finder**. They guide store managers and buyers as well as congregational librarians, pastors, and teachers, and are available to any interested person.

6. How many Bibles did our stores sell in 1971?

About 50,000 copies were sold last year. Bibles are still a "best seller" in our stores.

7. How many customers were served in 1971?

Altogether Provident Bookstores served 850,000 customers.



Christian Education Materials

1. Are summer Bible school materials continuing to sell?

Yes, the Herald Summer Bible School Series continues to be used as the standard course for Bible content in the general Protestant market. Its popularity may be measured by the fact that we are selling 160,000 to 165,000 pupil books per year. The highest ever was 213,700 copies in 1964. Educators like its complete Bible coverage, the well-structured teaching guides and the permanence of the course. Future plans call for a major modernization of appearance. The basic content will remain. This educational tool is a major contribution of the Mennonite Church to Christian churches in North America.

2. What is "Omnibus"?

A new, all-purpose curriculum will be released next year. The Omnibus Series will be prepared for thirteen age levels by two-year departments. It will deal more extensively with life problems than the Herald SBS Series. Flexibility of use is an outstanding characteristic. It can be used for five sessions or fifteen sessions, in vacation Bible school, Sunday evening,

during the week, and church camps. The denominational emphasis will be implicit rather than explicit, so the material will be marketed through all booksellers the same as the Herald SBS Series.

The Omnibus Series grows out of market interest. We planned and produced it for needs expressed by many city and minority leaders. Some of these same leaders helped prepare the outlines. The writers were selected for their unique background of experience with children of the city. We believe that this curriculum will foster a new kind of educational experience for children not only in urban settings but also in more traditional rural churches.

3. What is happening to the children's Graded Sunday school lessons?

A fourth revision of the Primary to Junior High curriculum is now on the market. Many new lessons were written, especially on the Lower Junior level. New artwork for some quarters was prepared. Teacher's manuals contain more Bible exposition as well as suggestions on teaching procedures. In response to user reactions, the grading was changed from three-year departments to two-year. (Primary is for Grades 1 & 2, Lower Junior for Grades 3 & 4, Junior for Grades 5 & 6, and Junior High for Grades 7 & 8.)

Along with other Mennonite publishers and education committees we are tentatively planning for a whole new curriculum for 1977. A proposal for working together was drawn up in June 1972 by representatives of the Brethren Church, Brethren in Christ, Evangelical Mennonite Brethren, General Conference Mennonite Church, Mennonite Brethren, Mennonite Church, and the Society of Friends. This proposal will be considered by the appropriate Boards in each denomination to see if a cooperative venture will become a reality. Most of the groups do not now have curriculum published by their own agencies. Only the General Conference Mennonites and we have published curriculums. We feel that working together will make possible unique Anabaptist-Mennonite material with educational quality, faithfulness to the Bible, and attractive appearance.

4. Is the House planning to publish curriculum for elective classes?

Yes, we are working hard to put together a list of stimulating studies for youth and adult Sunday school classes that want to depart from the Uniform Series from time to time. We're calling this a "Second Track" curriculum. It's a slight misnomer in the sense that a Sunday school

need not go exclusively from the "First Track" to the "Second Track." You may travel the second track for only a quarter and in only one class if you so desire; then go back to the Uniform Series.

A list of "Second Track" electives was recently sent to all pastors. The newest material published is a study of the mutual aid concepts entitled, **Care One for Another.**

5. What is being done for teachers?

The House is not only interested in providing materials for Christian education; it wants learning to take place. As a help to teachers, TIP (**Teacher Improvement Program**) has been started.

This is a very simple program, structurally; but profound in its potential for encouragement and help to teachers. The plan calls for congregational teachers of the same age level in a fairly small geographical area to meet every month or once a quarter through the year. Together they will review the curriculum, teaching methods, child behavior, out-of-class activities, and theology. They will help each other. Their leader is a fellow teacher of the area. All leaders will have had a two-day training session at Scottsdale.

Teaching should be exciting and rewarding; it should be fun to be a teacher. Maybe the Teacher Improvement Program will help persons reach this goal.



Periodicals

1. Does MPH publish periodicals for all ages?

Six periodicals are published. Three story papers are produced for distribution every week through Sunday schools. **Story Friends** is for children 4 to 8 years old. **On the Line** is primarily for boys and girls 9 to 11. However, the editor, Helen Alderfer, tries to plan the periodical for intermediates also, since we do not have a large enough market to support periodicals for these separate age groups. The third weekly story paper, **Purpose**, reaches youth and adults.

With is published monthly for high schoolers and **Christian Living** is a general interest family magazine issued every month.

The sixth periodical is **Gospel Herald**, the weekly organ of the Mennonite Church, sold primarily through the congregational Every-Home-Plan.

Through these, we strive to provide periodical literature for all ages and interests.

2. Why do subscription rates keep going up?

Two factors have forced regular price increases. Steadily rising costs have been the biggest in-

fluence. The other factor is the 15 to 20 percent drop in circulation of story papers in the past ten years.

Inflation affects the Publishing House just as it does your own household. We pay more for paper and other supplies; workers' wages have been steadily increased. Everything costs more.

But postage rates have recently hit us very hard. In 1971 the U.S. Postal Service outlined a long-range program for drastic rate hikes. In the past, second class mail (the classification of all our regular periodicals) has been priced on a very low rate per pound without regard to number of packages sent. The new program has added a charge per package (currently .04 cents). Ultimately the rate will be 1.5 cents per package. (Any periodical mailed weekly will cost 78 cents a year more just for the per piece surcharge.) At the same time the rate per pound goes up 140 percent.

Such drastic increases called for prompt action to save costs. Beginning July 1, Sunday schools received the three story papers in monthly mailings rather than weekly. Even now at the low .04 cents per package rate, this annual savings in postage and mailing labor will be about \$5,500.

3. Can you tell me more about periodical costs? Why does a magazine like Christian Living cost as much as a magazine like Ladies' Home Journal when it has only half as many pages?

National magazines depend primarily on advertising income for their financial health. They spend large amounts to secure subscribers for good advertising exposure and thus higher ad revenue. The amount you pay for your subscription covers only a very small part of the cost of producing such a periodical. Advertising income far exceeds subscription income.

At MPH, 96¢ of each dollar of periodical income is from the subscription price (all periodicals totaled together). Four cents comes from advertising. Out of a dollar of income we spend as follows:

Manuscript (paid to writers)	\$.05
Art and photos	.05
Editorial time and expense	.19
Printing and binding	.47
Address changes, mailing labels, and postage	.12
Promotion and selling	.04
General administration and margin	.08
	<hr/>
	\$1.00

The last item, general administration and margin, should be at least 15 cents. In reality,

the Publishing House is subsidizing periodical publishing from other programs that produce better margins.

Our relatively small circulations keep periodical prices high. Many of the costs for producing a magazine are the same whether we sell one copy or 100,000. Higher circulation produces lower per copy costs. That's why we have joined the General Conference Mennonites to produce **On the Line and With**.

One way to keep the price down is to buy three-year subscriptions, since the cost of soliciting and processing a renewal is one third of an annual subscription.

4. Why do we need Mennonite periodicals when there is a lot of other reading material available?

Mennonite periodicals are edited and published from an Anabaptist-Mennonite point of view. They contain much material that would not be found even in good non-Mennonite periodicals. Specific articles about our church, our missionaries, our denominational programs help strengthen our faith and commitment to the Mennonite Church. Through a cohesive, united group of persons strongly committed to the Bible as interpreted in the Anabaptist-Mennonite tradition, the church of Jesus Christ in the world today will be stronger. The Mennonite Church has a unique witness to give to the world as well as to other Christians. This is not to say that we are the only Christian church or have all of the truth, but we believe we have a reason to exist as a denomination. Thus we need a denominational publishing program.

We have not invested in equipment for non-House jobs; but we utilize our plant to serve others. This has been a blessing to our overall program.

2. Who are some of your non-House customers?

Most of our outside work is for other church agencies — in 1971 66.2 percent was for Mennonite organizations; another 19.2 percent was of a religious nature for non-Mennonite agencies; only 14.6 percent of our total non-House printing was of a nonreligious nature. This non-religious work accounted for only 3.7 percent of our total printing volume (House and non-House).

We print and mail seven district conference periodicals. The Mennonite Board of Missions at Elkhart buys a high volume of printing. Halfway House, Newtown, Pa., is our biggest non-Mennonite customer. Individuals and local industries use our services.

3. How much money is invested in printing equipment? What about new equipment?

We have invested \$439,800 in plant equipment, which is now worth \$170,000. We reinvest our depreciation to keep our plant modern and efficient. In 1971 we purchased a good, used two-color printing press for about \$50,000. In 1966 we spent about \$60,000 to convert all of our typesetting from hot-metal linotypes to phototypesetting on a Photon 713. However, in the past fifteen years our total investment in printing equipment has remained about the same. In the future we will need to keep up-dating our manufacturing facilities, but we see no need for significant expansion.



Printing

1. Why does MPH have its own printing plant?

Our printing and binding facilities help us in two ways. First, we are better able to control our schedules by establishing our own manufacturing priorities. If we purchased our printing from a commercial plant we would need to fit into the schedule demands of all the printer's customers.

The other reason is economic; our manufacturing costs are kept low by the efficiencies we can build into our own plant. We purchase equipment to meet our specific needs. If we cannot justify owning specialized equipment, we buy that work from another printer. Therefore, our whole plant is geared to economically manufacture periodicals, pamphlets, and books of modest-sized runs. Long runs of several hundred thousand copies may be more economically bought from other printers. Binding books of 5,000 or more copies is too expensive in our own plant.

The manufacturing plant contributes in another way; it produces income to support our total literature program. We do about \$250,000 worth of work annually for non-House customers.



Financial

1. How much money does it take to operate the Publishing House?

As of January 31, 1972, the House was using \$3,061,499 in total assets. The balance sheet on page 11 shows how this was distributed between current assets (inventories and customer accounts receivable) and fixed assets (plant and equipment). You will see that MPH has about 2.5 times as much money invested in current assets as it does in buildings and equipment. We have deliberately avoided property ownership in favor of investment in merchandise to serve more customers. For example, all store buildings are leased.

2. How does MPH secure capital for new programs such as the Omnibus Curriculum or new bookstores?

Ultimately all new capital comes from earnings (margin of income over expenses). However, money is borrowed to expedite expansion and new programs. Currently, the House is seeking \$200,000 in loans from individuals. Up to 7 percent interest is paid depending on the length of the term. These funds are needed to pay off

short term loans used for larger inventories required to keep up with sales growth at our stores. Our business in the past few years has grown faster than our earnings could provide new capital. Growth in the few years ahead must be restricted so that earnings can be used to reduce debt.

3. How much money does MPH get from the church in contributions?

No regular contributions come from congregations or individuals to the Publishing House. From its beginning in 1908 the Mennonite Publication Board has adhered to a policy of keeping the literature program financially self-supporting. Income from the sale of the publications is to pay all costs. In the overall operation donated funds are not required.

Historically, donations were solicited on a few occasions. The initial \$25,000 of capital needed to purchase John Funk's publications and establish an office at Scottdale was secured from congregations. Also, about \$100,000 for buildings was donated over the years. Otherwise, the accumulation of net worth (what the House owns), which reached \$1,568,293 in 1971, was entirely through earnings.

4. How would additional capital funds be used if they were available?

Some possibilities are: 1) to establish new bookstores, 2) up-date some of our printing equipment, 3) provide additional warehouse space at Scottdale, 4) establish an endowment fund for curriculum development and research.

5. Does MPH welcome donations even though it does not expect to live on them?

Yes, we do welcome donations. You may be interested in meeting deficits in the publication of *With, Christian Living*, evangelistic literature, miscellaneous curriculum, or in providing capital for new stores and other growth. You may want to remember the Mennonite Publishing House in your estate planning. All gifts are tax deductible.

CONDENSED CONSOLIDATED BALANCE SHEETS — COMPARED

	1-31-72	1-31-71	Increase (Decrease)
ASSETS			
Current Assets			
Cash	\$93,280	\$55,288	\$37,992
Accounts Receivable — Net	429,934	381,537	48,397
Inventories	1,510,153	1,335,943	174,210
Prepaid Insurance, Postage, and Other Expense	34,119	28,846	5,273
Total Current Assets	\$2,067,486	\$1,801,614	\$265,872
Other Assets	120,044	94,295	25,749
Property, Plant, and Equipment — Net of Depreciation and Amortization	873,969	771,894	102,075
	\$3,061,499	\$2,667,803	\$393,696
LIABILITIES AND NET WORTH			
Current Liabilities			
Notes Payable	\$352,047	\$234,151	\$117,896
Accounts Payable	328,370	239,158	89,212
Accrued Expenses	16,984	19,170	(2,186)
Current Portion of Estimated Cost to Publish Present Subscriptions	108,825	79,466	29,359
Customer Advances on Printing	-----	10,880	(10,880)
Total Current Liabilities	\$806,226	\$582,825	\$223,401
Long-Term Liabilities	602,909	524,738	78,171
Unearned Subscription Income	60,721	58,672	2,049
Annuity Contracts	23,350	27,150	(3,800)
NET WORTH	1,568,293	1,474,418	93,875
	\$3,061,499	\$2,667,803	\$393,696

CONDENSED CONSOLIDATED STATEMENTS OF INCOME — COMPARED

	12 Months Ended 1-31-72	Adjusted to 12 Months Ended 1-31-71	Increase (Decrease)
Publishing House:			
Gross Income	\$1,383,441	\$1,353,789	\$29,652
Less Cost of Goods	899,019	878,127	20,892
Gross Profit of Publishing House	\$484,422	\$475,662	\$8,760
Departmental Operating Expenses	268,516	257,109	11,407
Departmental Income	\$215,906	\$218,553	\$(2,647)
General and Administrative Expenses	285,212	254,282	30,930
Less Recoveries of Charges to Branch Bookstores and Other Church Agencies	81,308	84,612	(3,304)
	\$203,904	\$169,670	\$34,234
Operating Income of Pub. House	\$12,002	\$48,883	\$(36,881)
Branch Bookstores:			
Net Sales	\$3,496,267	\$2,985,331	\$510,936
Less Cost of Sales	2,275,891	1,960,431	315,460
Gross Profit of Branch Bookstores	\$1,220,376	\$1,024,900	\$195,476
Less Operating Expenses	1,143,566	944,390	199,176
Operating Income of Branch Bookstores	\$76,810	\$80,510	\$(3,700)
Publishing House and Branch Bookstores	\$88,812	\$129,393	\$(40,581)
Other Income:			
Publishing House	36,379	27,591	8,788
Branch Bookstores	40,040	31,704	8,336
	\$165,231	\$188,688	\$(23,457)
Other Deductions:			
Publishing House	54,457	48,682	5,775
Branch Bookstores	16,697	14,061	2,636
Less Increase in Unrealized Income on Sales from House to Branch Bookstores	202	2,266	(2,064)
	\$71,356	\$65,009	6,347
Net Income of Publishing House and Branch Bookstores	\$93,875	\$123,679	\$(29,804)



Miscellaneous

1. Who plans what services the House should give the church?

Much planning is done at the staff level, where workers are constantly dealing with the needs, the interests and concerns of customers. Some services are suggested by other agencies of the denomination. All plans are reviewed by House administration for their financial feasibility and compatibility with our objectives and resources. Recommendations on major issues go to the Publication Board for final approval.

Each of our products and services must contribute to the purpose of the House, which is as follows: "The objective of the Mennonite Publishing House is to strengthen the faith and life of the Mennonite Church by being its general communication facility primarily through literature."

In order to reach our objective our products and services must be used. Also we need to maintain financial health to continue to exist. Thus it becomes extremely important for us to produce literature that will sell. This creates a constant tension between what "should" be published and what you, our customers, need

and want and are willing to buy.

2. Who is responsible for the content of MPH publications?

Basically, the editor is responsible. He carries responsibility similar to a pastor who preaches to a congregation as he is led of the Lord. So, too, an editor works pretty much on his own. However, he has the counsel of his fellow editors and the advice and direction of his division director and the publisher. Some manuscripts are reviewed by committees such as the Historical Committee. Christian education items are reviewed by Counsel and Reference groups. The Publishing Committee of the Board also gives direction. Ultimately the publisher and the Publication Board must answer to the church for the work of the House.

3. What principles govern price increases?

Prices are raised to compensate for higher costs. For example, over the past fifteen years wages at the House have been increased steadily to bring workers' compensation more nearly in line with Board policy, which states: "Aside from top administrative positions the ratio between House wages and other wages (in the community) might range from 100 percent in the inexperienced and unskilled level to 75 percent to 90 percent on the skilled level (pressmen, linotype operator)." To reflect brotherhood concepts, professional employees and administrators are paid from 75 percent down to 40-50 percent of community rates. Our salaries are fairly comparable with other church agencies in our brotherhood.

Historically, House workers subsidized church literature through their low salaries. But it is increasingly difficult to find members ready to make this kind of commitment. All of this has pushed prices up. However, the cost of publications is still very reasonable. (*Herald of Truth* in 1864 cost the equivalent of a day's wages. Today the *Gospel Herald* price is equivalent to about two hours of pay.)

4. Why does MPH cooperate with other Mennonite publishers?

Cooperation improves our economic situation and increases the quality of our material. Fixed costs are spread over a larger number of copies. Some items could not be published without cooperation. For example, if MPH had published *The Mennonite Hymnal* on its own we could have issued only one edition — either round notes or shape — not both.

Because of the larger circulation, prices can be

kept lower on cooperative publications. Or, better still, more quality can be built into a cooperative curriculum or periodical. More can be spent for design, better illustrations, and printing; writers can be paid more. More time can be given to editing.

Most of all we cooperate because it is a valuable brotherhood experience. We can give and receive counsel on the broader, inter-Mennonite basis, when we work with our sister Mennonite conferences.

Currently, the cooperative projects are **On the Line, With, Builder**, Graded Sunday school, **Rejoice, Mennonite Hymnal**, missionary education materials, Christian Service Training Series, Congregational Life Series, Adult and Youth Uniform Sunday school quarterlies, and other miscellaneous curriculum items.

Photos by:

Paul M. Schrock, pp. 1, 3, 9

Ben Cutrell, pp. 1, 4

Religious News Service, pp. 1, 6

Woodcuts by Thomas Bewick and His School

Edited by Blanche Clirker

Dover Publications, Inc., pp. 10



The Mennonite Publishing House
and the Mennonite Church
are people communicating
God's Word, to each other
and to the world.

And he said unto them,
Go ye unto all the world,
and preach the gospel
to every creature.
Mark 16:15, KJV



african plow power

2=14



Fourteen oxen are used to pull the traditional plow for turning the arid soils of Botswana. Eric Rempel, a volunteer from St. Anne, Manitoba, has introduced a new plow designed to do the same job with the use of only

two oxen. One of his challenges is to work with local farmers in demonstrating better farm methods. MCC's goal in rural development is to strengthen the community and to release human potential for a fuller life.



Moral Responsibility in Technological Warfare

While Mennonites oppose all wars and any means of waging war, in the public arena where Mennonite pacifists hope to witness about peace, attention has recently been shifting from discussion of reasons for and against United States involvement in Vietnam to discussion of the way the war is being fought. Keeping up-to-date on such shifts are crucial to Mennonites as we seek to talk to others about the issues of war and peace.

United States military methods such as bombing of civilian populations, the intentional creation of refugees in order to open free-fire zones, occasional excesses by military personnel (My Lai incident), and the use of antipersonnel weapons forbidden by International Law are increasingly becoming public knowledge.

As the last ten years of war in Vietnam have shown, terror has not been the responsibility of the United States alone. Last week it was reported that in April the North Vietnamese shelled columns of South Vietnamese refugees near Quangtri, killing 1,000-2,000 civilians.

Recently, however, United States military tactics directed at the destruction of the environment which supports life have been questioned. Some of the most dramatic of these tactics are the bombing of dikes and dams in North Vietnam, the use of herbicides, giant bulldozers and fire storms to defoliate forest covers possibly hiding North Vietnamese troops, and experiments with induced rainfall to slow movement of troops and equipment.

Bombing of Dikes

Serious charges that the United States has been bombing dikes and dams in North Vietnam have been made by Kurt Waldheim, secretary general of the United Nations, and by Eugene Carson Blake, secretary general of the World Council of Churches. Seyss-Inquart, a Nazi high commissioner, opened the dikes of Holland in 1944-45 causing flooding and famine to prevent the advance of Allied troops. Seyss-Inquart was sentenced to death at the Nürnberg trials for his action. Opening the dikes of Holland was considered one of the most monstrous crimes of the Second World War.

Blake and Waldheim base their concerns about the United States bombing

the dikes of Vietnam on increasing, specific reports from the North Vietnam Government and on more unbiased evidence from Jean Thoraval, a reporter for Agence France Press. On June 24, Thoraval and fifty newsmen from various countries were inspecting bomb damage to the North Vietnam dike system. Thoraval writes, "It was about 6:00 a.m., an hour after dawn. We had just arrived at the edge of a crater made by an earlier attack when we heard the sound of approaching jet aircraft. . . . A few seconds later, about a dozen fighter-bombers could be seen flying fairly high above the hamlets. Then the jets went into a dive and released several bombs and rockets against the dike on which we were standing. In several other attacks, and evidently without bothering to aim precisely, the jets dropped more explosives to both sides of us."

The journalists agreed that the attack was clearly against the dike system and that each of the random bombs had its chance of causing damage since the area was full of dikes and small irrigation canals.

The intricate North Vietnamese dike system is vital to life of the common people. The annual high waters of the Red River fed by monsoon rains during July and August race through the dikes of the river delta. The bed of the river is often five or six feet above the farmers' fields. Serious cracks and breaks in the dikes caused by bombs falling near or on them would release the river water and cause massive flooding. In this event, some of the approximately fifteen million people who live in the river basins would risk drowning. Many others would face famine since flooded paddy fields would ruin the rice crop.

On June 26, in response to questions raised about the bombing of dikes, the United States government said that any damage done to dikes was accidental and had only "the most incidental and minor impact on the system," and that the dike system was not "targeted." Flooding that might occur this summer during the monsoon season, the government said, would be due to inadequate rebuilding of a 30-miles section of the delta's dikes that had been smashed by a severe flood last year.

However, Melvin Laird, secretary of defense, later admitted that bombing of military targets such as anti-aircraft guns, roadways, or fuel lines on or near dikes may have caused dike damage.

There is reason to be skeptical of the government label "target" as well. In the United States Air Force ROTC handbook, target is defined as "any person, thing, idea, entity, or location selected for destruction, inactivation, or rendering nonusable with weapons which will reduce or destroy the will or ability of the enemy to resist." Attacks on such targets, the manual continues, are designed "to dispel, the people's belief in the invincibility of their forces, to create unrest, to reduce the output of the labor force, to cause . . . fear, panic, hunger, and passive resistance to the government. . . ."

Although there is no conclusive evidence that the bombing of North Vietnamese dikes is intentional, the reports raise significant questions. Are the dikes being seriously damaged by American bombs? Is it possible for the United States to continue bombing without jeopardizing the dike system? Is the United States doing all in its power to avoid hitting dikes?

Forest Prevention

It has been known for some time that between 1962-69 the United States used herbicides to defoliate the Vietnamese rain forest used as concealment by North Vietnamese troops. In a recently published book, *The Air War in Indochina*, edited by Raphael Littauer and Norman Uphoff, it is reported that more than 100 million pounds of herbicides have by now been sprayed on almost six million acres of Vietnam. The military discontinued the use of Agent Orange, the most widely used defoliant in 1970 when it was learned that Agent Orange caused fetus deformation in laboratory animals.

Recently other methods of ecological warfare have been revealed. An original draft of a project report by Lieutenant Colonel McConnell, obtained by the *New York Times*, described concerted efforts by the United States to set huge fire storms in the Vietnam forests, 1966-67. A fire storm is a cyclone-like cloud of fire, capable of ripping out bridges and 300-foot trees.

In attempting to start fire storms, pilots first sprayed chemical herbicides on the trees to kill and dry the leaves. Fire storm efforts such as "Operation Sherwood Forest" were finally abandoned because the forests were too wet. "Operation Pink Rose," one fire storm attempt which produced mainly smoke, defoliated an area the size of Philadelphia.

Other military operations continue to

destroy Vietnamese forests. Giant bulldozers have flattened around 800,000 acres of land, an area the size of Rhode Island. "Cheeseburger" and "Daisy Cutter" bombs do not make large craters but blast clear an area the size of a football field. Fertile topsoil is left to wash away in the rain.

Rainmaking

In conjunction with fire storm and defoliation operations, the United States military began use of meteorological warfare in 1963. Cloud-seeding over North Vietnamese territory is an attempt to induce rainy weather to hinder the movement of troops and equipment and suppress anti-aircraft missile fire. Our goal of rainmaking, according to military sources reported in the news media, is to increase the duration of the monsoon rains. This may have further implications for flooding in North Vietnam. The clouds are also treated with chemicals that foul up the operation of North Vietnamese radar. Some State Department officials are opposed to rainmaking because of the unknown environmental risks involved and because it might be considered an illegal weapon, something that causes unusual suffering or undue damage.

Of particular concern is the fact that the United States Government tried to keep secret both cloud-seeding and the burning of forests.

Environmental Warfare

Rainmaking and forest destruction are not the whole story. An estimated 21 million bomb craters, each an average of 30 feet in diameter and five feet in depth, speckle the countryside of Vietnam. The craters fill with water and become breeding pools for malaria-carrying mosquitoes. In addition, numerous unexploded mines lie in the Vietnamese countryside making death traps of former villages and farmlands.

The impact of such warfare on the lives of the Vietnamese people is hard for North Americans to comprehend. For Mennonite pacifists, technological warfare raises serious questions since it is fought with equipment rather than drafted personnel and is supported by tax monies. Who is responsible for the suffering in Vietnam? Politicians who decide to wage war? Soldiers who drop the bombs? Companies which manufacture weapons? Citizens who profit from investment in such corporations? Christians who allow their tax money to be used for military hardware without raising serious protest? What do we as Mennonites have to say to the politicians, the soldiers, the corporations, to fellow citizens and fellow Christians? Even more important, what should we ourselves do?—Gayle Gerber Koontz.

Lamb's Warriors Struggle, Meaning of Discipleship

They came from Philadelphia and Winnipeg, Kansas and Washington, Georgia and California to an Amish farm in Indiana to talk about radical Christian discipleship.

Most were Mennonites; others were Quakers, Brethren, Southern Baptists, or Catholics. Most were in their twenties, although a few were younger and some were parents and even grandparents. They were students, ministers, farmers, teachers, artists.



At the "Lamb's War" camp meeting near Goshen, Indiana, small groups met to discuss topics of special interest.

These sixty-to-seventy people were brought together August 22-27 by a call to a "Lamb's War" camp meeting. The "Lamb's War," a Quaker phrase drawn from the Book of Revelation, contains the idea of a nonviolent army under the direction of the Lamb of God, who calls people to a life of sacrifice and aggressive peacemaking, confronting the centers of violence in themselves and in society.

One of the first sessions was spent talking about the concept of the Lamb's War: obedience in spite of the consequences, defense versus offense in the Lamb's War, the freedom to die and live when one realizes that oppressive structures have no power over him.

The camp meeting was primarily plan-as-you-go. Those who wanted to met each morning before breakfast to plan the day's activities, and even those were subject to change if different needs arose during the day. A daily Bible study, not in the original plans, was started on request.

After the sharing by communities with the total group, plans were switched. Most of the remainder of the camp meeting was spent in somewhat smaller groups on topics of special interest: war tax resistance, Christian feminism, nonviolent training, prisons, relating to local congregations, food cooperatives, *metanoia* (repentance, or personal transformation), eco-

nomics alternatives, the Christian and politics, and solving group conflicts through lay counseling.

There was no special session on simple life-style, but interest in the subject was evident all week long. Arrangements for the camp meeting itself were simple: economical nutritious food, lodging in tents or in the barn, cooperative cooking and cleaning, showers in a shed with a garden hose through the window.

Although some participants in the camp meeting pressed for a specific common action, the main decision of the meeting was to establish a communications network, particularly among the various communities represented.

Vietnam Veteran Reflects on Nursing Service

"I'm profoundly impressed by how sturdy the human psyche is and how people can tolerate all the tensions that go on and on in Vietnam." Ruth Yoder, a registered nurse from Hollsopple, Pa., left for Vietnam in 1966. Early this summer, six years' experience as a Mennonite Central Committee volunteer in a war-torn country behind her, she returned home. "I don't understand," she continued, "how the Vietnamese people can stand it so well and why they're not more bitter toward Americans."

Miss Yoder worked closely with the Vietnamese people in developing a nursing education program in the Nha Trang Hospital and in her work as a public health nurse and clinic worker at a Mennonite mission project in Saigon.



Ruth Yoder

Setting up the one-year nursing education course at Nha Trang was an ambitious project. Because of Vietnam's serious standardization problem in nursing education, Miss Yoder wanted a program approved by the Ministry of Health or none at all. "Almost anyone who can give an injection can be a nurse," she said. "When I began to work on the program I saw only one other private hospital in the country that had an accredited one-year course."

Because of the lack of standardization in training, nursing has a low status in Vietnam. To encourage students to take nursing studies, the American government has sent more than thirty young Vietnamese women to the United States for nursing education. Miss Yoder feels, however, that such a step is actually a

disservice. Since students were chosen because they could speak English, the majority of the girls were from rich families and were not interested in everyday nursing work which they considered menial. "Less than half a dozen of the approximately thirty students are back in Vietnam nursing," said Miss Yoder. "I feel that educating nurses in their own country with the particularities of the local situation is important."

"Teaching nursing in Vietnam is different from teaching it in North America," commented Miss Yoder, formerly a nursing educator at Goshen College in Indiana. "For example, we didn't have to teach students to make square corners since our bed were mats on a slat. Also my Vietnamese students seemed to be more dexterous with their fingers than my American students." Miss Yoder laughed. "I think that's because they use chopsticks."

There were times too, when Miss Yoder forgot about cultural differences. Once she suggested that her public health class put together a food cost list that could be used in planning possible diets for low-income people. "I divided the class into teams that were supposed to go to the markets to price food. But the class just sat there looking puzzled. Then it struck me. They have to bargain for everything! If they had asked a fruit stand owner what his price was and had bargained for a low price, they would have been obligated to buy the item. The students finally decided to observe customers and to ask them what they pay."

Jean Hershey, La Junta, Colo., is succeeding Ruth as director of the nursing education program at Nha Trang Hospital this year. "We want to turn things over to a Vietnamese director as soon as possible," noted Miss Yoder.

Since her return to the United States Ruth has spent some time talking with several small-church groups about Vietnam. In addition to describing her nursing experiences and the Vietnamese culture, she emphasizes the complexity of the Vietnamese political scene.

"I am a conscientious objector to war. Maybe I don't see all the arguments, but I don't understand how one can be for peace and still fight communism through war. The situation is complex. If the South Vietnamese government falls, American-educated Vietnamese like a pastor I know, as well as the rich, will likely be targets. If the American government simply pulls out, everything won't be as fine as some people think. On the other hand, everything isn't fine for a lot of people now either. It's especially bad for the poor rice paddy farmers."

Ruth will be teaching a nursing course at Hesston College in Kansas.

Hernandez Enters Full-time Evangelism

Samuel Hernandez, 32, began full-time evangelistic work August 1 among the 20,000-35,000 Spanish-speaking people of Oregon's Willamette Valley.

Originally from Mathis, Tex., Hernandez began his work in Oregon in 1964. He established the Evangelical Spanish Church soon after his arrival. Now a burgeoning, self-supporting fellowship with 150 members, the Evangelical Spanish Church is, according to Hernandez, the only Spanish-speaking church in Oregon.

With local leadership assuming responsibility at Evangelical Spanish Church, Hernandez is now being supported full-time by the Pacific Coast Mennonite Conference and the Home Missions division of Mennonite Board of Missions, Elkhart, Ind. Both are paying one half of his salary. Though the Pacific Coast Conference will work directly with Hernandez, Home Missions will serve as a counseling partner. Other contacts with Hernandez have been made by the Minority Ministries Council of the Mennonite Church.

Ontario Amish Mennonites Celebrate

The Amish Mennonites of Ontario celebrate their 150th anniversary September 30 through October 9.

In this celebration the religious faith, which has played so large a part in the entire movement of the Amish is to be highlighted.



Featured will be the *Martyrs Mirror* Oratorio and *This Land Is Ours*, a pageant.

The *Martyrs Mirror* Oratorio is a dramatic musical recounting of the martyr history of the Anabaptists. It is sung by the Menno Singers, a distinguished choral group from the Kitchener area, supported by a children's choir and a small instrumental ensemble. Alice Parker of New York, well known for her work with the Robert Shaw Chorale, will conduct the three performances.

This Land Is Ours, a pageant written

by Urie Bender, free-lance writer and native of Baden, Ont., depicts scenes of Mennonite history beginning with the Swiss Brethren break with Zwinglian reformers in Switzerland, 1525. It highlights the pilgrimage of the Amish people in their search for religious freedom and economic relief in the New World in dramatic pageantry of Amish life and culture through 4 1/2 centuries.

The sesquicentennial celebration of the Amish Mennonites in Ontario is sponsored by the Mennonite Historical Society of Ontario and the Western Ontario Mennonite Conference.

All events except the pageant will be held in the Steinman Mennonite Church on Waterloo County Road No. 6 near Baden, Ont., for accommodation required (tele.: 519 634-5458).

A hosting committee will provide for the needs of visitors from a distance. Write to Mr. and Mrs. Walter Hammer, Box 223, Baden, Ont., for accommodation required (tele.: 519 634-5458).

For more information, write to Amish Mennonite Sesquicentennial, Box 10, Baden, Ont.

Hospitality Planned for International Students

A Christmas International Homes project is being sponsored for the first time this Christmas season by the Home Ministries Department of Eastern Mennonite Board of Missions and Charities, Salunga, Pa.

The project plans to arrange for hospitality to sixty-two international students, including student families, during their school holiday. Families of the Lancaster area will host them. The students' visit will be from December 16 to January 1.

Christmas International Homes is part of a national program called Christmas International House, which arranges for international students to visit American homes. Last year it aided 1,700 students out of the 145,000 international students in the United States to spend their vacation in American homes. Christmas International House is sponsored by church and service groups in towns and cities throughout the United States.

Peace Fellowship Committee Meets in Jail

For the first time in its history, the Intercollegiate Peace Fellowship executive committee met August 26, 27 behind the bars of a federal prison to carry on its business. In spite of its euphemistic name and its comparatively pleasant grounds, the Federal Youth Center, Denver, Colo., which "hosted" the meeting,

is a federal prison. The meeting was held in the prison because Dennis Koehn, member of the IPF executive committee and last year a student at Bethel College, is held there for refusing to register for the draft. Also attending the meeting were Les Brandt of Canadian Mennonite Bible College, Lois Keeney of Bluffton College, and Ted Kootz, IPF adviser. The meeting was made possible through the help of the chaplains at the Federal Youth Center who arranged the visiting permits and opened their facilities for the committee's use.

IPF, an organization of peace groups in fifteen Mennonite and Brethren in Christ colleges and seminaries, traditionally holds an annual spring conference on some topic of concern for students who are seeking to relate their convictions about peacemaking to particular social problems.

Grebel, Mantz, Blaurock Come Alive on Canvas

In October 1971 a self-appointed ad hoc committee of three, Arnold Cressman, Jan Gleysteen, and Gerald Studer, all of Scottsdale, Pa., felt led to go to Southwest Harbor, Maine. They found a friend, Elvin Byler, president of the Laurelville Church Center Board, who would fly them there. Their mission was to negotiate with artist Oliver Wendell Schenk for a triad of paintings of the founding fathers of the Mennonite Church: George Blaurock, Conrad Grebel, and Felix Mantz. The three had been fired up with a stirring weekend of celebration centering in the Christopher Dock Bicentennial, and with the penetrating discussions during the annual Mennonite Historical Committee meetings convening at the same time and place.

Artist Schenk responded by probing into the life stories of the three Anabaptists and their historic import. He read Fritz Blanke's classic *Brothers in Christ*, and other appropriate literature; and gradually but firmly became empathetically involved in the project: How ought he attempt to interpret the Reformation makings of a man through the medium of art? Finally Schenk accepted the challenge.

The committee agreed on a price of \$2,500 for the three paintings, an amount which would allow Schenk to carry on the needed in-depth research and travel necessary to become intimately acquainted with the widely differing character of each of the three sixteenth-century Swiss Brethren leaders. The Laurelville Church Center, Mount Pleasant, Pa., sponsored the project, well aware that outside of Dutch Mennonitism, almost nothing in way of oils had been attempted in the field of Anabaptist interpretation.

The conception and quickening of this idea slowly developed, and through the months it continued to take on form. Almost a year later the paintings were complete. The unveiling is scheduled for September 22-24, 1972, the time of the fall meeting of the Laurelville Association.

—Leonard Gross



Oliver "Tom" Schenk

Asian Conference Report Released

A ceremony at the MCC headquarters in Calcutta on August 9 marked another historic occasion—the official releasing of the printed report of the First Asia Mennonite Conference. A small group of people, including members of the executive committee of Mennonite Christian Service Fellowship in India, a representative of the publishing company, and MCC office staff, gathered for tea and a formal presentation of the first copies of the comprehensive report of the conference held at Dhamtari, M. P., India, last October. The 130-page book includes sections on morning devotions, Bible studies, the presentations, and the evening messages, as well as schedules, official greetings, and pictures.

P. Sarkar, chairman of MCSFI, called on B. B. Richard, committee member from Hyderabad, for an opening prayer and P. J. Malagar for a statement regarding the publication. A leather-bound copy was presented to Bishop Malagar as secretary-coordinator of the Asia Conference. Atlee Beechy, acting director of MCC for India and Nepal, accepted a leather-bound copy for Mennonite Archives, as well as paperback copies for Mennonite Central Committee, Council of Mission Board Secretaries, Mennonite World Conference, and the Elkhart Mission Board,

to be delivered upon his return to the United States in a few weeks. On behalf of these groups, Beechy gave a response and closed with a dedicatory prayer.

P. J. Malagar states in the foreword of the book, "This official report is a milestone in the continuing search for new adventures in Anabaptist life and faith in Asia and the world." The few Canadians and Americans witnessing this ceremony felt that Mennonites from the Western world are grateful to have had a small part in this search, but encouraged to see the Asian church stepping forward to its rightful place as a partner in the work of extending God's kingdom.

The Council of Mission Board Secretaries is acting as North American agent for distribution of the book. Write to COMBS, Room 104, 10600 West Higgins Road, Rosemont, Ill. 60018, for more information. —Winifred Beechy

Colonies Celebrate 25 Years in Paraguay

Two Mennonite colonies in Paraguay have recently celebrated twenty-five years in the country which opened its doors to them as Russian refugees after World War II.

Mennoblatt, the paper of the Paraguayan colonies, devoted almost half a July issue to remembrances of the flight from Europe and the settling in Paraguay and to observations about life in South America since then.

Neuland Colony in the Chaco celebrated its anniversary July 12, and Volendam Colony in eastern Paraguay celebrated July 29, 30 with several visitors from the Mennonite World Conference.

"With the commemoration we want to express to the Paraguayan people and their government our heartfelt thanks that they received us into their land, that we might have a new homeland," said *Mennoblatt*. "At the same time, we want to remember the road that lies behind us."

The opinions among the immigrants over what has happened here in the twenty-five years were, from the beginning, varied and still are today. As an indication it could be mentioned that, up to now, more people have left the Neuland Colony than ever immigrated; that, at the same time the production level and income of the colony are increasing."

Mennoblatt includes short articles by thirteen authors who look back on the colonies' short history.

The authors remembered boarding the ship Volendam in Bremerhaven, West Germany, to go to Paraguay. Many Mennonites had fled from Russia to Germany

during World War II, leaving behind sons, fathers, and grandfathers who had been taken by the Bolsheviks and of whom nothing was known. After the war, the Mennonites received permission to leave Germany and with the help of Mennonite Central Committee went to Paraguay, the only country that would accept them as a group without a physical examination.

Peter Derksen of Neuendorf remembered the arrival in the Chaco, the good borsch, and the ample size of some of the Mennonites who greeted them in Paraguay.

"They said more to us through their appearance than through their many beautiful words," he said. "If there were such fat people in the Chaco, then we, too, would not need to go hungry there."

The new immigrants also made an impression on the older Mennonite settlers. One Fernheim Colony man reported that, through reports of the hardships of these immigrants in Europe, he had imagined them as poor, emaciated figures. But when they came to the village, they stepped out of the wagons in stylish MCC-donated clothing and permanent waves, to which the Fernheim colonists were unaccustomed. One woman in Fernheim observed, "So these are the ones for whom we have prayed so long."

Settling in Paraguay was not easy. Justina Warkentin of Neu-Halbstadt remembered how they had camped on the spot where their village was to be until their house could be built. A fox stole their shoes while they slept; a fireplace they built out of mud bricks turned out to be surrounded by water every time it rained. As soon as the first corner of the roof of the house was on, they moved in.

In the fifties, many of the colonists emigrated to Canada. The Indians, said *Mennonblatt*, were astonished to see the settlers who had tramped the wilderness with such effort, to suddenly fly to Canada. The story goes that finally one Indian asked an elder whether Canada was heaven.

But leaving Paraguay has come in for criticism. Said David Fast, Neu-Halbstadt: "Many settlers were not true to their vow that they would be satisfied when they had their own house, two horses, a cow, and a wagon. . . . The increase in possessions has not brought us closer to gether, not even as a colony." Others were less eager to pass judgment.

One writer reported that the inclusion of non-Mennonite children in the colony schools in eastern Paraguay has produced some problems, but has been largely beneficial. More courses are being taught in Spanish. This improves relationships with neighboring Paraguayans and allows Mennonite students to continue their education in Asuncion. And those who remain in the colonies have learned to greet

Paraguayan visitors naturally as neighbors and to see them less as potential cow thieves or objects of missions.

Hans Rempel, Virgil, Ontario, wrote, "The wandering of our people is a peculiar thing. Wherever it was, there remained a remnant. The others traveled

on. But overall there has been a strong radiation of power. I believe that the emigration from Neuland cannot change the purposes of the Lord and that His purpose is carried out in the Chaco in particular and in Paraguay in the larger sense."

42 Volunteers Commissioned in Two Orientations



At the August 21-29 midwestern and western orientations for Voluntary Service with Mennonite Board of Missions, 42 persons were commissioned for one- and two-year terms in 23 locations throughout the United States and Canada. Twenty-eight persons received orientation at the offices of the Board of Missions in Elkhart, Ind.; 14 persons attended the orientation at the regional VS office in Phoenix, Ariz. Information concerning the 28 commissioned in Elkhart follows.

Top row (left to right): Anne Birky, Elkhart, Ind.; Barbara Brown, Franklin, W.Va.; Sue Weber, Bloomingdale, Ont.; and Ilene Handrich, Mio, Mich.

Third row: Arleta Stutzman, Haven, Kan.; Bernice Kuepfer, Newton, Ont.; Darlene Nissley, Williamsburg, Iowa; and Terry Kendall, Greentown, Ind.

Second row: Joyce Stahl, West Unity, Ohio; Denise Weldy, Goshen, Ind.; Jay and Joyce Daniels, Goshen, Ind.; Sharon Slagel, Goshen, Ind.; Carol and Richard

Bucher, Elkhart, Ind.; David Martin, Harrisonburg, Va.; and Cheryl Martin, Wellman, Iowa.

First row: Larry Diener, Archbold, Ohio; Becky Weaver, Hartsville, Ohio; Dawn Buckwalter, Heaston, Kan.; Carolyn Coffman, Lagrange, Ind.; Dave and Melissa Schrock, Goshen, Ind.; Ruth Anne and Brian Laverty, Tavistock, Ont.; Donna Armstrong, Archbold, Ohio; Rhonda Peck, Leo, Ind.; and Cal Frye, Middlebury, Ind.

The 14 commissioned in Phoenix were: Standing: Dennis Witmer, Columbiana, Ohio; Gary Yoder, Clarence Center, N.Y.; and James Schrock, Millersburg, Ohio.

Second row: Elma Martin, Waterloo, Ont.; Eleanor Martin, Preston, Ont.; Karen Yoder, Columbiana, Ohio; Judy Risser; and Robert Miller, Mt. Pleasant, Iowa.

Front row: Ruth Otto, Leonard, Mo.; Martha Miller, Sarasota, Fla.; Kathy Regier, Waterloo, Ont.; Karla Showalter, Elkhart, Ind.; Kathy Birkey, Pomeroy, Iowa; and June Billet, Elkhart, Ind. ◆



Habegger on Latin America Mennonites

This report includes observations made about churches founded by the Mennonite Church, especially in Argentina and Uruguay.

The Mennonite church in South America is alive and changing, reported Howard Habegger, executive secretary of the Commission on Overseas Mission of the General Conference Mennonite Church, after visits to congregations and mission work following the Mennonite World Conference in Brazil.

Among Mennonites in South America, he found increasing self-support, more independence from North American funds and decision-making, new patterns of ministry, and a rising interest in the historic Anabaptist witness.

In Paraguay, mission and service work is being administered totally by the Paraguayan missions committee, under the direction of Gerhard Goerzen. More than half the mission budget is being raised in Paraguay, with the remainder coming

from the Commission on Overseas Mission. Twenty-eight of twenty-nine missionaries in Paraguay are Paraguayans, both German- and Spanish-speaking.

"For a long time," said Habegger, "when the General Conference thought of Paraguay, we remembered the refugee story. In a sense, the Paraguayan Mennonites who immigrated from Russia were objects of mission."

The Paraguayan Mennonites are now saying, "We are no longer objects of mission. We appreciate what the brethren in the North have done for us, but now we are reaching out in Paraguay."

The Paraguayan missions committee is working primarily with Lengua Indians in the Chaco and national Paraguayans in the eastern part of the country. Activities include evangelism, church planting, Indian resettlement, social and medical programs, and schools. As a result of missionary efforts, 3,200 of the 5,600 Lenguas in the Chaco are baptized Christians, and many of their congregations have Indian pastors. The once nomadic Indians are also being shown how to earn

a living from farming.

German-speaking congregations are becoming increasingly independent. The Menno, Neuland, and Fernheim colonies told Mr. Habegger they would no longer be asking for North American support for their local church budgets.

In Colombia traditionally a G.C. mission field, congregations are also moving toward self-support. This year is the last of a five-year financial plan for total self-support, adopted in 1967 by the administrative body of the Colombian church. This plan puts the five organized Mennonite churches on an autonomous basis next year.

The plan has brought some changes for the churches. It has meant that the congregations are moving away from full-time pastors, totally supported, to pastors who earn much of their living in a secular job. There are no missionary pastors, and all teachers in the two elementary mission schools are Colombian.

Argentina Mennonite churches are also moving toward more pastors in a "tentmaking" ministry.

Daniel Schipani, for example, a child psychologist in an elementary school in Buenos Aires, is pastor of the La Floresta Church there.

The political situation is uncertain in Uruguay, where Mennonite churches and the Mennonite seminary must deal with a right-wing military government and a left-wing rebel movement, the Tupamaros, both of which use repression, terror, and violence.

While Mr. Habegger was in Montevideo, the Tupamaros killed their forty-third government official this year. The government is economically bankrupt, and has exported beef, while it prohibited sale or consumption of beef at home.

One professor at the Mennonite seminary, Miguel Braun, and his wife have been arrested by the government and are being held without charge and without a date set for trial.

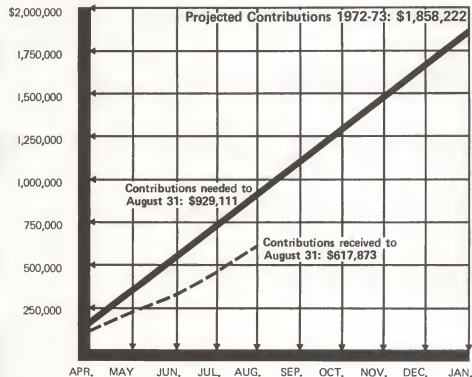
"In this milieu of institutionalized violence, the Mennonite churches and the seminary live," said Mr. Habegger. "I was impressed with the capable and committed leadership and the enthusiasm of pastors in the most difficult social and political situation I have seen anywhere in the world."

Pastors are working as electricians or farmers, convinced that this approach will help them identify with the people and will encourage more lay participation in the church.

The seminary in Montevideo has made significant changes in the past two years. It has been restructured so that an administrative team, including students, shares in the decision-making. Enrollment, at a low point two years ago, is up again

MBM Report on Contributions

Mennonite Board of Missions, Elkhart, Ind., reports on contributions for the first half of the fiscal period ending January 31, 1973. MBM's new fiscal year ends January 31, to coincide with the new churchwide plan.



Two months of above average contributions — February and March — now form part of the 1973 fiscal year. To meet the ten-month planned contributions budget, \$1,240,349, or two-thirds of the total contributions needed must come in the last half of the fiscal period.

this year, and the faculty and seminary board are renewing effort to enlist support from lower South American churches.

But Habegger feels that the educational and theological process is difficult in such a highly charged political atmosphere. Some students support the ideology of the Tupamaros, but cannot support their methods.

He said that the fundamental question being asked by Mennonites is: What does it mean to be an Anabaptist Christian given the present situation in Uruguay?

"One night I was at the Timbues congregation in a low-income neighborhood of Montevideo," Habegger recounted. "Of the forty-five people who had come to the special meeting, forty were under age twenty-five. For three hours we talked about religion and politics. They sang songs from mimeographed sheets. I had never heard the tunes or the words before. But there was one recurring theme—Jesus Christ, our Liberator."

"The Mennonite church of Latin America is very much alive," said Habegger. "One of the new dynamic forces in the

world Mennonite brotherhood is the Anabaptist Latin American Christians. Their voice is being heard and their influence felt."

Wanted: Examples of Divine Healing

Herald Press has commissioned Robert J. Baker to write a book about Mennonites who have experienced miraculous healings. God has been at work in remarkable ways among us. We believe such a book can increase our faith as a people and bring glory to God.

Thanks to those of you who have responded to an earlier announcement. We feel certain, however, that other healings have not been reported. Don't worry about writing a polished report. Simply alert the author to the basic facts and he will evaluate their usefulness for the book and will do whatever writing is required.

Contact the author as soon as possible: Robert J. Baker, 801 Harding Road, Elkhart, Ind. 46514. Phone: (219) 875-5293. — Paul M. Schrock, book editor.

mennoscope

David Augsburger completed in August a year of graduate study in communications and counseling at the Claremont Theological Seminary in Claremont, Calif. He and his wife, Nancy, and their two daughters returned to Harrisonburg, Va., in late August. While



David Augsburger

a full-time student at Claremont, Augsburger continued as the main speaker on *The Mennonite Hour*, a 15-minute weekly, and wrote several scripts for possible use in a new series of Family Life TV Spots. The theme for the new Family Life TV Spots is, "In the Jesus family, you can be accepted, affirmed, and loved. Jesus relationships are the beginning of meaningful living."

Sesquicentennial celebration of the building of the first Mennonite meetinghouse in Virginia at Trissels Mennonite Church, Broadway, Va., Sept. 29—Oct. 1. Program includes: Sept. 29, 7:30 p.m., historical slide set, "This is the Trissel's Story." Sept. 30, 2:00 p.m., unveiling of historical marker; 7:30, narrative drama, "Generation to Generation." Oct. 1, 9:30, Testimony of Faith by Harry A. Brunk,

Lewis P. Showalter, and John R. Mumaw. Noon fellowship lunch. 2:00 p.m. *Harmonia Sacra Sing* and 7:30, repeat of the drama.

Darwin R. Martin was ordained minister at the Salem Ridge Mennonite Church near Greencastle, Pa., Sept. 3. The service was in charge of Mahlon D. Eshleman and Merle Cordell. Bro. Martin's address is Marion, Pa. 17235.

Masakazu Yamada, formerly chairman of the Japan Mennonite Church is studying at Eastern Mennonite College during this school year. He and his wife are living at 1051 Smith Street, Harrisonburg, Va. 22801.

Carol Glick, director of Academia Menonita Betania, Aibonito, P.R., Aug. 21 writes: "We opened the school year on Aug. 3 with a two-day workshop in teaching Spanish and a present enrollment of 255 students, fifty more than the beginning enrollment last year."

Isaac T. Sackey, secretary of the Ghana Mennonite Church, attended the Mennonite World Conference in Brazil after which he came to the United States and is here as an MCC trainee for a year. He is at the following address for the first six months of his trainee experience: c/o Landis E. Hershey, Ezra W. Martin Company, 1625 Old Philadelphia Pike, Lancaster, Pa. 17602.

Mennonite Board of Missions has continuing need for Mission Investment Loans. Current projects in the investment program include complete renovation of the old Mennonite Hospital building in La Junta, Colo., to a 65-patient long-term care facility; enlarging facilities—four duplexes, eight apartments, and a 37-bed nursing wing—at Schowalter Villa in Hesston, Kan.; remodeling of buildings at Betania Mennonite School in Puerto Rico and construction of a building for the Ashigawa Mennonite congregation in Japan. For more information, contact David C. Leatherman, treasurer, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

The new address for the recently established Voluntary Service unit in Toledo, Ohio, is Mennonite VS Unit, 4601 Jackman Rd., Toledo, Ohio 43608. The phone number is 419 478-1773. The unit is operated by Mennonite Board of Missions, Elkhart, Ind.

Kenneth I. Smoker has initiated services at Good News Chapel, North Fairview St., Pittsburgh, Kan. 66762, after three years of pastoral evangelism, including literature distribution, radio work, and visitation.

The fifth annual Michiana Mennonite Relief Auction Sale is scheduled for the Elkhart County Fair Grounds, Goshen, Ind., from 6:00 a.m. to 5:00 p.m., Saturday, Sept. 30.

Fifty-six volunteers and 10 children attended the August 3-15 orientation at Mennonite Central Committee, Akron, Pa. Most of the volunteers will be teaching in African schools; the remaining workers will be involved in administration, construction, medicine, and youth work. Eight of the orientees are still in the States waiting for African visas.

Joe Esh, Lyndhurst, Va., solicits prayer on behalf of his son James who is a patient at Philhaven Hospital, Lebanon, Pa.

Jason and Ann Denlinger, pastor couple in Williamsport, Pa., reported joyfully on the Spirit's working at Camp Hebron. Jason wrote, "This past week has been one of those most significant weeks in my life as I saw God pour out His Holy Spirit among campers and staff at Camp Hebron. It was clear that it was God's move, not man's."

Neil Janzen, Winkler, Man., the new India Director for Mennonite Central Committee will soon leave for Calcutta. The MCC Calcutta office employs ten persons and administers programs in agriculture, needlework, and educational assistance. Janzen will serve on the board of the Shyamnagar Hospital which MCC helps support, and on the board of the Mennonite Christian Service Fellowship of India (MCSFI), an Indian agency whose goals are similar to MCC's. He will likely



Herta and Neil Janzen, Winkler, Man. Neil is the new MCC India Director.

work with J. R. Isaacs, director of the Mennonite Service Agency (MSA) in administering a new food-for-work or cash-for-work project in the Bihar area which is suffering from severe drought. Janzen will also be the liaison with MCC workers at the Butwal Technical Institute in Nepal.

Special Meetings: Alvin Frey, Red Lake, Ont., at Bethel, Elora, Ont., Sept. 14-24. George R. Brunk, Harrisonburg, Va., at Lakeview, Chestertown, Md., Sept. 23, 24. Richard Bartholomew, North Lima, Ohio, and Ernest Martin, Columbiana, Ohio, at Midway, Columbiana, Ohio, Oct. 15-22. John Lederach, Hesston, Kan., at Seventh Street, Upland, Calif., Oct. 18-22. Paul Miller, Goshen, Ind., at Floradale, Ont., Oct. 22-25.

New members by baptism: seven at Sweet Home, Ore.; eight at East Zorra, Tavistock, Ont.; six at Mountain View, Lyndhurst, Va.; seven at Pleasant View, Goshen, Ind.; ten at Maple Grove, Belleville, Pa.

readers say

Submissions to Readers Say column should comment on printed articles.

As a reader of the *Gospel Herald* for more than a half century I wish to express my appreciation for your thought-provoking editorials from time to time.

As resident of Dallas for the past two years I took notice to an article in a recent issue of the *Herald* labeling Explo 72 as shallow.

May I relate two of the many incidents which could be given on the beautiful and soul-warming aspect of Explo 72:

1. The scene of three Explo kids kneeling on a sidewalk with a policeman leading him to Christ.

2. The wonderful sight of nearly 80,000 young folks on evangelism visitation all over Big D.

If I would think of Explo as a shallow expression of Christianity I would also be compelled to consider the Book of Acts as shallow.

I am deeply grateful to the Lord for allowing me to see the largest assembly of Christian youth in the history of Christianity. Also I am thrilled about the marvelous possibilities and im-

pact as these young delegates from all fifty states and eighty foreign countries share Christ in their home communities and on their campuses. — Norman R. Wenger, Dallas, Tex.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Andres, Larry and Joyce (Yoder), Bradenton, Fla., first child, Amy Annette, Aug. 7, 1972.

Bachman, Willis and Phyllis (Schrock), Roanoke, Ill., third child, second son, Phillip Lee, Aug. 24, 1972.

Beachy, Abe and Zoann (Lambright), Goshen, Ind., second child, first daughter, Cindy Kay, Aug. 25, 1972.

Brubacher, Lewis and Lois (Yoder), Waterloo, Ont., third child, first son, John Lewis, Aug. 29, 1972.

Crider, Rodney and Carol (Combs), Baker, W.Va., third child, second daughter, Crystal Dawn, July 18, 1972.

Deiner, Andrew and Jean (Rohrer), Lancaster, Pa., second child, first daughter, Jennifer Dawn, July 13, 1972.

Glenn, Leo and Lila, Goshen, Ind., third child, second son, Weldon Lee, Aug. 18, 1972.

Heimbach, Clair and Evelyn (Kauffman), Selinsgrove, Pa., fourth son, Timothy Earl, July 7, 1972.

Joslin, George and Sharon (Suderman), Traverse City, Mich., second son, Todd Eugene, May 29, 1972.

Lehman, Tim and Twila (Good), Harrisonburg, Va., second child, first son, Terry Scot, Aug. 21, 1972.

Miller, Victor and Jewel (Goeske), Clarence, N.Y., second son, David Victor, Aug. 22, 1972.

Nisly, Calvin and Orpha (Yoder), Hartville, Ohio, third child, third son, Arland Ray, Aug. 19, 1972.

Owen, Kenneth and Patricia (Pribly), Lincoln, Neb., first child, Casey Sylvia, Aug. 2, 1972.

Oyer, Michael and Jane, Roanoke, Ill., second child, first daughter, Amanda Marie, Aug. 10, 1972.

Renno, Tom and Jean (Knepp), Sarasota, Fla., first child, Daphne Ann, May 25, 1972.

Skiles, Marvin and Donna (Hersberger), Goshen, Ind., second daughter, Sherry Marie, Aug. 18, 1972.

Stevenson, John and Mary (Marrin), Galt, Ont., second child, first daughter, Heather Ann, Aug. 19, 1972.

Swartley, Vernon L. and Nancy (Oswald), Quakertown, Pa., first child, Timothy Vernon, Aug. 26, 1972.

Ulrich, John and Gloria (Shantz), New Dundee, Ont., first child, Joseph Edgar, Aug. 19, 1972.

Yoder, James and Joyce (Clark), Fairview, Mich., third child, second son, Brent Keith, Aug. 14, 1972.

Yoder, Roy K. and Sandi (Hendrich), Elkhart, Ind., second daughter, Diane Kay, Aug. 19, 1972.

Yost, Wilmer E. and Ruth Ann (Nolt), Lancaster, Pa., third daughter, Andrea Joe, June 16, 1972.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Baer — Yoder. — Franklin C. Baer, Hagers-town, Md., North Side cong., and Retha M. Yoder, Ligonier, Ind., Maple Grove cong., by

Gordon Zook, July 29, 1972.

Bishop — Moyer. — David K. Bishop, Telford, Pa., and Coleen Ann Moyer, Harleysville, Pa., both from Salford cong., by Willis Miller, Aug. 26, 1972.

Blosser — King. — Lonnie Blosser, Archbold, Ohio, Evangelical Mennonite cong., and Karen King, Archbold, Ohio, Central cong., by Charles H. Gautsche, Aug. 26, 1972.

Brenneman — Gingerich. — Thomas Brenneman, Elida, Ohio, and Dorothy Elaine Gingerich, Hubbard, Ore., Zion cong., by Paul Brunner, Aug. 20, 1972.

Dueck — Kennell. — Allan Dueck, Steinbach, Man., E. U. Mennonite cong., and Laura Sue Kennell, Eureka, Ill., Roanoke cong., by Percy Gerig and Millard Lind, Aug. 19, 1972.

Dunn — Gerber. — Peter Dunn, Edmonton, Alta., and LeAnna Gerber, Dalton, Ohio, both from Kidron cong., by Bill Detweiler, Aug. 26, 1972.

Gable — Nussbaum. — Gary Gable, Orrville, Ohio, Orrville cong., and Lynette Nussbaum, Dalton, Ohio, Kidron cong., by Bill Detweiler, Aug. 18, 1972.

Garber — Gustin. — Ronald Garber, Lowpoint, Ill., Metamora cong., and Susan Gustin, Eureka, Ill., Christian Church, by James Detweiler, Aug. 19, 1972.

Gingerich — Cites. — James A. Gingerich and Catherine A. Cites both from Kouts, Ind., Hope-well cong., by John F. Murray, Aug. 25, 1972.

Gingerich — Swartzentruber. — Howard Gingerich, Montgomery, Ind., and Katie Swartzentruber, Odon, Ind., both of Bethel cong., by James Knepp, Aug. 12, 1972.

Johnson — Stickel. — Robert Johnson, Middle-bury, Ind., Lutheran Church, and Nelda Stickel, North Main Street cong., Nappanee, Ind., by Homer F. North, Aug. 19, 1972.

Keech — Nyce. — Larry Bryant Keech, Sarasota, Fla., Presbyterian Church, and Kathleen Sue Nyce, Harleysville, Pa., Spring Mt. cong., by Cleon Nyce, Aug. 5, 1972.

Keller — Rohrer. — Robert Keller, Lititz, Pa., Erb cong., and Lois K. Harly, Manheim, Pa., Manheim cong., by H. Howard Witmer, Aug. 26, 1972.

Landis — Swartley. — Philip D. Landis, Harleysville, Pa., Salford cong., and Laurel Swartley, Telford, Pa., Frederick cong., by Willis Miller, Aug. 19, 1972.

Longacre — Esch. — John Longacre, Bally, Pa., Bally cong., and Sara Sue Esch, Mio, Mich., Fairview cong., by Virgil S. Hershsberg, Aug. 5, 1972.

Martin — Shank. — Jeryl Lee Martin, Chambersburg, Pa., Chambersburg cong., and Glenda Kay Shank, Chambersburg, Pa., Cedar Street cong., by Mahlon D. Eshleman, Aug. 26, 1972.

Martin — Stoltzfus. — Dennis K. Martin, Kin-zers, Pa., Presbyterian Church, and Phyllis Stoltzfus, Gordonville, Pa., Monterey cong., by Gordon Zook, Aug. 18, 1972.

Miller — Reeves. — William Miller, Sturgis, Mich., Locust Grove cong., and Linda Reeves, New Haven, Ind., Milan Center cong., by Martin Brandenberger and Dean Brubaker, Aug. 12, 1972.

Nofziger — Rychener. — Dean E. Nofziger, Archbold, Ohio, and Sue Ann Rychener, Pettis-ville, Ohio, both from Central cong., by Charles H. Gautsche, Aug. 25, 1972.

Schmitt — Noe. — Kenneth Schmitt, Goshen, Ind., College cong., and Pam Noe, Eureka, Ill., Roanoke cong., by Percy Gerig, Aug. 26, 1972.

Schwartz — Harms. — Timothy Mark Schwartz, Pickford, Mich., Wayside cong., and Beverly Ann Harms, Ulysses, Kan., Mennonite Brethren Church, by Jerry Quiring, Aug. 12, 1972.

Stutzman — King. — Douglas Dean Stutzman, Filer, Idaho, and Lynell Lydia King, Albany, Ore., by Louis Landis, Aug. 20, 1972.

Swartzentruber — Knepp. — David R. Swartzentruber, Odon, Ind., Bethel cong., and Noene

Knepp, Plainville, Ind., Providence cong., by Ralph Yoder and James Knepp, uncles of the bride, Aug. 26, 1972.

Weaver — Horst — Gregory Lee Weaver, Clearspring, Md., United Methodist Church, and Elaine Elva Horst, Clearspring, Md., Mt. Zion cong., by Adam R. Martin, July 8, 1972.

Yoder — Deann — Sheldon Earl Yoder, Parnell, Iowa, West Union cong., and Letha Deann, Kalona, Iowa, East Union cong., by J. John J. Miller, Aug. 16, 1972.

Yoder — Hess — Larry Yoder, New Carlisle, Ohio, Huber cong., and Sue Hess, Mt. Joy, Pa., Mt. Joy cong., by Paul R. Yoder, father of the groom, and Truman Brunk, Aug. 12, 1972.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Blank, Clarence M., son of Oliver H. and Katie (Muselman) Blank, was born in Montgomery Co., Pa., Mar. 14, 1907; died at Grand View Hospital, Sellersville, Pa., Aug. 24, 1972; aged 65 y. 5 m. 10 d. On Mar. 28, 1928, he was married to Eva S. Nyce, who survives. Also surviving are one son (Stanley R.), 3 grandchildren, 4 brothers (Jasiah M., Harvey M., Elmer M., and Henry M.), and 2 sisters (Mrs. Ellis P. Delp and Mrs. Charles Rhoads). He was a member of the Franconia Mennonite Church, where funeral services were held on Aug. 28, in charge of Leroy Godshall, Floyd Hackman, and Curtis Bergey; interment in church cemetery.

Groff, Stella (Brubaker), was born Mar. 15,

1910; died at Ephrata, Pa., Aug. 17, 1972; aged 62 y. 5 m. 2 d. On Sept. 27, 1935, she was married to Samuel S. Groff, who survives. Also surviving are 2 daughters (Anne Mae and Alta Mae). She was a member of the Ephrata Mennonite Church, where funeral services were held on Aug. 20, in charge of J. Elvin Martin and Wilbert Lind; interment in Metzler's Cemetery.

Hosteler, Elizabeth, daughter of Amos P. and Dellah (Yoder) Troyer, was born at Garden City, Mo., Dec. 23, 1879; died at McMinnville, Ore., Aug. 27, 1972; aged 92 y. 8 m. 4 d. On Nov. 22, 1903, she was married to Daniel D. Hosteler, who preceded her in death Sept. 28, 1956. Surviving are one son (Dan L.), 5 daughters (Thelma — Mrs. Ruth Rithaler, Lila — Mrs. E. Dale Jones, Betty — Mrs. Ralph Kracker, Alice — Mrs. Ben Killo, and Mae — Mrs. William Wensberg), 23 grandchildren, 57 great-grandchildren, and 2 sisters (Emma Kenagy and Grace — Mrs. John Berkey). Two sons (Samuel and Rolla) and one daughter (Lucille) preceded her in death. She was a member of the Zion Mennonite Church, where funeral services were held on Aug. 29, in charge of Paul Brunner; interment in Zion Cemetery.

Humphries, Mary, daughter of Christian and Mary (Hirschberger) Amstutz, was born at Burr Oak, Mich., Jan. 22, 1911; died at Dover, Del., Aug. 24, 1972; aged 61 y. 7 m. 2 d. On June 12, 1929, she was married to Otto Humphries, who preceded her in death in 1965. Surviving are 6 children (Jerry, Allen, Betty — Mrs. Leonard Taylor, Raymond, Robert, and John William), 27 grandchildren, and 2 sisters (Lovina Amstutz and Katherine — Mrs. Albert Lee). She was preceded in death by one son (Isaac) in 1966

and one sister. She was a member of the Central Mennonite Church, where funeral services were held on Aug. 27, in charge of Daniel V. Yoder and Enos M. Schrock; interment in church cemetery.

Miller, Arrie B., daughter of Joe and Fannie Bawel, was born at Woodland, Pa., Oct. 5, 1906; died of cancer at Sarasota, Fla., Aug. 10, 1972; aged 65 y. 10 m. 5 d. On May 16, 1937, she was married to Elmer Miller, who survives. Also surviving are 2 daughters (Edith and Mrs. Joyce Greenlee), 2 sisters (Mrs. Fannie West and Mrs. Rebecca Zook), and one brother (Orrie Bawel). She was a member of the Ashton Mennonite Church. Funeral services were held at the Hawkins Funeral Home on Aug. 14, in charge of Amos Graber and Pastor Ross; interment in Palms Memorial Park.

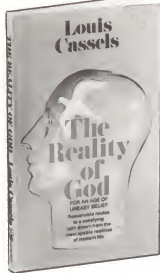
Rush, Barbara W., daughter of Abraham and Ella (Shelly) Wismer, was born in Bedminster Township, Pa., July 23, 1898; died at the Doylestown (Pa.) Hospital, May 24, 1972; aged 73 y. 10 m. 1 d. On Oct. 15, 1921, she was married to J. Paul Rush, who preceded her in death Apr. 5, 1956. Surviving are 4 sons (Wilmer W., Howard W., Elwood W., and J. Nelson), 3 daughters (Elsie — Mrs. Paul Godshall, Mary Emma — Mrs. Lester Overholt, and Adeline — Mrs. Robert Gehman), 33 grandchildren, one great-grandchild, and 3 sisters (Alice — Mrs. Clayton Deweiler, Clara — Mrs. Walter Leatherman, and Mabel — Mrs. Norman Lapp). She was a member of the Deep Run Mennonite Church, where funeral services were held on May 27, in charge of Erwin Nace, Cleon Nyce, and Abram Yothers; interment in the Deep Run Cemetery.

Shearer, Lizzie, daughter of Samuel W. and Harriet W. Myers, was born in Dauphin Co., Pa., Jan. 23, 1882; died at her home in Hershey, Pa., Aug. 25, 1972; aged 90 y. 7 m. She was married to Jacob B. Shearer, who preceded her in death Dec. 15, 1958. Surviving are one daughter (Ellen S. — Mrs. Noah S. Wenger), one grandson, and 4 great-grandsons. She was a member of the Stauffer Mennonite Church, where funeral services were held on Aug. 29, in charge of Russell J. Baer, J. Frank Zeager, and Clarence E. Lutz; interment in Stauffer Mennonite Cemetery.

Slagell, Joseph, son of Joseph and Barbara Schlegel, was born near Flanagan, Ill., Jan. 8, 1887; died at the Thomas (Okla.) Memorial Hospital, Aug. 16, 1972; aged 85 y. 7 m. 8 d. On Mar. 9, 1913, he was married to Emma Schantz, who survives. Also surviving are 6 children (Elmer, Ellen — Mrs. Alva Yoder, Lena — Mrs. Don Cooper, Goldie Slagell, Lorene — Mrs. Allen Miller, and Mary — Mrs. Paul Lederach), 19 grandchildren, 2 great-grandchildren, one brother (John Slagell), and one sister (Barbara Stutzman). In 1914 he was ordained deacon of the Pleasant View Mennonite Church and served in this capacity until 1962. He was a member of the Pleasant View Mennonite Church, where funeral services were held on Aug. 18, in charge of Chester Slagell, Alva Swartzendruber, Paul M. Lederach, and Henry Yoder; interment in the church cemetery.

THE REALITY OF GOD

by Louis Cassels



"This book is for the wistful agnostics and reluctant atheists," writes the author. "It is for those people who want to believe but are held back by doubt."

In a clear, forthright style the author examines the most common arguments against God's existence and deftly proves that these same arguments can be used just as effectively to support a belief in God.

Mr. Cassels says, "THE REALITY OF GOD can be tested and verified by direct personal experience. Anyone who really wants to do so can have an awareness of God's presence that is fully as self-authenticating as any knowledge that reaches us through our five physical senses." His own testimony is, "I have tried this and it works."

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calendar

Lancaster Mennonite Conference, Mellinger, Lancaster, Pa., Sept. 21.
Sequentennial Celebrations of the Amish Mennonites in Ontario, Sept. 30 to Oct. 9.
Historical Committee of the Mennonite Church, annual meeting, Oct. 6-8.
Rocky Mountain Conference Fall Session, Carlsbad, N.M., Oct. 20-22.
Mennonite Secondary Bible Teachers' Institute, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Nov. 2-5.

Not Liquor-Filled Candy

Word received at the ACAP office on Capitol Hill is that there will be no legislation in this session of Congress allowing liquor-filled candy to be manufactured. Bills had been introduced in both House and Senate but no action is expected by Congress. Too many letters have come to the national legislators in opposition to candy of more than one half of one percent alcohol. The bills called for candy of 8.5 percent alcohol.

Parents expressed concern that through these candies children would be seduced into developing a taste for alcohol before they reached school age. Many letter writers saw the bills not as an effort to aid the candy industry, but as an insidious effort of a callous liquor industry to snare future customers in their childhood.

Mr. Earl W. Kintner, a Washington lobbyist, in pushing the liquor-candy idea painted a glowing picture of the boost to candy sales which liquor would give.

Swiss Military Is Under Attack

Zurich—A peace movement is on the upswing within Switzerland, according to a report by Lyn Shepard in *The Christian Science Monitor*.

The sturdy Swiss militia has won the awe and admiration of military strategists from all over the world for a century or more. This militia is maintained at the present time by a system which requires all able-bodied males between the ages of 20 and 50 to be part of it. This service includes annual one-to-three-week refresher courses for all members. Conscientious objectors face a jail sentence at the present time for refusing to serve in the army. Teachers at the cantonal gymnasium in Muenchenstein have petitioned nationwide for a referendum on an option to military service.

The Swiss armament industry is also under attack with the growing peace consciousness. The industry has to face a referendum which could result in severe curbs on Swiss weapons sales abroad.

Billy Graham—Politician After All?

"Anyone who views Billy Graham as either the greatest revivalist of his time or White House 'chaplain' falls short of defining his actual place in American society," declare the authors of a new book.

Dr. Lowell D. Streiker and Gerald S. Strober, authors of *Religion and the New*

Majority, issued by Association Press, assert that politics in 1972 and the rest of this decade will be significantly influenced by the resurgence of evangelical churches and sects as a major political force, with Billy Graham as their most articulate and representative spokesman.

"Graham is today the leader of the politically decisive majority," the authors declare, "the man who more consistently than anyone else expresses the aspirations and fears of the bulk of his fellow citizens."

Subtitle of the book is: "Billy Graham, Middle America, and the Politics of the 70s."

40,000 in Hiroshima Mark Bombing Date

As a Buddhist temple bell mournfully tolled, 40,000 people gathered for ceremonies marking the 27th anniversary of the dropping of the first atomic bomb by the United States.

During the nationally televised observance, prayers were offered for the thousands who died when the bomb exploded, and 2,000 doves were released.

The United States and Japan differ on the total number of persons killed in the explosion. The United States puts the figure at 80,000, while the Japanese government says it was 200,000, including those who died later as a result of injuries suffered during the blast.

Declining Birth Rate Affecting Schools

A decline in the birth rate has had a significant effect on declining enrollment in Catholic schools in the Milwaukee archdiocese, it was reported.

Rev. Leslie A. Darnieder, archdiocesan deputy superintendent of schools, said there had been a 30 percent drop in the number of births in the 10 counties of the archdiocese, from 46,357 in 1960 to 32,485 in 1971.

"What this means, obviously, is that fewer youngsters are available for elementary schools. Catholic schools are not the only schools experiencing enrollment declines. Public schools also have dropped in attendance over the past year."

Violence in Ulster Called Scandal

Irish churchmen—both Roman Catholic and Protestant—have scored the violence and bloodshed in Northern Ireland as a disgraceful and scandalous contradiction to the Christian gospel.

Belfast's Catholic bishop, William Philbin, declared that "the whole world" now

identified the Irish with what was most hateful, with all that was "barbaric and inhuman."

Speaking recently at the blessing of a new church in Antrim town in Ulster, Bishop Philbin said that Irish missionaries in Asia and Africa were being told to go home "and make Christians" of their fellow countrymen.

A similar note was sounded by Catholic bishop Dominic J. Conway of Elphin in the Irish Republic, during a four-day diocesan penitential "pilgrimage for peace" in Northern Ireland.

Asserting that Ireland was "a scandal" to the Christian world, the prelate said: "We are known as a Christian nation. Yet nothing could be further from the following of Christ than the violence and bloodshed that disgraces our name today."

Resign from Elks as Protest

Roman Catholic priests have "no alternative" but to resign their membership in the Elks fraternal order after that organization's recent decision to continue a "whites only" policy which is "blatantly racist," said a priest-official of the National Federation of Priests' Councils in Chicago.

Father Eugene J. Boyle, director of NFPC's justice and peace office, observed that the Elks delegates to a recent national convention voted nearly 2 to 1 to act against the order's advisory committee and retain the discriminatory policy.

It was the fourth time in the past five years that the Elks rejected a resolution to eliminate the membership clause that bars nonwhites.

Religion in Russia Encouraging

The condition of religion in communist Russia, in Scandinavia, and in Germany is more encouraging than in Canada, according to Dr. A. C. Forrest, editor of the *United Church Observer*.

"I think it's possible that in North America now, with its many churches and freedom of religion, we have fled further from God than anywhere in the Christian world," he said in a sermon after a trip to Europe.

Dr. Forrest said that although only about 5 percent of the people in Scandinavia attend church, they "practice Christianity in their lives and reflect its teachings in their passion for social justice and individual liberty."

In Russia, he said, the state has officially promoted atheism for 50 years, but the churches are full. And he reported that "according to West German churchmen, the church in East Germany probably has a greater number of committed members than in West Germany."

United States and Militarism

Let us now center our attention exclusively on the United States. What is the arithmetic of its military establishment? This country, despite its great ideals and its verbalized peaceful intentions, has devoted about one trillion dollars to defense since World War II. We have spent ten times as much for military power as we have for education, health, welfare, housing, and community development since the end of World War II. According to CBS News, the United States currently is spending about \$1,000 per taxpayer (for current year) for its military establishment. The "land of the free" has 2,170 military bases overseas costing us 13.5 billion dollars to maintain. Militarism is promoted over the globe by the U.S. military missions located in more than fifty countries. The United States defense is spending almost double that of the Soviet Union. The American defense establishment has doubled since 1961. The military-industrial complex has become, in the view of one expert, a "Frankenstein Monster." More than fifty American universities are now under contract to the U.S. government in connection with programs for developing chemical and biological weapons. What do we make of these figures? . . .

The evangelical historian Dr. William Cuthbertson (in the book, *Protest and Politics* has written that "the Prussianization of the United States is proceeding apace. "He notes the military establishment is increasingly dominating government councils, basically determining the allocation of the budget, more and more forging foreign policy and largely shaping the direction of scientific research. He indicates four hot wars and a cold war since 1914, together with the

deliberate drive for power on the part of the military, have "nearly succeeded in destroying the civilian character of the national government." George Washington rightly warned our country against "overgrown military establishments which, under any form of government, are inauspicious to liberty. . . ." Militarism is undermining American democracy. . . .

General David M. Shoup, former commandant of the U.S. Marine Corps, notes (*Atlantic*, April 1969) that at present about 20 percent of the adult population in the U.S. are military veterans. He states that most middle-aged men have spent time in uniform and their military training has affected them, "for the creeds and attitudes of the armed forces are powerful medicine and can become habit forming." This military mentality is furthered by veterans' organizations; four million men belong to such groups. General Shoup elaborates that the American people have become accustomed "to uniforms, to the cult of the gun, and to violence of combat." Americans have been reared on war news, wartime propaganda, war novels, war movies, war comic strips, and military toys. To shape the American mind the Pentagon today uses a force of 6,140 public-relations men and 339 officers. These officers are "legislative liaison," lobbyists with a budget of \$4.1 million to promote military interests among Congressmen. America is becoming a militaristic nation. — Martin Schrag, professor of History of Christianity and chairman of the Division of Religion and Philosophy, Messiah College, Grantham, Pa.

More Alike Than Different

I saw an interesting film recently. The theme was that as the human race we are more alike than different. In such things as the need for affection, love, food, shelter, and many other basic needs we are alike. A sense of oneness and togetherness was created by viewing the film.

Then and since I've pondered the thought that more could be done in our search for Christian brotherhood if we did more talking on how we are alike. Isn't that what Paul does in Ephesians 4:3-6 when he discusses the unity of the Spirit in the bond of peace? He says, "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Paul further illustrates our unity in Christ in 1 Corin-

thians 10:1-4 when he illustrates the sameness of experience in the life of the Israelites, particularly in their wilderness experience. Five times he mentions the word "all." There was a great unity.

Differences are used by the devil to distract and divide. The Spirit, to the contrary, seeks to strengthen us by showing us how similar we are in Christ even in the midst of differing gifts and concerns. Could it be that all of us should sing more often and with meaning the song made popular by our youth — "We are one in the Spirit, we are one in the Lord"? It is sound theology. As leaders of congregations and groups we do well to remind people of the fact that we are more alike than different. It will do much in making our congregations alert, alive, and ready to every good work. — D.

GOSPEL HERALD

September 26, 1972



Six Questions for Congregations That Care

by Palmer Becker

There are an estimated one hundred million non-Christians in the United States and Canada. Nearly all of these live within reach of the many congregations in North America, but for one reason or another they are not looking to Christ or the church for relationships and salvation that will give meaning to this life and the next. Congregations that care will have a deep concern for these persons. To sharpen that concern, I would like to ask your congregation six questions.

What is your overall purpose?

I believe that the purpose of the church is to share the good news of God's redemptive love-community with every person in the world. I believe every congregation needs to share that good news through word and deed. It needs to be shared with persons in the church, with unchurched people in its community, and with persons beyond its reach through missionaries.

This is both a very broad and a very specific purpose, but a black pastor told me recently, "If an activity doesn't relate to sharing the good news, the church shouldn't be doing it." If reaching every individual in our congregations, communities, and world with an effective presentation of the good news is our purpose, we will need to enlist every individual in the church for that task.

For what geographic area are you responsible?

If one of the primary purposes of the church is to share the good news with persons in its community, it will need to



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define that community. For some this is easy. In the church they have a map of their city or county. On that map they have drawn a circle around the blocks or sections for which they feel they have primary responsibility.

Some congregations with very scattered memberships have considered their area of responsibility to be the persons living within a few houses of their individual members. Lyle E. Schaller, a church sociologist, has helpfully pointed out that the future of any congregation is in its local community. Young people will come and go but the future of the church exists in the way it is meeting the needs of the residents in its community.

What are the needs of people in that area?

The purpose of the church is not merely to organize choirs, to build beautiful sanctuaries, or to raise a lot of money. The purpose of a congregation that cares is to meet the physical and spiritual needs of persons in its community. What are those needs?

Some living, active congregations with which I am familiar have studied their community of responsibility. They know how many church and how many unchurched people are in that area. They know approximately how many children there are and how many of these have working mothers. They know the approximate number of alcoholics, drug addicts, and offenders. They know the rate of marriage and marriage breakdown. They know how many shut-ins live in the community and how many young people are dropping out of church and school.

Without knowing the needs of persons in its community, a congregation will be planning programs that don't attract the very persons they want to reach. We know that the basic need is for a gospel presentation that will speak effectively to sin and guilt, but this need must be defined more specifically. What is causing the sin and guilt? Is it loneliness, an inferiority complex, a lack of relationships or biblical knowledge? Are enslaving, unreconciled persons controlling their lives?

What relationships or programs will meet the needs?

Most congregations are program-centered rather than purpose- or goal-centered? A program-centered congregation hears of a successful program in another church and says, "Let's try that." Or a pastor attends a seminar on evangelistic methods and urges his congregation to implement what he has learned. The programs are likely very good. In fact, they most likely have been developed only after much work and experimentation.

But choosing a program simply because it is effective somewhere else is putting the focus on the program rather than on what needs to be accomplished. The identified needs in the community must be shaped into projects and assigned to responsible people.

A number of congregations are organizing visitation teams that visit nonchurched persons in their homes one evening a week. Other congregations are developing day care ministries, prison ministries, radio ministries, community efforts,

or Voluntary Service projects.

Each effort must be specifically related to the identified needs of persons in the congregation's community. And it should specifically seek to bring those persons into God's redemptive love-community via a clearly understood and personally accepted relationship with Jesus Christ.

Who will be involved in meeting these needs?

R. Kenneth Strachen, the founder of the Evangelism-in-Depth movement, has said, "The growth of any movement is in direct proportion to the success of that movement in mobilizing its total membership in the constant propagation of its beliefs."

After identifying the needs of its community, some congregations have visited each family in the church to discuss how that family or its individual members might wish to participate in meeting those human and spiritual needs. Persons most deeply concerned about a particular need are often appointed by a church council to take responsibility for recruitment, training, and action in that area of concern.

Generally, persons who have a common concern should form a caring, sharing group which meets together at least once a month for sharing of experiences, Bible study, inservice training, and planning for future involvement.

What results do you expect to see and when?

A goal is a measurable and attainable statement of what you believe God wants you and your congregation to do. Definiteness of purpose is the starting point of all achievement. Before starting a new project, program, or set of relationships, it is usually helpful for caring, sharing groups or church leaders to state rather specifically what results they expect to see and when they expect to see them.

This is not playing the numbers game. It is simply following through on good planning. The setting of goals, and deadline dates for reaching them, provides both a direction and a yardstick for measuring a congregation's effectiveness.

A congregation that sets goals has a basis for reporting at its annual business meeting that progress which has been made and also the needs of North-American's one million non-Christians.

Palmer Becker (General Conference) is executive secretary of the Commission on Home Ministries, Newton, Kansas.

GOSPEL HERALD

Volume 65 Number 38

John M. Drescher, Editor David E. Hostetler, News Editor

The Gospel Herald was established in 1906 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.25 per year, three years for \$16.25. For Every Home Plan: \$5.20 per year mailed to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15083. Second-class postage paid at Scottsdale, Pa. 15083. Lithographed in United States.



What Is Key 73?

by Howard J. Zehr

If you're wondering when and where Key 73 will be held and how to register, forget it. Key 73 is not a meeting, it's a continent-wide, broadly Christian evangelistic thrust to call our continent to Christ.

If you are concerned about making Christ known to your neighbors, friends, and co-workers in your own community, now is the time to begin preparing to get on board with Key 73. With all the work that's going into special North American media efforts, various denominational preparations, and local churches working together, Key 73 should be a time when it is easier to witness. Everybody will be doing it.

Every congregation, every family, and every Christian will be encouraged to go about it in his own way. Everyone will be doing his own thing to contribute to the total thrust. In every community most Christians will be working individually and together to make Christ known.

Key 73 Objectives

The objectives agreed upon for Key 73 are:

1. To share with every person in North America more fully and more forcefully the claims and message of the gospel of Jesus Christ.

2. To employ every means and method of communicating the gospel in order to create the conditions in which men may more readily respond to the leading of the Holy Spirit.

3. To apply the message and meaning of Jesus Christ to the issues shaping man and his society in order that they may be resolved.

4. To develop new resources for effective evangelism for consideration, adoption, adaptation, or rejection by the participating churches or Christian groups.

5. To assist the efforts of Christian congregations and organizations in becoming more effective redemptive centers and more aggressive witnesses of God's redeeming power in the world.

6. To raise an overarching Christian canopy in both Canada and the United States under which all denominations, congregations, and Christian groups may concentrate on evangelism during 1973.

The Six-Phase Program

A six-phase program was unanimously adopted by the Central Committee in its meeting in St. Louis in October 1971. The overall theme: Key 73 Calling Our Continent to Christ.

Phase I: Calling Our Continent to Repentance and Prayer. Phase I includes a two-week noon prayer call, a faith-in-action television special, and a suggested launch Sunday in every participating church.

Phase II: Calling Our Continent to the Word of God. This phase plans for massive sharing and study of Luke and Acts that crosses ethnic and cultural lines. Bibles will be distributed, media used in sharing the biblical message, and the Bible studied interdenominationally.

Phase III: Calling Our Continent to Resurrection. This phase emphasizes Christian witness that makes the full impact of the gospel real by action, teaching, and demonstration. Plans include a witness survey, a period of intensive Christian sharing, and an Easter television special.

Phase IV: Calling Our Continent to New Life. Phase IV will be a strong youth emphasis that identifies vital faith through the popular arts. Video tape programs are to be created and aired locally, and teams of Christian artists, musicians, and actors will appear where people are. Special ministries of evangelism in leisure settings might well fall within this phase.

Phase V: Calling Our Continent to the Proclamation. This proclamation phase will involve direct communication of the liberating good news of Jesus Christ for a decisive response. Youth outreach weeks of training and sharing, special Key 73 events at state and county fairs, and area impact weeks that include preaching, community contact, and proclamation through media are all included.

Phase VI: Calling Our Continent to Commitment. Phase VI culminates in a witness to the oneness Christians share in their concerns for the needs of the world. Other emphases may include an initiative to reclaim Christmas as a Christian festival, a television covenant special that focuses on the year's events, as well as local celebrations through cooperative witness and action.

Key 73 holds exciting possibilities. It will also bring tensions, frustrations, and even threats to aggressive participants. But that is our challenge. One might well ask whether we dare back away from any Christian responsibility because of frustration or tension created because of our involvement.

Jesus told His disciples that such would be the very nature of their activity in the world. We can expect to meet with hostility, opposition, and threats as we aggressively proclaim what we know as good news. His Word of promise is with those who are faithful and His constant presence is assured.

Howard J. Zehr is secretary of the Mennonite Commission on Evangelism, Elkhart, Indiana.



A Missing Dimension in American Evangelism

by Hugo W. Jantz

"Key 73 carries the vision of every unchurched family in North America being visited by someone who comes with loving concern to share his faith in Christ." So says Paul Benjamin in the introduction to the *Key 73 Congregational Resource Book*, which outlines in six phases the evangelistic effort that is being projected for 1973 by more than one hundred religious groups and organizations in America and Canada.

Certainly there could be no more noble and necessary effort in this last third of the twentieth century. Carl F. H. Henry says: "What American evangelicals do with Key 73 as a door of witness and service may seal the present-day fortunes of the evangelical movement more than we recognize."

But after studying the literature about Key 73 and looking carefully at its program and methodology, I come away with a deep concern. It is this.

We are attempting to mount a great effort "for Christ and souls" while failing to recognize to the point of appropriate action that the image of the typical American evangelical is so tarnished that it does not and cannot reflect the Christ we speak about.

The missing dimension in Canadian and American evangelism is a *Christian integrity* that shines out beyond the word of proclamation, illuminating that word with meaning and gilding it with credibility.

The early church and the early Anabaptists possessed such integrity. The early Christians created "a sense of awe everywhere" (Acts 2:43); "they enjoyed the favor of the whole people" (Acts 2:47) and "none of the rest dared join them, but the people held them in high honor" (Acts 5:13). Only transparent integrity accomplishes that.

So utter was their abandonment to Christ and the ac-

ceptance of His lordship that the early Christians, as also the early Anabaptists, were found to be completely opposed to the spirit of the world in its sin and selfishness, but just as completely responsive to the entire spectrum of real human need.

The first brought them bitter persecution; the second the soaring, though often grudging respect of their fellow citizens.

Until the church in America begins to "enjoy" such an image, the call to Christ will more often than not be a call to confusion.

In North America today the basic philosophical response to what we now are societally and culturally is: "We took the wrong road and now we have reached the end of it. We are bankrupt."

The evangelical response to this is both curious and tragic. While the unbeliever acknowledges philosophically that we have reached a dead end on a wrong road, the evangelical, with part of his hope pinned on the eternal, cries out: "America can be saved! Let us call America to repentance!" But it turns out upon closer scrutiny that some of the things to be saved are material abundance within a free enterprise economy, democracy within conservative political forms, and external freedom secured by American superiority and military might.

That is the error of Constantine in the fourth century, of Luther and his princes in the sixteenth century, and of Zwingli and the Zurich City Council at about the same time. It is the idea that the worldly authorities owe the church and all its faithful a legal and territorial place, where Christians can stand in and for the faith.

The church in apostolic days and the sixteenth-century Anabaptists did not insist on space for free movement in the

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world, yet they always found it, though often it was only just big enough to die and be buried in. They did not insist on protection of life and property and did not look upon their loss as a handicap in running through the land with Christ's answer to man's query.

They joyfully and genuinely razed the walls that divided men into classes, occupational guilds, races, and nationalities. Such was their sense of calling and destiny under the banner of the resurrected Christ that they easily transcended the stubborn man-made territorial and national divisions that played such an important part in the ministry and loyalties of the followers of Luther, Calvin, Zwingle, and others.

Says Hershberger in "The Recovery of the Anabaptist Vision": "Thus these early missionaries demonstrated through their life and by their death that they believed the church to be a voluntary association of committed pilgrims, without racial or territorial boundaries, pilgrims on their way to join that great company, which no man can number, of every tongue and nation, gathered around the throne of God." We in America have a long way to go to achieve that.

Nowhere did the integrity of the early church and the early Anabaptists shine through more convincingly than in their uninhibited ministry to the whole man. They did not divide their ministry to their fellowmen into spiritual, social, and physical needs.

Evangelism is not evangelism until it demonstrates a practical recognition of the needs of the whole man.

With Jesus it was always an encounter with the total man in his total need. He did not really make distinctions except in terms of cause and effect. He did not divide them into the important and the irrelevant. Thus He made water into wine, the blind to see, the crashing waves into mirror-like calm, the few loaves and fishes into enough food for thousands, and men like Nicodemus and Levi into ardent disciples. But it was all a part of the same thrust — to meet real needs in the lives of real people.

Carl F. H. Henry tells of a Christian leader in Colombia, Jose D. Fajardo, who describes much of what passes for Christian love as that which "approaches mankind with the banana of kindness in one hand and the halter of conversion in the other." Jesus said: "I give you a new commandment: love one another, as I have loved you, so you are to love one another. If there is *this* love among you,

then *all* will know that you are my disciples" (Jn. 13:34, 35).

This love refers to love that finds a way of responding to any need of any person in a manner that is genuine to the point of emitting actual tangible facts about Christ, not only about His power to transform the human personality, but about His warm compassion for every and in every personality need. That extends all the way from the cup of cold water to the Four Spiritual Laws. Therefrom proceeds integrity and thereby a platform is built from which effective evangelism can take place.

The missing dimension of integrity in North American evangelism is related, it is further important to point out, to our massive tendency in North America to depend psychologically upon efficient programming, industry-oriented bigness, and mass media presentations. Without a doubt all are immensely important in planning for and carrying out evangelism in our time, but our chronic tendency to build or buy vehicles of man's design and then to implore God to fuel them up and make them go, and all at enormous financial cost, often leads to mired-down programs or programs that trundled efficiently along the prescribed course with only briefly visible and little lasting effect.

The early church and the early Anabaptists had no organized mission or service program, yet under the leading of the Spirit and in an attitude of close-knit brotherhood they fanned out along the streams of significant human movement. Their giant advantage over us was their spiritual and cultural ability to resist the world's seductive power, while being right in the world and fully exposed to its need and to its query.

Most of our structuring of church and evangelistic program is such that the psychological advantage is assured us. We arrange meetings with unbelievers so that the knock-out punch is built in our favor before we start.

Christ emptied Himself also of all advantage over those to whom He ministered — being found in human form. Therein lay His strength. He laid open His whole person to the scrutiny of the world. We tend to orchestrate our appearances so that we can make our exit and leave the stage of encounter when the predictable cue is given.

Integrity demands that I become all things to all men. It means that my commitment to man—whenever and wherever I meet him—is conceived of as being as deep and inescapable as my commitment to Christ.

Whether it be in the church, on radio or television, through books, pamphlets, or the Four Spiritual Laws, we are always in danger of placing between ourselves and the other person that inanimate something across which the spark of genuine human relationship that becomes the motive power of human love and caring cannot jump.

Bigness is viable only when it describes nothing so much as our love—love that cannot exclude any person and is incapable of disrespect or indignity. It is significant that the early leaders of the Anabaptist movement, though almost exclusively university-trained and belonging to the elite of the land and city, quickly got their message through to all levels of society—and that in an age that was much more class-conscious than our own.

For example, Campus Crusade for Christ, though it has done more than any other movement in recent times to

inspire and train Christians to communicate their faith, has run into a problem in this area. So often it is a charming stewardess on the huge jet, or the high-powered executive in the plush office, or the all-American quarterback who prays to receive Christ after being conducted through the Four Spiritual Laws. What about the worker on a crowded bus or the distraught ghetto dweller?

I know personally a very effective Christian. His job demands that he have direct daily contact with people ranging from prison inmates to high government officials. His response to people is such that they find it very easy to make the transition from him to Christ. He is always building a solid platform from which to speak about Christ.

Someone has said that Jesus, when He spoke (proclaimed), was merely explaining something He had already demonstrated. That is what Peter did at Pentecost. Our use of program and the media will be effective only when that use is basically an explanation of the demonstration of love that took place wherever Christians met their fellowmen in life's encounter.

That's the key to Key 73.



Evangelism Is . . .

Listening and Response

Evangelism is not only Billy Sunday in the pulpit; it is also the man on the assembly line. Sermons may roll like God's thunder, but it is men who live out the act of evangelism, who continually make small openings for God to get through. Presenting His love to the world is a daily business, carried out in quiet and often unrecognized ways.

Evangelism is listening: to the crippled vendor outside the convention hall, bitter because these thrifty Mennonites have brought their own pencils and need nothing from him; to the young girl on the bus who wears her unhappiness like an extra coat; to the talkative drunk who has been fighting in the park; to the coffeehouse patron, angry because someone is praying for him.

Evangelism is responding: to people as they voice their hurts, to needs that are kept hidden and unexpressed. For the vendor in his wheelchair, the only honest response may be an admission that he is right, that the Mennonites have walked past him without seeing him. Only one man has stopped to talk, to demonstrate the love we all profess. Is one evangelist enough?

Dialogue with the girl on the bus may be casual, mov-

ing from the weather and the passing hills through family, job, and favorite food. But it can also touch on feelings about life and religion. At the end of the ride there may be only time to say, "I can tell you're not very happy. I hope you find as much comfort in prayer and in your church as I do," but that's enough. God can take it from there.

The talkative drunk is lonely, aware that he is unskilled and unwanted. For him evangelism can be a listening ear and a voice that softly reminds him, "God loves you." Does he hear? Perhaps. And if he does not, God is able to bring it to his mind.

The young man in the coffeehouse has been evangelized before and resents any discussion of his salvation. Maybe he feels guilty or maybe he doesn't want to be just another statistic in the evangelistic record. But the staff member who says, "Is it OK if I keep on asking God to send you whatever you need, because I care about you?" gets a slow, thoughtful answer. "Yeah. Yeah, that's different."

Evangelism is not a stance adopted at appropriate times but a continuous life-style. It is simply *being* the gospel, God's good news to man.—Lois Rensberger, Middlebury, Ind. (General Conference).

Being, Saying, Doing

Evangelism is the communication of the gospel of Jesus Christ through the mind and heart of the person who is unenlightened and unconverted in a manner effective in leading him to personal faith in Christ.

The gospel is good news and as Myron Augsburger says, "We are commissioned to giving the 'good news' and we stoop to giving 'good advice.'"

Evangelism, as now and always, must be "proclamation" and "performance." It is "being," "saying," and "doing." Evangelism cannot be effective when there is a dichotomy between proclaiming and performing. It is my view that the priority emphasis is on proclamation.

Rev. John R. Stott says, "Evangelism is the whole gospel for the whole man to the whole world by the whole church."

The Scripture speaks of the church as a body, a building, and a bride. It may be said that evangelism is the body functioning in reproduction. Every Christian ought to reproduce himself in bringing others to faith in Christ. The Navigators say it this way, "We need to make disciple makers." I believe during these great days the building is being built, the body is being effected, and the bride is being completed.

Of all the functions of the Christian church none comes nearer to the center of our assignment than does evangelism.

The fresh breeze of the Holy Spirit in the church and across the world in the last half of this decade, indicates that we must have a new dependence upon the Holy Spirit. As always, so now when the Holy Spirit moves, there is freshness and newness—so fresh and so new that it is really hard on the "old wineskins."

In effective evangelism the Holy Spirit prepared the prospect and the preacher, the helped and the helper.

The evangelistic assignment of the church was brought into the sharpest focus possible by a simple statement made by the late Dr. Frank Laubach en route to the World Congress on Evangelism in Berlin. I said to him, "Dr., what are you doing now?" He said, "Well, I am moving around our world trying to get people to take the Jesus way instead of the hell way. The hell way is the way we are doing it in Vietnam. The Jesus way is the way of peace and compassion." — Henry A. Ginder, Manheim, Pa., bishop in the Brethren in Christ Church.

Sharing Good News

The theme of the Bible is that God is creating a new people for Himself. The basis for this action is God's grace rather than man's goodness. The coming of God to man in Jesus Christ is decisive for man's redemption. Christ's life, death, and resurrection are the only means of man's salvation,¹ as well as the pattern for the life of His people.

This is "good news"! There has been no lack of effort on man's part to save himself. The predominating presence of religion in all cultures throughout history amply documents man's sense of need for salvation, but it also shows that religion can be self-serving and even enslaving. In the New Testament those who met Jesus Christ knew they had met God in a new way and in Him was saving power.

The dramatic confrontation between Saul of Tarsus and Jesus Christ along the Damascus road is one example of the way in which religion when faced by the power of God in Christ may capitulate. Saul's surrender to Jesus Christ led to a new experience in freedom and wholeness and the note of God's grace becomes a hallmark of his subsequent writings.

Equally important is Paul's continual wrestling with the meaning of being part of a new people. Even though he could claim impeccable credentials as a part of the first Israel,² Paul's great concern for the young church is to understand that they are the new people of God founded solely on God's grace through Jesus Christ.³

The church's evangelistic task, therefore, is to share this good news. The messianic longings of the people of the Old Testament—a sense of unfulfilled expectation—has been decisively answered in Jesus Christ. There is no need to look further. The answer man has always sought, and continues to seek, to his deepest question and felt need has been found.

The church becomes both a part of the answer (the good news) and the means through which the answer is given. For the church, the people of God, becomes a living demonstration of God's new creation. Still imperfect but nevertheless a people living under God's grace, the church says with John, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life . . . that which we have seen and heard we proclaim also to you . . ." (1 John 1:1, 3a).

Consequently, the church's evangelistic message is one of witnessing to an experience of discipleship in grace. God is creating a new people—unlike any other. The basis of this peoplehood is not race, language, culture, tribe, nation, or even religion. It is constituted solely on God's grace.

The path of discipleship which the people of God are to walk—the ongoing conversion experience—is the unfolding discovery of what it means to confess that Jesus Christ is Lord in a world that insists on maintaining, and even sanctifying, the old barriers that divide men from each other and from God.

God's kingdom has come. Let us proclaim it! — Wilbert R. Shenk, Elkhart, Ind., secretary for Overseas Missions, Mennonite Board of Missions.

1. Acts 4:12; 2 Cor. 5:19, 20.

2. 2 Cor. 11:23 ff.

3. Eph. 1 and 2.

How Five Church Groups Share the Good News

Evangelism doesn't always mean preaching from the pulpit or handing out tracts on the street corner. Many Mennonite congregations can testify to that. They have found that the good news can be communicated to people in their communities in other ways.

For the Southern Hills Mennonite Church in Topeka, Kan., a big part of evangelism is draft counseling.

"It is good news to a lot of young men to discover that conscientious objection is a viable option to them," said Pastor Lamont Woelk.

The sign in front of the church says, "Topeka Peace Center." The church building is open on Wednesday evening for counseling of those in the armed services. Friday evening is draft counseling. In addition, one draft counselor was requested and loaned one night a week to the Carriage House, a drop-in place for young people sponsored by the Menninger Foundation.

"People come in for counseling and ask, 'Is there another way out of the draft?'" said Woelk. "Some Christian young men who come in are not aware of a Christian option to war. To quite a number of fellows, it is good news that this is an option. To all of the men who come to me for counsel, I present the Christian option: this is what I believe."

One Episcopal couple who came to the peace center are now working under Mennonite Central Committee in Newfoundland. They were excited to find the conscientious objection option open for them and to find the opportunity for service.

Other people do not come for draft counseling, but see the sign on the lawn and visit the church services.

One man knew nothing about Mennonites, but has been coming to the Southern Hills Church for six months. He was a Vietnam veteran and an officer in the reserves. Recently, however, he asked for and received a conscientious objection security discharge from the reserves. He could have simply resigned his commission, but he wanted his conscientious objection on record, Woelk said.

"Probably the peace center and the peace witness have been the main things that have helped us feel good about ourselves as a church here," said Mr. Woelk. The traditional attitude is too often the things that make us distinctive. In the

early years we attracted a few people, but they were repelled whenever the peace witness came up.

Mr. Woelk said, "We finally came to terms that this is what we are, that we should shout loud and clear that we are Mennonites and the peace witness is part of being Mennonite. In the last three or four years, membership has climbed from thirty-four to seventy. Twenty-three have come within the last eighteen months. We don't knock on doors. They all have come to us. They stay because they like it here and what we're doing."

The Bethesda Mennonite Church in St. Louis has found that the best way to communicate the good news is by meeting people's housing needs.

"The church is in the neighborhood of run-down housing," said Helen Robinson, a member of the congregation.

When the congregation began, there were the traditional activities: knocking on doors, Bible studies, and prayer meetings.

"But the needs began to get more desperate," said Robinson.

In 1967, Jeff-van-der-lou, a nonprofit corporation was started to buy substandard housing, remodel it, and sell it back to neighborhood people at low interest rates and with the same monthly payment they had been paying to the slum landlord.

Now people to whom the congregation has witnessed through housing or recreation programs or the preschool nursery, come "to see what we preach and talk about."

"We still have regular Bible studies and the other things, but we have to show people we love them and God loves them through us," said Robinson. "Their main need is housing. People have been able to hear the good news by others just getting out and doing things."

Another congregation has also found that the good news involves meeting people's needs. The Willow St. Mennonite Church in Lancaster, Pa., started a nursery school on Tuesday and Thursday mornings and a mothers' club on Thursday mornings for women whose children were in the nursery school.

The club has had twenty to thirty ladies from the mostly middle-class neighborhood around the church, who liked to learn about such things as crafts, flower arranging, and first aid. Most of the women

never attended church.

Marian Leaman, a member of the congregation, said that one woman in the mothers' club became convinced her family life would not improve until she got right with God.

"We were surprised," said Leaman, "because we had never preached." Out of her conversion came a Bible study group. The minister had suggested that Mrs. Leaman and the woman begin a Bible study.

"By the time the summer was over, there were five of us," she said. And more were asking, "Can I be in this, too?"

The Bible study was moved to Tuesday mornings so that women who attended would not have to miss mothers' club. More than twenty women now attend the Bible study.

"Tuesday morning becomes church for these women," said Leaman, "because they don't want to pull away from their husbands on Sunday."

In the Fraser Valley of British Columbia, Mennonites have found ways of witnessing and meeting people's needs outside a strictly Mennonite structure.

Matsqui, Sumas, Abbotsford Community Services has both government and church funding, and members of many denominations have volunteered for the multitude of projects coordinated by Community Services.

Walter Paetkau, director of Community Services, said a number of churches have placed one or more of the services in their budgets. Of the 322 volunteers last year, almost 100 were students from Columbia Bible Institute.

Churches provide all of the volunteers for the FISH program, in which persons in crisis can call a telephone number to get friendly help or referral to a source of help. Churches also help with Operation Friendship for the lonely, aged, sick, and handicapped; Meals on Wheels for the elderly; Big Brothers; the Association for Children with Learning Disabilities; and the Christmas Bureau.

"The Christian witness," said Mr. Paetkau, "is basically a real measure of relationship, care, healing, and reconciliation. In their own ways, people with their values come through as taught in their churches, some well, and others really have to wrestle with becoming effective."

In a Toronto neighborhood of public housing units, the Warden Park Mennonite Church has discovered that a different blend of community cooperation meets people's needs most effectively.

The church's present building was constructed in 1970 intentionally as both a church and a community center. On the ground floor are the offices of Warden Woods Community Services, coordinating the efforts of many agencies in the area.

The building also includes a day care center operated by the metropolitan Toronto Department of Social Service, a large kitchen designed for demonstration cooking, and a lounge and auditorium with a corner section arranged as a chapel for worship. This chapel is shared by Mennonites and Catholics.

Pastor John Hess estimated that thirty to forty groups meet in the church-community center.

For him, communicating the good news is dependent on a community of concerned persons aware of people's needs. In working with other agencies, he has found there are committed people with a basic Christian understanding.

Mennonites in Logan and Lancaster, Pa., Fort Wayne, Ind., and Saskatoon, Sask., Phoenix, Ariz., and Cleveland, Ohio, and across North America are finding new ways of evangelism. They are finding that how one shares the good news may depend on the needs of the person with whom one is communicating.

—Lois Janzen

Seminars on Prisons Planned

A seminar on the Church and the Offender will be held at Goshen College, Goshen, Ind., Oct. 6 and 7. The seminar is the first of two, relating to the offender and his needs.

Initiated by the Peace and Social Concerns Committee of the Central District of the General Conference Mennonite Church the seminar has been planned and extended to include Region IV of the Mennonite Church. Chairman of the planning committee is Lois Rensberger, Middlebury, Ind., author and mother of a former federal prisoner. Other members include Jake Friesen, Elkhart, Ind., Central District Conference Minister; Wilbur Hostetler, Elkhart, Ind., director of Home Bible Studies at Mennonite Board of Missions, Elkhart, Ind.; and Earl Sears, pastor of the Southside Fellowship, Elkhart, Ind.

An address by E. L. V. Shelley, chief psychologist of Ingham County Probate Court, Lansing, Mich., opens the seminar at 7:00 p.m. on Friday on the subject, "The opening of the prison to those who are bound" (Is. 61:1). The seminar continues to 4:00 p.m. Saturday.

Interested persons are invited to attend. Although advance registration is not required an indication of the number who plan to attend will help in planning. The sessions will be held in the Center for Studies on Discipleship (the former seminary building on the Goshen College campus. Persons will need to make their own travel and motel lodging arrangements. Sleeping bag space will be avail-

able. Pre-registration should be sent to Jake Friesen, Central District Conference Office, 2625 Pleasant Plain, Elkhart, Ind. 46514, or to Wilbur Hostetler, Box 370, Elkhart, Ind. 46514. There is no charge for the seminar, the cost of which is being carried by the Central District and Region IV.

The second seminar, to be held in February 1973, will deal with the prison system. Edgar Epp, newly appointed coordinator for correction institutions in the province of Ontario, Northern Region, will serve as the resource person.

Drought Hits Bihar, India



MSA Food-for-Work Project, Bihar

Severe drought has struck Bihar, India. According to Mr. J. R. Isaacs, director of Mennonite Service Agency (MSA) in India, this drought is worse than the one in 1967.

"The situation is going from bad to worse," Isaacs writes. "Rice paddy seedlings are dried up. The total maize crop was damaged by a 24-day drought."

Isaacs estimates that only 18 percent of the farmers in the Palamu districts of Bihar have irrigation facilities and that those farmers will be able to harvest only 40 percent of their crop. Although there has been some rain in South Bihar it is useless to farmers whose crops have already been destroyed.

Isaacs described visits to several villages with a government medical van. "Not one out of more than 300 children below ten years of age appeared free of disease," he said. "More than 80 percent of them were either rickety or had swollen hands and feet and were suffering from eye trouble. They eat once every 24 hours."

Although relief food, medicine, and seed are needed, Isaacs feels that in the long run more irrigational pumps and canals are necessary. Because the area is hilly, the water runs into the rivers and fields

remain dry. Unless water can be saved and channeled to the fields, the threat of drought and famine in Bihar will continue.

Mennonite Central Committee has approved \$10,000 in aid to be channeled through MSA in India.

Joint Mission to Bangladesh Planned

A meeting of representatives of Asia Mennonite Conference and Council of Mission Board Secretaries (COMBS) at Curitiba in connection with Mennonite World Conference was the occasion for planning a new international joint mission venture. The Christian Service Mission to Bangladesh was organized, composed of two representatives of the Asia Mennonite Conference (AMC), P. J. Malagar and D. J. Arthur, two representatives to be chosen by COMBS, and a fifth member to be selected by the four.

This new venture in cooperation, not only between Asians and North Americans but also between Brethren in Christ and Mennonite boards, has several strands which converged in Curitiba. Initially, the First Asia Mennonite Conference meeting in India in October 1971 went on record favoring a united gospel witness in Asia by Asian Brethren in Christ and Mennonites.

Early this year, after Bangladesh declared its independence, a group of ministers in Calcutta felt burdened for that ravaged country and had a desire to do something in a spiritual ministry. Several Mennonite representatives visited Bangladesh. About the same time the Mennonite Brethren Board of Missions in North America was considering a new field and felt led to consider Bangladesh. They also invited other boards to consider working together with them.

At the COMBS meeting in May, the proposal was considered with favorable response. A strong desire was expressed to explore possibilities of cooperation with the Asia Mennonite Conference. Asian leaders responded positively and the meeting in Curitiba was arranged.

As the group of 16 delegates from Indonesia, India, Japan, Taiwan, and North America shared opinions, a clear consensus emerged. Any Bangladesh program, it was agreed, should be a combined effort between two partners—the Asia Mennonite Conference and the Council of Mission Board Secretaries.

After further discussion it was agreed to plan a study tour visit to Bangladesh to explore the situation and propose next steps. The Asian leaders chose Pronoy Sarkar, pastor of the United Missionary Church in Calcutta, and M. P. Nand, pastor of the Korba Mennonite Church. Mennonite Brethren missionary Dan Nickel

will represent COMBS, and AMC Secretary P. J. Malagar will coordinate the planning for the study team. The committee plans a trip to Bangladesh this fall. — Verney Unruh

Taiwan Church Reaches Out

Two General Conference Mennonite congregations in Taichung, Taiwan, have cooperated to start a sixth congregation in Taichung, according to Simon Wung, a Taiwanese pastor who has recently come to North America for study at Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Wung said he had attended opening services for the church on Aug. 27. It is located in a new residential area called Mei-tsun, or "beautiful village."

Wung's congregation, the Hsi-tun Church, and the Lin Shen Road Church cooperated to open the church and want to support it. This is the first church supported by local churches and not by the mission, he said. Hugh Sprunger, missionary under the Commission on Overseas Mission, will be involved in evangelistic work with the new congregation.

The Hsi-tun Church has as its special ministry a hostel for students in two nearby colleges. When the colleges moved to the Hsi-tun district eighteen years ago, students had difficulty finding a place to stay, since there were no college dormitories. So the church opened its four Sunday school classrooms to twelve students.

Three years ago the church and mission built a two-story hostel where fourteen students now live. Eight are still living in the church building.

Wung lives nearby and often goes to visit the students, most of whom are not Christians.

While at the Elkhart seminary, Wung will study Mennonite history, a subject he did not take in seminary in Taiwan.

In his absence, Wung's father, also a minister, will take his place in the Hsi-tun Church and will support his family.

"I have four children—three boys and one girl—and a nice wife," he said and smiled.

His father has been a Mennonite pastor for fourteen years. An older brother is a professor at Taiwan Theological College, and a younger brother is now in seminary studying for the ministry.

Lambertville, Groveland Congregations Merge

A historic event took place in the life of the Groveland (Pa.) Mennonite Church, Franconia Conference, Sept. 10. The con-

gregation located on Groveland Road, about eight miles north of Doylestown, Pa., increased its membership by some thirty members to a total of more than 130. During the regular Sunday morning worship period the Lambertville (N.J.) Mennonite Church officially merged with the Groveland congregation. Bishop Joseph Gross in culminating the merger noted that the New Jersey congregation had its beginning nearly twenty-five years ago when Mennonites from the Doylestown and Deep Run (East) churches began an evangelistic effort in that community. Others noted that those were fruitful years, but that a new conviction had arisen to worship and propagate their faith in the area in which they now reside. Richard Kauffman, pastor of Lambertville, led the worship service.

The merger was symbolized by each church council leader turning over their membership files to Bishop Gross to be presented later on to their new pastor. Further emblems of their new unity were given by Vernon Althouse and Paul Slabaugh, respective chairmen of Lambertville and Groveland, requesting that a family, Paul, Miriam, and Marilyn Burkholder be received as their first new members. The Burkholders brought their membership from the Albany Mennonite Church in Albany, Oregon.

Following the merger service Bishop Gross, of the Eastern District, led the congregation in the installation of Paul G. Burkholder as pastor. Burkholder, a native of Lancaster County, has held pastorates in the Bronx, New York City, and Oregon.

Philippine Aid Continued

The Relief Committee of Eastern Mennonite Board, Salunga, Pa., is sending an additional \$1,000 to aid in Philippine flood relief. Previously \$500 had been sent. This contribution followed a description of continuing flood damage and request for more aid by James Metzler, Eastern Board missionary in the Philippines.

Metzler sent the following report:

"I spent Aug. 19 and 20 in Laguna where I was taken by banca [canoe-like boat] to see three of the 89 *barrios* of Laguna still flooded. Bro. Rosario's house still has two feet of water on the wooden floor. In many places all of the rice paddies and gardens will be under water for some months to come. Large areas of fields are covered solidly with water hyacinths, washed in from the bay.

"In the tree line along the shore of the bay, only a few of the one hundred houses were still standing—half submerged in water. For most of these families, all that remains from the destructive waves are some foundation stones or fence

Graber Organizes MCC Library



Eldon Graber

Because of expanding office needs, Mennonite Central Committee has had to move its library. While Eldon Graber waited for a visa to Nigeria, he spent his time working on the new library facilities in the basement of the headquarters building. The library is now available for use in a convenient location. It contains a small curriculum library of textbooks, foreign language dictionaries, and other books to assist volunteers in learning languages and adapting to other cultures.

posts. Yet the bit of interest that we've been able to show has really stirred the little congregation there and moved the community so that the attendance at the services has more than doubled.

"Roots and greens of the forest are the main sources of food right now for those whose crops of corn and rice were completely ruined in three tribal communities. One family had eaten nothing else for two weeks already.

"Our interest is in helping these people become productive as soon as possible. We've decided to buy some seeds and plants to distribute to them. Each family was permitted to request what seeds they could use and wanted to plant. Brother Sacapano, leader of Missions Now, is trying to gear our assistance to encourage self-help attitudes while stressing that a portion of the produce should be returned to the Lord."

Music-Lecture Program Announced at EMC

Guitarist Gene Bertoncini will open Eastern Mennonite College's 1972-73 Lecture-Music Series on Sept. 29.

Three additional music groups, a lec-

ture, and an evening of dramatic readings are also scheduled during the year.

On Nov. 10 a member of the graduate faculty at the University of Georgia and a specialist in the field of ecology and environmental science will speak at EMC. I. Lehr Brislin, who has devoted years of study to the balance of nature along the Savannah River, will attempt to reconcile environmental concerns with religious thought during his address.

A sacred music concert by the 66-voice Augsburg Choir of Minneapolis, Minn., will continue the series on Jan. 18, 1973. The nationally-known collegiate organization, under the direction of Leland B. Sateren, has received high praise from coast-to-coast and in Europe.

On Feb. 16 *Between Two Worlds*, a potpourri of comedy and drama from Shakespeare to Le Roi Jones, will be dramatized by Ron O'Neal and Maureen Hurley.

Billed as a "multi-media program of Renaissance music, art, and literature," two Virginia foreign language teachers will perform on the soprano and tenor recorders, harpsichord, dulcimer, and classical guitars Mar. 9. Jeanette Comer and Helen Nitti Ortega of Quantico High School on the Quantico Marine Corps Base will include vocal numbers, literary selections, and color slides of famous Renaissance art in their repertoire.

Concluding the series on Apr. 26 will be the West Virginia Percussion Ensemble, all West Virginia University students who mix a busy academic schedule with rehearsals, travel, workshops, and concerts.

All programs will begin at 8:00 p.m. in the EMC auditorium.

As a bonus, Lecture-Music season ticket holders will be admitted free to a "Symposium on Conscience and Society: The Amish, Compulsory Education, and the Supreme Court" at EMC on Dec. 8, 1972. Guests on campus that day will include the Rev. William Lindholm of Livonia, Mich.; attorney William Ball of Harrisburg, Pa.; Professor John A. Hostetter of Philadelphia, Pa.; Amish teacher Abe J. Miller of Maysville, Ohio; and lawyer Leo Pfeffer of New York City.

Western School Opens with Personnel Changes

Western Mennonite School, Salem, Ore., registered 111 students for its fall term. This year's group comes from six states and three Canadian provinces.

Harvey Yoder, former teacher at Eastern Mennonite High School, Harrisonburg, Va., is replacing Glen Roth as principal this year. The Roths are serving at the Shebelli School in Johar, Somalia, on a two-year's leave of absence from Western.

A second new staff member is Lowell Stutzman, serving as director of development for the school. Lowell was a former pastor of the Grants Pass (Oregon) congregation, and is taking several courses at Oregon College of Education.

VS-ers Dave and Darlene Myers of

Portland, Ore., are the other new staff members at Western this year. Dave is an assistant in the industrial arts and physical education programs, and Darlene is a part-time kitchen assistant. Both are involved in helping with dormitory supervision.

mennoscope

The Dutch Mountain Festival, now in its fifteenth year, is set for Oct. 6, 7 in Springs, Pa., on Route 669 between U.S. Route 40 at Grantsville, Md., and U.S. 219 at Salisbury, Pa. There will be many pioneer demonstrations. The Festival takes place in an area settled by Mennonites many years ago.

A Fall Women's Retreat is scheduled for Camp Hebron, Halifax, Pa., Oct. 4-6. Mrs. Mark (Eva) Stauffer, Harrisonburg, Va., will be speaking on "Acceptance with Joy." For reservation and information contact Mrs. M. Rohrer Hershey, 109 Brusen Drive, Litzitz, Pa. 17543, or phone 717 626-5549.

David, the Shepherd Boy, a cantata by Root and Butterworth, will be presented as a musical drama during Eastern Mennonite High School Homecoming Oct. 21, 22. Other activities of the weekend include class reunions on Saturday and an alumni-church school worship service on Sunday morning, Oct. 22. After the *David* presentation, alumni and guests are invited to an open house and tour of the new headquarters of Mennonite Hour Broadcasts, Inc., adjoining the school campus. The M. T. Brackbill Planetarium and the D. Ralph Hostetter Museum in Eastern Mennonite College Science Center will also be open to visitors.

Gulfhaven Mennonite Church, Gulfport, Miss., is planning to celebrate 50 years of church life and witness on Oct. 29. It was organized as a congregation on Jan. 5, 1922, by Bishop Andrew Shenk, Oronogo, Mo. Many of the early families moved into this area from Kansas, Iowa, and Delaware. Present membership is 52. All past members, pastors, and friends are invited to join in the observance. Lester Horst is present pastor.

Forty-four Indiana photographers displayed sixty works of art in Goshen College's art gallery in Good Library through September 24. The exhibit was circulated by the Indiana State Arts Commission and has been judged by Aaron Siskind of the Rhode Island School of Design. This exhibit opened the 1972-73 year of art exhibitions in Good Library. The series has a variety of art media—textiles, works on paper, wood and metal sculpture, paintings, and ceramics.

A retreat for physically handicapped persons will be held Saturday, Oct. 21, at St. Peter's Lutheran Church, Neffsville, Pa., near Lancaster. Edith Herr, Millersville, Pa., formerly a teacher at Goshen College, will be the resource person. This is a retreat planned for men and women with all facilities on one level suitable for wheelchairs, etc. Contact Mrs. Ruth Hershey, 109 Brusen Drive, Litzitz, Pa. 17543, for further details. Phone: 717 626-5549.

The Ephrata, Pa., headquarters for Mennonite Central Committee's international relief shipments will hold open house Sunday, Oct. 8, from 2:00 to 5:00 p.m. Located on Trout Run Road, across Route 222 from the Ephrata Community Hospital, the MCC Material Aid Center houses facilities for receiving, processing, and shipping relief goods. The open house will coincide with an MCC Regional Meeting in the same building, the first such meeting to be held in the Lancaster area. The theme of the Regional Meeting is MCC's work in Asia including Bangladesh, Vietnam, India, and Indonesia. Panel speakers include Robert Miller and Peter Dyck of Akron. Winifred Beechey and Harry Martens, both MCC workers in Asia, and several MCC trainees from Asia will complete the panel.

Roland Leichty, Wayland, Iowa, and Randall Stuckey, Archbold, Ohio, left for Ghana on September 13 for two-year assignments as Overseas Mission Associates. They will be engaged in agricultural work in northern Ghana. Address: P.O. Box 40, Bawku, U.R., Ghana. Duane King, Northfield, Ohio, OMA appointee to the Pan American School in Salvador, Brazil, as a secondary teacher in English, recently received his visa and was scheduled to fly to Brazil on Sept. 13. Address: Pan American School of Bahia, Praca 2 de Julho, 12, Salvador, Bahia, Brazil. Currently 32 OMAs serve with Mennonite Board of Missions, Elkhart, Ind.

The Dale Schumms, on furlough from Bihar, India, have moved to Indiana and are living at 1635 Morton Avenue, Elkhart, Ind. 46514.

Mrs. Robert Martin, Nazareth, Israel, sent this word on Aug. 29: "Bob seems to have made a complete recovery from rheumatic fever, for which we thank Him

daily. We do thank all of you for your prayers in our behalf. He is working more than full time, but occasionally finds time for a tennis game on our newly finished court beside our house, a real joy to both of us, plus many, many more of the staff." Robert Martin is a medical doctor serving in Nazareth.

Repairs on the Herr Street Mennonite Church, Harrisburg, Pa., the only Mennonite Church seriously damaged by Agnes, began this week. Although the church had been under eight feet of water and suffered approximately \$8,000 damage, restoration was not begun immediately. This church building served as the Mennonite Disaster Service (MDS) Harrisburg headquarters until August 26. It was also necessary for the church to dry before major repairs could be made. MDS headquarters for the Harrisburg-Steelton projects have now been moved to the Hamilton Street Mennonite Church where operations continue under the direction of Donald Martin. Harold Lefever, pastor of the Herr Street Church and MDS project foreman in Harrisburg for the first several weeks after the flood, is directing repairs at the damaged Mennonite church.



Leon and Karen Moyer

Leon and Karen Moyer of Quakertown, Pa., left for Riberalta, Bolivia, Sept. 20. They will be serving under the joint auspices of the Wycliffe Bible Translators and Farms, Inc. for 3-5 years. Leon's duties include assisting Indian families in setting up individual poultry projects. Karen will be involved in secretarial assistance and in the school on the jungle base camp where they are living. Transportation to the nearest town is three hours by horseback or seven minutes by plane. Some Indians in this area are Spanish-speaking, but most speak a dialect known only in their village. Many of their ways are as ancient as their ancestors. Leon and Karen are members of the Rocky Ridge Mennonite Church.

The office of international studies at Eastern Mennonite College announces that 13 EMC students will be spending the entire academic year at foreign universities. Mexico, Ethiopia, Kenya, Japan, Germany, and England are the host countries.

Delbert L. Seitz, a financial planner with the Westinghouse Commercial-Industrial Air Conditioning Division at Verona, Va., and treasurer of the EMC Alumni Association, will work with a four-member committee to outline strategy for this year's annual fund drive.

Wayne Goldsmith was installed as pastor at Central Mennonite Church, Fort Wayne, Ind., Aug. 27. He formerly served Sister Lakes Community Chapel, near Benton Harbor, Michigan.

Richard Good was ordained to the office of deacon at the Mt. Clinton (Va.) Mennonite Church, Sunday evening, Aug. 20. Glendon Blosser and Mahlon Blosser, bishops in the Central District, officiated with John F. Garber in bringing the ordination message.

Peter Wiebe was installed as pastor of the Oak Grove congregation, Smithville, Ohio, on Sept. 3. The service was in charge of Jake Friesen, conference minister of General Conference's Central District, and Willis Breckbill, conference minister of the Ohio and Eastern Conference of the Mennonite Church. The Oak Grove congregation has 386 members. The Wiebes moved from Hesston, Kan., where Peter served as pastor of the Hesston College Mennonite Church.

Leon H. Sommers was licensed and installed as pastor of the First Mennonite Church, Meadville, Pa., Sept. 10, by Willis L. Breckbill. The congregation was previously pastored by Paul Lantz who has moved to Goshen, Ind. Leon's address is 347 Wadsworth Avenue, Meadville, Pa. 16335.

Dennis Kuhns was licensed and installed as pastor of the Sunnyside Mennonite Church, Conneaut Lake, Pa. Dennis' address is R. 1, Conneaut Lake, Pa. 16316. Dennis was a member of the Cedar Grove Mennonite Church at Greencastle. The congregation has 93 members and was previously pastored by Paul Lantz. The service was in charge of Willis L. Breckbill.

Ernest Martin was installed as pastor and Roy Musser was ordained a deacon at a joint service held at Palo Alto, Pottsville, Pa., Sunday evening, Aug. 20. Luke L. Horst gave the message and Amos H. Sauder was in charge of the installation and ordination.

The music department at Eastern Mennonite College has added two faculty members to its staff. Roy D. Roth, appointed to the college faculty in 1969, has spent the past two years completing

requirements for a master of music degree from the University of Oregon at Eugene. At EMC Mr. Roth will be associate professor of church music and also teach one seminary course. Teaching piano, music theory, and accompanying recitals will occupy Carol Ann Weaver.

Two voluntary service units which have been operated for 20 years and for one year by Mennonite Board of Missions, Elkhart, Ind., ended their involvements on Aug. 25 and Sept. 1. In Rindge, N.H., the VS unit terminated Aug. 25 due to administrative problems at the Hampshire Country School, according to VS regional director Leonard Garber. In Kansas City, Kan., a shift in program at a Mennonite institution caused the Sept. 1 termination of the Kansas City VS unit.

The Choraleers, Lancaster, Pa., visited Honduras from Aug. 11 to 19. They sang in San Pedro Sula and Tegucigalpa, and also appeared on the local television.

Robert and Marian Musser left the United States on Sept. 7 for study in London until the end of the year. Following that they will serve their first term at Shirati Hospital, Tanzania.

Naomi Smoker arrived in the Somali Democratic Republic on Sept. 10 for her second term there as bookkeeper. She had previously served in Tanzania.

Margaret Martin, missionary in Germany, arrived in the U.S. on Sept. 10. Her three-month furlough address will be 1231 Main Street, Akron, Pa. 17501.

A new church building is being built in Gia Dinh, Vietnam. The old center is being torn down and a new church building will be constructed with an apartment adobe for Pastor Quang and his family. During the transition the church programs are continuing to operate in rather cramped quarters. The kindergarten, book room, and English classes are in the present church auditorium. Offices for the family and educational assistance programs are in the old reading room. The clinic was moved to the bottom floor of the missionaries' house. Despite close quarters, everything seems to be working out satisfactorily and the people are eagerly awaiting the completion of the new building. Pastor Quang hopes for a dedication service on Christmas Day.

In Can Tho, Vietnam, a new term of the Home Economics class began on Aug. 25. About thirty students enrolled. They will study sewing and cooking over a three-month period. Sewing kits supplied by MCC are being used.

Macon and Betty Gwinn, pastor couple at the Berea Mennonite Church, Atlanta, Ga., spent a week at Lakewood Retreat where Macon served as camp pastor. Young people gave their lives to Christ during the week, and several others made commitments.

The dedication of the Landis Homes Friendship Community will be held on Sunday, Oct. 8, at 2:00 p.m. John R. Mumaw, executive secretary of Mennonite Medical Association and research consultant in mental retardation, will address the meeting. After remarks by Emory Otto, administrator, H. Raymond Charles will lead the dedication service.

Cora Lehman left the United States on Sept. 6 for her first term of service in the Somali Democratic Republic. She had previously served in Tanzania. She will serve as a nurse.

The Lancaster Area Project Timothy directed by Elvin Stoltzfus, graduated its 1970 class of 23 participants during the weekend of Aug. 19 and 20 at a seminar held in New York City. Dale Stoltzfus coordinated activities for the event.

Don Jacobs, Eastern Board missionary in Nairobi, Kenya, spoke at a pastor's conference in Uganda from Sept. 10 to 16. His talks focussed on the theme of reconciliation.

Omar and Lois Stahl, Eastern Mennonite Board missionaries in Munich, Germany, found the tremendous gathering of people to their city for the Olympics a valuable opportunity to share Jesus Christ. Omar and Lois and their daughter, Rachel, worked daily in the Peterhof on the Marienplatz, in the heart of Munich. A team from Moody Bible Institute showed nine different films at the Peterhof every day. Rachel served as an usher, and Lois worked on the streets, inviting people in by giving them free tickets to the films. Omar served as a counselor, talking to the people who stayed after viewing the films for discussion. The Stahls wrote, "We're happy that during the Olympics people have not only been striving for corruptible crowns, but that some have begun in Christ to run for the eternal crown of glory."

Twentieth-Anniversary meeting at Pulaski Street Mennonite Church, Baltimore, Md., Oct. 1.

Special meetings: Paul Miller, Goshen, Ind., at Floradale, Ont., Oct. 22-25.

New members by baptism: seven at Martins, Orrville, Ohio.

Change of address: Warren M. Wenger from Wharton, N.J., to 13 Polk Ave., Dover, N.J. 07801. Stuart W. Showalter from Harrisonburg, Va., to Apt. 209, 902 Mayfield Lane, Austin, Tex. 78757. Harvey Yoder from Broadway, Va., to Western Mennonite School, R. 1, Box 626, Salem, Ore. 97304. Cyril K. Gingerich from Zurich, Ont., to Box 188, Selkirk, Ont. Waldo E. Miller from Belleville, Pa., to Box 569, Hesston, Kan. 67062.

The telephone number for Daniel Zook, Lake Odessa, Mich., was incorrectly given in *Gospel Herald* some time ago. The correct number is 616 693-3433.

readers say

Submissions to Readers Say column should comment on printed articles.

I was very happy to read the guest editorial in the Sept. 12 issue. Pennsylvania, which has more Mennonites than any other state, now has a state lottery. I have been troubled by the fear that some Mennonites might think that the legality of this form of gambling makes it right for the Christian to buy lottery tickets. This editorial fearfully and clearly identifies the lottery with gambling, and calls gambling stealing, which is sin.

I can admit that it may at times be hard to define gambling, as when some say that holding wheat or cattle for a higher price is gambling, or that insurance, even mutual aid, is a gamble. I have some difficulty with the idea of door prizes. But making a small investment in the hope of getting enormous returns at somebody else's expense is clearly a gamble, in the moral discernment which God has given me. And so I was deeply disturbed when I heard a few Mennonites laugh at the idea that buying lottery tickets is wrong. Do we let a legislature draw our moral lines for us?

The same principle holds with reference to abortion. Is something right for those of us who live in New York, but wrong for those of us in Pennsylvania, where free abortion is still illegal? Perhaps some laws need to recognize the wishes of sinful men, like in providing for state liquor stores or licensed prostitution. But surely such laws, made for sinful people, do not tell the Christian what God's will is for him. — Paul Erb, Scottsdale, Pa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bardell, Roger and Jeannette (Boshart). Pleasant Dale, Neb., second child, first son, Rodger Eric.

Bennett, Frank and Rhoda (Rodes). Hinton, Va., first child, Kevin Hansel, Aug. 6, 1972.

Fairfield, James and Jean (Longenecker). Hershey, Pa., first child, Austin Reginald Martin, Sept. 4, 1972.

Fennell, William and Karen (Kindy). Easton, Pa., first child, Rachel Sue, Aug. 2, 1972.

Habecker, Nelson and Janet (Hoover). Lancaster, Pa., first child, Heidi Noelle, Aug. 13, 1972.

Hurst, Luke and Pearl (Mast). Penn Laird, Va., sixth child, fourth son, James Byron, Aug. 21, 1972.

Kaneke, Mr. and Mrs. Hiroshi, Quito, Ecuador, a child, Sayoko, Aug. 20, 1972.

Lengacher, Richard and Janet (Buckwalter). Hicksville, Ohio, first son, Eric Richard, Sept. 2, 1972.

Martin, Phares and Eileen (Metzger). Elmira, Ont., third child, second son, Larry Edward, Aug. 31, 1972.

Noziger, Melvin and Dianne (Whitacre). Wauseon, Ohio, fourth child, third son, Mick Todd, Sept. 4, 1972.

Schwartzentruber, Ralph and Sandra (Schuman). Tevostock, Ont., second child, first son, Duane Ralph, Sept. 1, 1972.

Stutzman, Dick and Vernane (King). Pueblo, Colo., second child, first daughter, Trinda Janelle, Aug. 4, 1972.

Yoder, Dennis and Kathy (Anders). Lagrange, Ind., second son, Mark Andrew, Aug. 24, 1972.

Yoder, J. Loren and Wanda (Zook). Belleville, Pa., second daughter, Marsha Kay, Aug. 23, 1972.

Yoder, Roger and Marolyn (Hershberger). Shipshewana, Ind., Sharla Dawn, Aug. 22, 1972.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Burkholder — Bomgardner. — Stephen R. Burkholder, Fleetwood, Pa., Twelfth & Windsor Sts. cong., and Darleen G. Bomgardner, Annville, Pa., Krall cong., by H. Raymond Charles, Sept. 9, 1972.

Culham — Saleman. — William S. Culham, Galt, Ont., and Ruth Marie Saleman, Kitchener, Ont., Shantz cong., by J. Lester Kehl, Aug. 18, 1972.

Delagrance — Miller. — Michael Delagrance, New Haven, Ind., and Diane Miller, Leo, Ind., by Donald Roth, June 24, 1972.

Delagrance — Troyer. — Herb Delagrance, Woodburn, Ind., and Lena Troyer, Lagrange, Ind., by Willis Troyer, Aug. 19, 1972.

Eager — Lengacher. — Gary Eager, Fort Wayne, Ind., and Dianne Lengacher, Spencer, Ind., by Leonard Wiebe, July 15, 1972.

Ernst — Roth. — Ronald Ernst, Lebanon, Ore., First Mennonite cong., Colorado Springs, Colo., and Twila Roth, Lebanon, Ore., Fairview cong., by Verl Noziger, June 23, 1972.

Foreman — Gingerich. — David Wayne Foreman, Exeter, Ont., Presbyterian Church, and Mary Catherine Gingerich, Zurich cong., Zurich, Ont., by Cyril K. Gingerich, Aug. 19, 1972.

Gascho — Teuscher. — Wayne Gascho, Pigeon River cong., Pigeon, Mich., and Patricia Teuscher, Michigan Avenue cong., Pigeon, Mich., by Charles Haarer and Luke Yoder, Aug. 12, 1972.

Gingerich — Noe. — Jerry Gingerich and Judy Noe, both from Phoenix, Ariz., Trinity cong., by Donald E. Yoder, Aug. 5, 1972.

Gingrich — Else. — Roger Dale Gingrich, Bonoke, Ill., Metamora cong., and Patricia Kay Else, Naperville, Ill., United Methodist Church, by Joseph Aeng, June 10, 1972.

Graber — Knepp. — Ezra Leroy Graber, Loogootee, Ind., and Wilma Knepp, Odon, Ind., both of Bethel cong., by Tobias Slaubaugh, Sept. 1, 1972.

Jaberg — Kennel. — Michael Jaberg, Walnut Creek, Ohio, Walnut Creek cong., and Debra Kennel, Strang, Neb., Shickley cong., by Ronald Kennel, brother of the bride, Sept. 1, 1972.

Kaufman — East. — Glenford Kaufman, Gap, Pa., Millwood cong., and Rosemary East, Topeka, Ind., Townline cong., by Mahlon R. Glick, Aug. 26, 1972.

Lichty — Nadon. — Roger Lichty, Monetteville, Ont., Calvary cong., and Rachel Nadon, Neelville, Ont., Catholic Church, by Vernon B. Zehr, Aug. 25, 1972.

Lubbers — Kortemeier. — Clarence Lubbers and Janet Kortemeier, both of Freeport, Ill., Freeport cong., by Paul O. King, Aug. 4, 1972. Martin — Kurtz. — Roy W. Martin, Mettler cong., Ephrata, Pa., and Dorothy M. Kurtz, Brethren-in-Christ Church, Sarasota, Fla., May 24, 1972.

Miller — Paul. — John Miller, Harrisonburg, Va., Mt. Clinton cong., and Barbara Paul, Scottsdale, Pa., Kingview cong., by Samuel E. Miller, Aug. 26, 1972.

Miller — Schlachab. — Dana Miller and Linda Schlachab, Wauseon, Ohio, Central cong., by James Carpenter, Aug. 13, 1972.

Mojoinner — Detsweiler. — Richard Mojoinner, Lancaster, Pa., and Mary Lou Detsweiler, Akron, Pa., both from North End cong., by Earl M. Wert, Aug. 26, 1972.

Oswald — Shank. — Roger W. Oswald, Williamsburg, Pa., Martinsburg cong., and Norma R. Shank, Mt. Pleasant, Pa., Scottsdale cong., by Gerald C. Studer and Eugene Yoder, July 1, 1972.

Riendeau — Clark. — Alan Riendeau, Bovey, Minn., and Georgina Clark, Nashauk, Minn., by Leslie Gingerich, July 8, 1972.

Ruhl — Beachy. — Gary Steven Ruhl, Belleville, Ohio, and Elaine Kay Beachy, Mt. Gilead, Ohio, Johnsville Menn. cong., by Eli Beachy, father of the bride, Aug. 12, 1972.

Stoltzfus — Bontrager. — Aaron Stoltzfus, Glendale, Ariz., Trinity cong., and Judy Bontrager, Phoenix, Ariz., Gospel Fellowship Menn. cong., Shallow Water, Kan., by Donald E. Yoder, June 23, 1972.

Unonu. — Nwankwo. — McDonald Unonu and Janet Ngzi Nwankwo, both of East Central State, Nigeria, Park View Mennonite Church, Harrisonburg, Va., by Ira E. Miller and Harold C. Ebleman, Sept. 2, 1972.

Weber — Pfile. — LaVerne Weber and Jeanette Pfile, both of Freeport, Ill., Freeport cong., by Paul O. King, Aug. 19, 1972.

Yoder — Delagrang. — Larry Yoder, Sarasota, Fla., and Amanda Delagrang, Grabbill, Ind., by Phil Frey, July 1, 1972.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bauman, Noah S., son of Mr. and Mrs. A. M. Bauman, was born at May City, Iowa, Jan. 6, 1902; died at his home, July 19, 1972; aged 70 y. 6 m. 13 d. On Mar. 28, 1936, he was married to Ruth Culp, who survives. Also surviving are 2 sons (Leland and Ronald), 3 sisters (Mrs. Lydia Martin, Mrs. Esther Zimmerman, and Mrs. Anna Martin), and his stepmother (Mrs. Eva Bauman). He was a member of the Yellow Creek Mennonite Church, where funeral services were held on July 22, in charge of Mahlon D. Miller; interment in Yellow Creek Union Cemetery.

Birky, Lilly, daughter of David and Catherine Rediger, was born at Milford, Neb., Nov. 17, 1889; died at Albany, Ore., Aug. 29, 1972; aged 82 y. 9 m. 12 d. On Jan. 27, 1909, she was married to Nicholas M. Birky, who survives. Also surviving are 3 sons (Glen, Merle, and Phyllis Hamilton). She was a member of the Fairview Mennonite Church, where funeral services were held on Sept. 1, in charge of Verl Nofziger, Roy Hosteler, and Clarence Greig; interment in Fairview Mennonite Cemetery.

Brubaker, Jacob S., son of Henry L. and Anna (Stauffer) Brubaker, was born Nov. 16, 1883; died in Lancaster Co., Pa., July 24, 1972; aged 88 y. 8 m. 8 d. On Nov. 8, 1905, he was married to Anna Mae Cerna, who preceded him in death on Feb. 3, 1957. Surviving are 4 sons (Henry, Ezra, Paul, and Elwood), 3 daughters (Ethel, Anna Mae — Mrs. Harold Sauder, and Ruth), 16 grandchildren, 15 great-grandchildren, and one sister (Naomi — Mrs. Jonas Brubaker). Two sons and 2 daughters preceded him in death. He was a member of the Landis Valley Mennonite Church, where funeral services were held on July 27, in charge of Mervin Landis and Levi Weaver; interment in Landis Valley Cemetery.

Cerroni, Andrew, son of Giuseppe and Marie (Mantua) Cerroni, was born in Castro dei Volchi, Italy, Dec. 1, 1884; died at Freeport, Ill., Aug. 5, 1972; aged 77 y. 8 m. 4 d. On Nov. 4, 1917, he was married to — who preceded him in death on Jan. 26, 1929. On Dec. 1, 1931, he was married to Anna Weaver, who died Jan. 17, 1970. Surviving are one son (Mervin), one adopted daughter (Mrs. Beverly Stanger), 4 grandchildren, and one sister (Mrs. Annunziata Rossi). One son (Paul) preceded him in death. He was a member of the Freeport Mennonite Church, where funeral services were held on Aug. 7, in charge of Paul O. King; interment in the Free-

port Mennonite Church Cemetery.

Conner, James Edward, son of Edward and Frances (Hundley) Conner, was born in Halifax Co., Va., Mar. 25, 1895; died June 27, 1972; aged 77 y. 3 m. 2 d. On Mar. 21, 1920, he was married to Inez Fuller, who survives. Also surviving are 2 daughters (Mrs. Bernice Inez Bradford and Mrs. Mary Esther Custer), one son (James Edward, Jr.), and one sister (Sallie Maude Fuller). He was a member of the Ebenezer Mennonite Church, where funeral services were held on June 28, in charge of O. B. Sneed and Monroe Slabach; interment in Ebenezer Mennonite Cemetery.

Cressman, Elvina, daughter of Mr. and Mrs. Joseph S. Cressman, was born in Breslau, Ont.; died at the Freeport Hospital, Kitchener, Ont., Aug. 24, 1972, in her 83rd year. She was the last surviving member of her family. She was a member of the Breslau Mennonite Church, where funeral services were held on Aug. 26 in charge of Simeon W. Hurst; interment in the adjoining cemetery.

Gingerich, Lela M., daughter of Abe and Ida (Kuffman) Stutzman, was born at Julesburg, Colo., Jan. 1, 1894; died at Beverly Manor Care Center, Iowa City, Iowa, Aug. 28, 1972; aged 78 y. 7 m. 27 d. On July 24, 1916, she was married to Joe P. Gingerich, who survives. Also surviving are 4 daughters (Edna — Mrs. Robert Dolan, Vesta — Mrs. Howard Miller, Leona — Mrs. Martin Bolter, and Marjorie Gingerich), 3 sons (Paul, Delmar, and Don), one brother (Charles Stutzman), and 2 sisters (Mayme Tucker and Carrie Caldwell). She was a member of the East Union Mennonite Church, where funeral services were held on Aug. 31, in charge of J. John J. Miller and Lonnie Yoder; interment in the East Union Cemetery.

Grove, Aaron W., son of Aaron H. and Amanda (Witmer) Grove, was born at Maytown, Pa., Mar. 3, 1889; died of a stroke at Elizabethtown, Pa., Sept. 1, 1972; aged 82 y. 5 m. 29 d. On June 4, 1914, he was married to Ada B. Longenecker, who survives. Also surviving are one son (Clarence), 2 daughters (Mrs. Ella Mae Murphy and Mrs. Anna Ruth Hahn), 2 brothers (Phaedra and Michael). Two infant sons preceded him in death. He was a member of the Elizabethtown Mennonite Church, where funeral services were held on Sept. 5, in charge of Walter Keener and Russell J. Baer; interment in Elizabethtown Mennonite Cemetery.

Heishman, Lizzie Florence, daughter of James and Mary (Heishman) Ryan, was born at Perry, W. Va., Mar. 28, 1887; died at Winchester (Va.) Memorial Hospital, Aug. 28, 1972; aged 85 y. 4 m. She was married to Ephraim J. Heishman, who preceded her in death on Sept. 7, 1967. Surviving are 2 sons (Rodney and Thomas), one daughter (Mrs. Virginia Brill), 12 grandchildren, 21 great-grandchildren, 5 great-great-grandchildren, and one sister (Mrs. Lona Funkhouser). She was a member of the Crest Hill Mennonite Church, where funeral services were held on Aug. 31, in charge of A. T. Rollins and J. Ward Shank; interment in the Wardensville Cemetery.

Martin, Catherine, daughter of Christian and Fannie (Martin) Lehman, was born in Mahoning County, Ohio, Apr. 15, 1876; died at the Cupola Nursing Home, Leetonia, Ohio, July 25, 1972; aged 96 y. 3 m. 10 d. On Dec. 12, 1905, she was married to Stephen Martin, who preceded her in death on May 21, 1950. Surviving are 2 sons (Homer and Eber), one daughter (Elsie — Mrs. John Trotter), 8 grandchildren, and 2 great-grandchildren. She was preceded in death by one son (Lloyd) and one daughter (Bertha). She was a member of the Midway Mennonite Church, where funeral services were held on July 28, in charge of Ernest D. Martin and Paul Yoder; interment in the Midway Cemetery.

Meyers, Erwin M., son of Henry and Barbara W. Meyers, was born in Bucks Co., Pa., Aug. 31, 1890; died at the Grand View Hospital,

Sellersville, Pa., Aug. 3, 1972; aged 81 y. 11 m. 3 d. Surviving is one brother (William M.) He was a member of the Deep Run Mennonite Church, where funeral services were held on Aug. 6, in charge of Cleon Nye; interment in Deep Run Mennonite Cemetery.

Roth, Mary Ann, daughter of Abraham and Annie (Hembling) Wideman, was born in Osceola County, Iowa, July 20, 1900; died as a result of several strokes, at St. Mary's Hospital, Camrose, Alta., Sept. 4, 1972; aged 73 y. 1 m. 14 d. On Dec. 2, 1920, she was married to Lee Chris Roth, who survives. Also surviving are 2 daughters (Wilma — Mrs. Clarence Lauber and Lil — Mrs. Wayne Yoder), one son (Lyle), 15 grandchildren, 9 great-grandchildren, and one brother. She was a member of the Salem Mennonite Church, where funeral services were held on Sept. 6, in charge of Harold R. Boettger and Milo D. Stutzman; interment in Salem Church Cemetery.

Shank, Lydia Elva, daughter of Martin B. and Catherine E. (Shenk) Shank, was born at Elda, Ohio, Sept. 5, 1891; died of cancer at Harrisonburg, Va., Aug. 31, 1972; aged 81 y. 11 m. 26 d. Surviving are one brother (Lewis D. Shank), and one sister (Cora E. King). She was a member of the Tuttle Avenue Mennonite Church, Sarasota, Fla. Funeral services were held at Harrisonburg, Va., Aug. 31, in charge of Michael Shenk and Myron Augsburgberger and at Ft. Lincoln Moslem Chapel on Sept. 2, in charge of Ray Shenk and Walter Shank; interment in Fort Lincoln Cemetery, Washington, D.C.

Shoemaker, Melissa, died at the Guelph General Hospital, Ont., Aug. 17, 1972; aged 87 y. She was married to Israel Shoemaker, who preceded her in death. Surviving are one daughter (Ella — Mrs. Arthur Wagner), 4 sons (Angus, Ivan, Clarence, and Cecil), 4 sisters (Mary — Mrs. Sylvester Ziegler, Lydia Ann — Mrs. Abraham Bauman, Emma — Mrs. George Bauman, and Kate — Mrs. Thomas Howlett), one son (William), 8 grandchildren, and 10 great-grandchildren. One brother preceded her in death. She was a member of the Bethel Mennonite Church, where funeral services were held on Aug. 19, in charge of Simeon W. Hurst; interment in adjoining cemetery.

Wambold, Stella A., daughter of John and Mary (Anglemyer) Fulmer, was born in Hill-ton Twp., Pa., Jan. 15, 1885; died at Souderton, Pa., Aug. 22, 1972; aged 87 y. 7 m. 7 d. On Nov. 19, 1904, she was married to Eli Detweiler, who preceded her in death on Oct. 17, 1926. In Nov. 1930 she was married to Abram A. Wambold, who died on Mar. 17, 1962. Surviving are one daughter (Anna Mary — Mrs. Henry Detweiler), one son (John), and one brother (Clarence Fulmer). She was a member of the Plains Mennonite Church. Funeral services were held at the Eastern Mennonite Home, Souderton, Pa., Aug. 26, in charge of John E. Lapp and Marvin M. Anders; interment in the Blooming Glen Mennonite Church Cemetery.

calendar

Sequestration Celebrations of the Amish Mennonites in Ontario, Sept. 30 to Oct. 9.

Historical Committee of the Mennonite Church, annual meeting, Oct. 6-8.

Roth Mountain Conference Fall Session, Carlsbad, N.M., Oct. 20-22.

Mennonite Secondary Bible Teachers' Institute, Laureville Mennonite Church Center, Mt. Pleasant, Pa.

Virginia Fall Missions Conference, Apple Creek, Ohio Nov. 3-4.

Mennonite Board of Education, Nov. 9-11.

Southwest Conference, Upland, Calif., Nov. 23-25.

Change Hearts on War

A Roman Catholic bishop, declaring that "every American has to undergo a change of heart on questions of war and peace," said the U.S. government, like any other "realm of life," is subject to the judgment of the gospel on the morality of war.

He indicated that the country's failure to realize and accept this spiritual authority "shows how far we have moved away from the gospel on this question of peace. We have grown accustomed to thinking of war as an instrument of national policy. And violence has broken out all over the country."

Bishop Carroll T. Dozier of Memphis, who has emerged as one of the U.S. Catholic hierarchy's most outspoken critics of the Vietnam war, charged that "every time what the U.S. wants isn't done, we follow up with a warlike situation . . . the Department of Defense is stronger than the Department of State."

In a "What Price Peace?" interview in the *St. Anthony Messenger*, a national Catholic family magazine published by the Franciscan Fathers in Cincinnati, the prelate charged that military policy has emerged as an "important adjunct" to our U.S. foreign policy.

Bishop Dozier said this is difficult for the American people to believe, "and many think that when you say this you are either a traitor or un-American," he added.

"But, actually, I am trying to awaken the American people to what is really happening under the guise of patriotism."

Finds Different Conception of Ministry in U.S.

Reinhold Gestrich, a German Lutheran minister who has been engaged in a program of clinical training in pastoral care in Philadelphia, finds the conception of ministry in the United States far different from that in Germany.

"The education is completely academic," he says concerning ministerial training in Germany. "A theology student enters into the intellectual elite, above mundane concerns. It's all very theoretical."

"But Americans, of course, have a reputation for being practical," he says. "Your seminarians get experience in ghettos and prisons and hospitals as part of their training."

Prepare Draft, Peace Materials for Spanish-Speaking

In what is believed to be the first project of its kind, the Mennonite Central Committee has engaged a translator to

prepare peace materials for the Spanish-speaking community.

"To my knowledge no up-to-date draft information, forms for conscientious objectors, or information about conscientious objection have been translated into Spanish," Walton Hackman, director of the Committee's Peace Section, commented.

"Mennonites have done very little in the way of providing in the Spanish language peace literature which communicates that dimension of our faith," he added.

One request for peace materials in Spanish came from the Puerto Rican Mennonite Church, which declared that "the continued and increased atrocities of the Vietnam War have made us further aware of our passive and dormant peace witness." It was noted that Puerto Rican young men are subject to United States draft laws.

Berlin Worshipers Send Nixon Appeal

More than 100 worshipers at a Hiroshima service in Berlin signed an appeal to President Nixon expressing support for Dr. Eugene Carson Blake's protest against United States bombing of dikes in North Vietnam.

The preacher at the service, Dr. Helmut Gollwitzer of the Free University of Berlin, concluded his sermon by reading the letter Dr. Blake, general secretary of the World Council of Churches, wrote Mr. Nixon on July 17, after trying unsuccessfully for several weeks to get an appointment to discuss the bombing.

A woman in the congregation stood up and said that those present should do something to back up Dr. Blake's appeal. The communion service was then delayed while the group drew up and signed an appeal to President Nixon. It was taken the same day to David Klein, Minister of the U.S. Mission in Berlin, for forwarding to Washington.

"We demand," the statement declared, "as set forth in his letter, the immediate cessation of direct or indirect damage to the dike system of North Vietnam through bombardment."

Offers Advice to Clergymen

Dr. David J. du Plessis, sometimes called "Mr. Pentecostal," offered some advice to clergymen who become involved in the charismatic movement: "Don't leave your churches."

Ministers who have done so, have often "gone into error" and come up with "funny doctrines, practices, and ideas," Dr. du Plessis said in an interview before ad-

dressing the final session of the international Lutheran conference on the Holy Spirit.

Dr. du Plessis, a minister in the classic Pentecostal movement for 50 years, says he pleads with "main line" Protestant clergymen who have become neo-Pentecostals to remain under their church's discipline even if they are under pressure.

"Superstar" Gets Cool Reception

Press reviews of *Jesus Christ, Superstar* ran from tepid to hostile as the stage show went into its first week at the Palace Theatre in London.

A few religious and nonreligious groups protested the spectacular production, adapted from the recorded rock opera by Briton's Andrew Lloyd Webber and Tim Rice.

Superstar opened in New York in the fall of 1971. The recording was a smash hit in America, after having failed to capture public enthusiasm in England. Considerable preopening ballyhoo linked the show to the "Jesus People" movement among youths.

Jesus Christ, Superstar, according to Herbert Kretzmer of the *Daily Express*, "is a child's view of the New Testament."

The musical seeks to tell the story of Jesus, minus the resurrection and the divine nature confessed by the church. Mr. Barber of the *Daily Telegraph* did not think it succeeded in doing that. He wrote: "Jesus is played by Paul Nicholas—oddly, you might say, clothed in white samite as in Holman Hunt's *Light of the World* while simultaneously yelling himself silly."

Beware of "Professional Theologians"

A high-ranking Vatican official told participants in a Mexican Catholic conference on evangelism and catechetics to beware of "professional theologians" who keep themselves apart from the world and urged the catechists to be "warmly human" in teaching Christian values.

Cardinal John J. Wright, U.S.-born prefect of the Congregation for the Clergy, said the lay Christian catechist must find and impart the values of Christian teaching to people engaged in "all activities of lay life . . . commerce and business, the home, schools, and entertainment."

Looking for Students

American colleges and universities still have openings for from 300,000 to 500,000 more students for the coming school year, according to a recent nationwide survey by the National Association of College Admissions Counselors.

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A Joint Issue

Inter-Mennonite cooperation began with relief and service half a century ago, but in more recent years it has grown to include missions, evangelism, education, mutual aid, broadcasting, and at least a dozen other activities. Most of these have come in the past decade. With this week's issues of the *Gospel Herald* and *The Mennonite* another phase of cooperation is beginning.

These two magazines, the official publications of the Mennonite Church, and the General Conference Mennonite Church, are coming out with joint issue this week. Both are sharing news and feature stories. The editors have made plans to publish one such joint issue each quarter for the next year.

The purpose of these joint issues is to give the participating magazines an opportunity to combine resources in gathering articles on themes which are of concern and interest to a broad cross section of North American Men-

nonites. The series of joint issues is being begun with a focus on evangelism — the Mennonite churches and Key 73. Writers from a number of conferences have been invited to prepare articles for this issue.

Although only *Gospel Herald* and *The Mennonite* are participating officially at this time, they are making the articles from this issue available to all the other Mennonite publications in Canada and the United States. A standing invitation has also been extended to these other papers to join in the planning of future joint issues.

Plans for this week's issue were drawn up by the editorial staffs of the two participating magazines. A Schwalter Foundation grant covered the planning costs.

The project, which has been code-named *Meetinghouse*, may lead to more extensive cooperation later, but for now the editors would welcome reader response to this first joint endeavor. — Larry Kehler, editor, *The Mennonite*

Key 73 and Us

A number of Mennonites attended the World Congress on Evangelism in Berlin, Germany, in 1967. One thing which was felt in this congress, and flowed forth from it, was the need for all Christians to get together in a cooperative effort of Christian witness. Some time later a group of evangelism leaders from many denominations met at the Key Bridge Motel in Virginia to plan for such a witness in North America.

Out of this meeting came "Key 73." Today more than 100 denominations and groups in the United States and Canada are committed to a simultaneous effort to reach every person in North America for Christ during the year 1973. Numerous Catholic groups are also joining in the effort.

Although much promotion work is being done and many suggestions and ideas are shared, the aim is that each denomination will need to "do its own thing." It is not an effort to hand down directions from the top somewhere. Evangelism, if it is successful, depends on what happens at the congregational level.

Much effort has already gone into sharing ideas and comparing resources. The real test is ahead. One of the temptations will be to debate, even squabble, over what evangelism is. Probe 72 should have helped us to see that it cannot be defined in a narrow sense. One thing it is —

it is introducing people to Jesus Christ and the good news of forgiveness and reconciliation in Him. And the church has been rather far at times from doing this. How to share Christ is and must be varied, according to gifts, places, and opportunities. But share Christ we must to be faithful followers ourselves.

A symbol or slogan will not suffice. Evangelism is the most demanding thing the church can do. It demands a life-style different from that commonly espoused. It demands a personal experience of forgiveness, holy living, and a relationship to Christ which means in reality He is Savior and Lord. It demands a drastic setting of priorities to the point we put our life where our mouth has been when we talk about evangelism being the primary task of the church. To do evangelism will mean we will need to structure our lives so that we have time to give to evangelism.

It is hoped this issue, explaining more fully Key 73 and our task in evangelism, will stimulate congregations and individual Christians to the challenge of evangelism today.

Years ago Robert E. Speer, the layman who became one of Christendom's leading missionary statesmen, said, "Any man who has a religion is bound to do one of two things with it, change it or spread it. If it isn't true, he must give it up. If it is true, he must give it away." — D.

GOSPEL HERALD

October 3, 1972



Free Grace Is Not Cheap

by Bruce Shelley

Not long ago a young friend of mine, who had passed through a drug-filled hell, said to me, "When I accepted Jesus as my Savior no one told me that I was also accepting the devil as my enemy."

In a short time Steve had come to see the gospel in a way that many church members never see it. He had discovered that saying "yes" to Christ means saying "no" to self. That is an important side of Christian reality.

As an example of the Jesus Movement, Steve represents a challenge to traditional Christianity at a decisive point, the nature of saving faith. Many people in the Jesus Movement consider faith in Jesus a call to a communal experience in which personal property is shared, people are truly loved, physical and spiritual needs are met, and the power of God is manifest.

According to the Apostle Paul, Christian reality focuses on the meeting between God and man in what the Bible calls faith in Christ. But what is faith? Is faith in Christ a mere mental assent to certain truths about Jesus which allows life to continue without serious interruption, or is faith a fundamental change in a person's way of living?

The New Monasticism

The life-style in many of the Jesus People communes is similar to earlier forms of Christian monasticism. Most of us had assumed that modern secular society had left far behind all forms of monastic renunciation. But the Jesus Movement has shown how wrong we were.

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Photo by Image, Inc.

How do we explain this return to the ideals of poverty and Christian community? Can there be a long-neglected gospel emphasis in monasticism?

One quick way to measure our thinking about the nature of faith and obedience is to listen again to Jesus' conversation with the rich young ruler.

This story is a good test of our thinking about Christian reality because it challenges so many of our pat answers about faith. At the same time God has used this event in the long history of monasticism to turn life after life inside out.

The impact of this story began with a rich young man in third-century Egypt. After the death of his parents, Anthony, at twenty, was left to care for his younger sister and the family estate. Chancing to enter a church as the gospel portion for the day was being read, he heard Matthew 19:21: "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me."

Anthony took these words as from God to him. He sold all he had, gave the proceeds to the poor, provided for his sister, and left for the wilderness to battle the devil and to find peace with God.

There, early in the history of Christian monasticism, is the heart of the monastic ideal: life with God comes by death of self.

We, of course, find this story and the monasticism it represents foreign to our understanding of the gospel. We know a bit about Martin Luther and how he rediscovered Paul's doctrine of justification by faith. We know Romans 4:5 reads, "To him who does not work, but believes on him who justifies the ungodly, his faith is counted for righteousness." So what good are long prayers, sleepless nights, and fasting days? We are not under law but under grace.

We are also Americans. We aren't made for solitude and withdrawal. We are made for action. Ours is a nation on the go, a nation of do'ers. So, we don't really understand monasticism.

Now, it is true that monasticism had its weaknesses, some of them serious ones. 1. It had a tendency to hate the body in its attempts to free the soul. 2. It reflected an uptight attitude toward sex and marriage. 3. It often lacked a sense of social responsibility.

So great were the weaknesses that we can be grateful that Luther and Calvin found a better way. And yet in spite of all of their inadequacies the monks saw clearly one important aspect of Christian reality: no one can follow Christ without the surrender of sinful self.

The Gospel and Wealth

The gospel story shows clearly that eternal life is not found in the riches of this world. The young man was both wealthy and a leader of the Jews. He knew the power of money and position. And yet as an empty soul he came to Jesus in search of spiritual reality. "What must I do to have eternal life?" he asked (Mt. 19:16).

This must have blown the minds of the disciples, because

when Jesus told them how hard it is for a rich man to get into heaven, they said, "Who then can be saved?" (v. 25). They shared the idea that other Jews had, and which many people still have — that wealth is a sign of God's blessing. The history of the church, however, shows the contrary — that wealth may also be a sign of the loss of blessing.

The early monks were convinced that the popularity of the church meant the loss of power. Numbers of people were rushing to join the church; thousands were worshipping in elaborate and expensive buildings; and disgraceful scenes of hatred and violence marked the election of powerful bishops. Like many young people today, the monks saw clearly that spiritual life does not come by the might of money, nor the power of position, but "by God's Spirit."

Christ and the New Law

The story of the rich ruler also shows that eternal life is related somehow to the commands of God. Jesus told the rich ruler, "If you would enter into life, keep the commandments." Jesus did not say *how* life is to be found in the law of God; He simply underscored the truth that it is.

The mere mention of "laws" or "commands" sets our teeth on edge. We rebel against them. That is one big reason we resist this aspect of Christian reality. We want freedom, and we think freedom is found by removing all restraints. But the Bible teaches — and many Jesus People have discovered — that freedom from law means enslavement to instincts. There is no slave like the man free to do as he pleases, because what he pleases is self-destructive.

A California psychiatrist recently complained that four out of every ten teenagers and young adults who visit his medical center have a psychological sickness that he can do nothing about.

According to the *Los Angeles Times*, it is simply this: "Each of them demands that his world conform to his uncontrolled desires. Society has provided him with so many escape routes that he never has had to stand his ground against disappointment, postponement of pleasure, and the weight of responsibility — all forces that shape character."

The psychiatrist adds that "if the personality disorder persists far into adulthood," there will be a "society of

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John M. Drescher, Editor

David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.25 per year, three years for \$16.25. For Every Home Plan: \$5.20 per year mailed to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

pleasure-driven people, hopelessly insecure and dependent."

The *Times* article concluded, "When you take the controls of constraint off a youngster, he never learns to slow down or control his drive to demand and do what he wants." So there is a place for law!

The difficulty arises, however, when we consider that the rich ruler had tried to find eternal life by keeping God's commands and had failed. The problem, then, is: How shall we regard the commands of God? Are they a series of laws which must be obeyed in order to earn God's salvation? Or are they an expression of the will of God, who loves us unconditionally?

Jesus tried to show the rich ruler that *Who* gives the commands is as important as *what* He commands. He wanted the rich man to consider his personal relationship to Him. "Why do you ask me about what is good?" (v. 17). Jesus emphasized the "me" in order to stimulate the young man's thinking: "Who is this man? Is he a teacher, a miracle worker, or is he something more?"

The young man, however, was in no position to consider Jesus in the light of reality until he had considered himself. Apparently he still thought that eternal life could be found in some heroic act that he expected Jesus to name. "I have kept all these commands. What else?"

Renouncing Self, Receiving Jesus

At this point the story moves to its climactic spiritual lesson: eternal life is found only in renouncing self and receiving Jesus. Jesus said: "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me." It is important to notice what Jesus is *not* saying as well as what He *is* saying. He is *not* saying eternal life can be earned by good religious works or by acts of kindness. Jesus is *not* giving counsel to everyone. He has this young man centrally in mind, and He urges him to make a direct assault on his own covetousness.

Positively, what is Jesus saying? He is making two points. First, He is showing the young ruler—and any reader of the story—that we cannot receive Christ until we have renounced self. Self for this young man was wrapped up in money, so Jesus said, "Sell out!"

Second, Jesus is saying that there is no saving faith without good works. "Give to the poor." We are saved by faith alone, but the faith that saves is never alone. Faith is not an idea we accept; it is the life we live.

That is what the Jesus People are saying too. And that is what many professing Christians today—including this writer—need to hear again and again. God's grace may be free, but it is never cheap. In one sense it costs us nothing; in another sense, everything.

In avoiding the false idea that being good makes us a Christian, I am afraid that we have often created the impression that accepting Jesus is like adopting some new idea or point of view. That is not true! Good works are not the root of our salvation, but good works are the fruit of salvation, and Christians are recognized not by their

roots but by their fruit, because true faith is active in love. Galatians 5:6. That is what Paul taught; that is what Luther experienced.

Reality, then, in the depths of our souls requires, in the words of Browning, both the plunge of the beggar and the rising of the prince.

Are there not, Festus, are there not, dear Michal,
Two points in the adventure of the diver,
One — when, a beggar, he prepares to plunge,
One — when, a prince, he rises with his pearl?

— Robert Browning, "Paracelsus," Part I

34

Rescued from Temptation

The word "temptation" has all but dropped out of Mr. Modern's vocabulary. Temptation has such "religious" connotations. Why can't we talk of "alienation" or lack of "self-fulfillment" or some such other modern term?

OK with me. We can change the labels, but I suspect that the labels still describe pretty much the same experience . . . we are prompted to take our own way instead of God's.

Let's modernize Eve's temptation. God's old enemy the devil, or whatever you wish to call his satanic majesty, argues that Eve was missing "self-fulfillment." He reminded her that women's lib is every female's right. He encouraged her to do her "thing" regardless of what that heavenly tyrant might ask of her. Her sex attraction, he promised, would make it impossible for Adam to resist her charms. "He'll go along with you," he promised.

Sin can be very logical and very seductive. Our first parents discovered that it can also be very disruptive. But we retarded (slow-learning) children of Adam insist on learning the facts of life for ourselves.

And how we pay for doing "our thing"! It would be smarter to learn from other's experiences. But every generation does the Garden of Eden bit for themselves, howbeit in many disguises.

Is there really rescue from temptation? Yes, in two ways. We find that God has a very tender heart toward His children who got burnt and are now penitent. He forgives oh so graciously! That's it. God's first way to rescue us is forgiveness that cancels out our punishment.

The second way of rescue is an inner strength that is mightier than our own and enables us to say a decisive "no" to those appeals to our sensual nature that try all of us. Blessed be God, our Savior. — Roy Koch.

May God the Father and the Lord Jesus Christ
give peace and love to all the brothers, with faith.
May God's grace be with all those who love our
Lord Jesus Christ with undying love. — Eph. 6:
23, 24, TEV.

Sharing Christ Cross-Culturally

by Lois Franz Bartel

Our church bulletin had all the exciting details about church summer camp. The announcement was made that anyone could go. The church was paying for all fees, trusting contributions would be made to cover them. Our son quickly packed his suitcase when he received the published list of things needed.

Before camp we heard how some minority children were saying "no" to camp. Did they say "no" because life there was too unlike their own? Even though requests are modest, perhaps they know their family can't buy the things they don't now have. If we buy things for them, what will this do to their self-respect? How will the children feel Sunday when they are the only ones in Sunday school in their age-group? Or will they come back?

We as whites must recognize that no matter what our intentions, our skin color is a reminder of oppression to minority people. Historical oppression was overt — raping slaves, killing for land, etc., and we can legitimately ask, "Am I responsible for that?"

Our relationships with minorities is still influenced by the past and also, we are part of a system today which still benefits whites and causes the economic disparity discussed above. It is a system that still frequently implies that white is right even in the religious realm. Let's take a brief historical look.

Lyn Hershey puts it well: "When we went out in mission, we were superior in education [and] economic advantages . . . to those we ministered to. We mistakenly took them to be inferior persons rather than equals with inferior opportunities" (*Gospel Herald*, 5-23-72, p. 460). A parent-child relationship developed and missions became paternalistic. A common feeling among people that their way is the right way tended to prevail in attempts to share Christ with others. Culture and Christianity were sometimes thought to be inseparable.

In *No Turning Back*, Polingaysi Qoyawayma illustrates, "She did not know the missionaries were on the mesa to teach the Hopis the sinfulness of their ways, to lead them from their ancient beliefs into the white man's way of worship. . . . For centuries, religion had determined the entire structure of Hopi life. To them, life was a constant prayer to the Creator, the Great Spirit. Not just one day week, but every day was a day of prayer to the Hopi. They could not be changed overnight" (pp. 15, 29). Vine Deloria, Jr., in *Custer Died for Your Sins* illustrates this more pointedly in his chapter, "Missionaries and the Religious Vacuum."

Today, far too often the church takes North American values to be Christian values. With one third of the Mennonites in the world non-white what does this attitude say to them? How does it affect our ability to share Christ with other nonwhites? As Don Schirring says, "In our culture (Mennonite-evangelical) there is basically a prescribed form through which one is requested to go to find salvation, and we are much more interested in this tradition than we are in affirming the other person as he comes to truth."

We even talk about "Mennonite names." Do we realize how this sounds to people with black and brown skin and non-German names? Is it not implied they are second-class Mennonites? True, we have a right to have a pride in our cultural heritage but then let's talk about German names — not Mennonite names. De Leon, Walks-Along, and Lowry are definitely Mennonite names — names of Mennonites.

Today self-identity and self-realization are developing among our ethnic brothers after centuries of oppression. The old-time ways of relating aren't working. Minority people take pride in their heritages and do not want to become exactly like white Christians. The desire to share

Christ's message with all people is a valid one. Christ's command is as real today as nineteen centuries ago. However, we must realize the "baggage," the liability we as whites carry with us as we relate to ethnic minorities.

Happily, like Paul centuries ago, I have complete confidence in the gospel. Christ's message of love and reconciliation is the way to brotherhood. His gospel will fit any culture. The emerging self-love and self-acceptance opens the way to God's love and acceptance. A careful study of Christ's message shows His life was one of acceptance. God is far more vast than we can imagine. The Holy Spirit relates in many ways to many people.

Thus, as a follower of Christ we want to be open to ways God speaks that are not part of our current experiences or beliefs. Learning to know people is an ideal way of developing understanding. Reading the many available books by and about ethnic minorities promotes understanding and acceptance.

Schirling highlights the command to love and accept: "One does not have to wait until another person in another ethnic group is saved, thinks like us, and accepts our life-style before we relate to that person. This basically assumes that we take the other individual where he is and love him for what he is, not necessarily seeing the necessity to change him into our mold. This also allows the other person to come to truth (salvation) via his own culture although that may seem quite different from ours."

Accepting another means loving him even though self-centeredness makes it difficult for us to see things from his point of view. When one can accept another unreservedly, as Christ has accepted us, the way is open for a relationship. A peace corp ad illustrated this approach vividly, "He taught me how to write my name," says a lad about his teacher, "and I taught him how to say it."

Evangelism is a two-way street. At no time do I only minister to an individual. In some way he too ministers to me. Relationships are winning more people to Christ than programs in our day. A German saying was shared at Probe 72 by Larry Christianson: "Don't speak to others about Jesus and the Spirit until you are asked. But live so that you will be asked."

A minority brother feels deeply that we can't make disciples of people we don't know. Rather, win him as a friend and brother. Live so you will be asked!

The Anabaptist vision and experience has a lot in common with ethnic minority's experiences today. They were the first religious group to speak out against slavery in the United States. Anabaptists were a minority and were persecuted historically. Today's ethnic minorities can identify easily with much of this heritage of love and nonre-

sistance. The Hopis had the tenet of nonresistance: "Don't fight. Don't think spiteful things about others. Don't try to get even when they hurt you. To seek revenge is to hurt yourself more than you hurt them," writes Qoyawayma (p. 155).

Mrs. Louis Janzen reviews how General Conference Women's Missionary Association women had been doing "things for the Indian American—cut quilt blocks, sent missionaries, etc. A few leaders were beginning to question this procedure. When should we start calling the Indian American women our equals." She was the first District Adviser asked to visit an American Indian churchwomen's group in the capacity of an equal in 1965! What should she say? She recalled Chief Lawrence Hart's talk to a group of women in Kansas, giving a review of his people—the Cheyennes.

Because of the persecutions in the north, rather than fight, they fled south to Oklahoma. The parallel between Indian American Mennonites and German and Russian Mennonites was striking and in her talk she shared the similar moves to avoid killing. After her talk, a mother with a child on her arm, lingered. After most people left they met. "Our beliefs are so similar," the mother said, "could it be that long ago the Cheyennes worshiped your God and somehow they lost Him in the meantime—because we are a peace-loving people just like you talked about this afternoon!" Mrs. Janzen concludes, "She was happy to be a Christian and a believer in the living God."

Like Zwingle and Menno Simons, minorities are saying we must stand up and be counted. People want more than lip service. If we truly care about sharing Christ with others, the imperative is to share their burdens, not just preach Christ to them.

Do our white blue-eyed pictures of Christ communicate what we want to? (R. Hood has a delightful picture of a brown Jesus surrounded by children with various shades of brown.) Does an ear chewed by a rat hurt less if one accepts Christ's way of life? We must share Christ by doing something about structural and institutional injustices. We must recognize and work toward eliminating white racism. The Minorities Ministries Council, Mennonite Disaster Service, Poverty and Compassion Funds, government programs and legislation are beginnings. (Adult curriculum on this is due from Scottdale soon.)

We must be willing to step aside. An older Indian slowly communicated his beliefs about evangelism. An Indian communicates better with a fellow Indian. The white Mennonite Church can help train leaders and then step aside, he said.

Can we, who have been so fatherly in the past, actually step back and let leadership become stronger among minorities? Are we willing to trust our minority brethren, helping them

financially but allowing them leadership roles?

Chief and Pastor Lawrence Hart reminds us, "Self-determination does not mean rejection of whites," rather it is an affirmation that Christ's message can be a valid experience in a truly Indian, black, Chicano, Puerto Rican — any — culture!

Complete confidence in the gospel means being able to accept customs unlike ours, being open to new forms Chris-

tianity takes in various cultures, and learning what we can from one another. It means participating in a brotherhood in which we learn and share from one another and fully accept our oneness as Christ's children. Qoyawayma asks herself as she walks on the land near her childhood home, "Could she perhaps help to blend the best of the white culture, retaining the essence of good from both?" Through the acceptance of this cultural pluralism Christ's message will come through as relevant and desirable.



Congregations That Care

by John R. Mumaw

A Mennonite congregation of average numerical and financial strength was inspired to do something that was being left undone in their community for the mentally handicapped. Upon inquiry of the local and state officials it was urged to make a survey of needs and to arrange for a feasibility study. Provision was made from the state office to subsidize such a study. The study was made by the congregation and a set of recommendations was formulated involving immediate action and long-range planning. First, a program for preschool training for the handicapped was initiated, and second, a residential facility was planned. The third need identified in the area was a sheltered workshop.

Why did this congregation get involved in providing services for the mentally handicapped? Why should any congregation become so involved? What is there about the nature of the church that indicates responsibility for this kind of action? What does it mean to care about the handicapped?

A congregation begins with concern, second, develops understanding, and then becomes involved. No one moves into this sphere of activity without first having developed some measure of compassion.

The church is always concerned with human well-being. The mentally handicapped are a segment of our population which deserves as much consideration in this regard as any other. Christianity in its authentic witness has always carried with it an expression of compassion. It provides shelter from human distress and alleviates suffering. It lives under divine care and shares its benefits of grace. Those within the community of faith who are limited in intellectual capacity have not lost their human worth. When their social adjustments fail to measure up to accepted standards they do not therefore become inhuman. Many of those who are unable to compete on the open labor market are able to be productive in their own level of achievement. Concern for these people can be developed by awareness of their potential, by rec-

ognition of their human dignity, and by realizing their worth in the sight of God.

The mentally handicapped deserve more than sympathy; they need understanding. To understand them is to extend acceptance and recognition as persons. They should have opportunity to develop their full potential. A part of the program of caring is to discover the possibilities that reside in these people and to provide settings that will encourage personal growth. They have inalienable rights to living and deserve the normal securities that surround their neighbors. A good measure of understanding will result in recognition and respect for their personhood.

Concern and understanding impel action. The handicapped must be helped. We must do something to help them achieve their own potential in wholeness. We must find ways of utilizing their abilities to full capacity. We must find channels of compassion that reach the persons in need. As always, the goal of caring is to share fulfillment. We need to find the meanings of life together. Not the least of these is to know God. They too can share in the fellowship of a common salvation. They too can participate in the worship of God. They too can find real happiness in being and real fulfillment in doing. Let us help them become what God wants them to be.

A congregation can get into the act very easily and quickly. If it follows the three steps proposed above it will soon be involved. Let God speak to hearts through reading about the retarded. Arrange to have the topic discussed on conference programs. Ask parents of retarded children to share their experiences with the problem of retardation in church meetings. Set up seminars to learn more about the problem. Encourage acceptance of these people and their parents in the regular social settings. Action will follow. But it must be preceded by serious study of community needs, consultations with local and state agencies, and formulation of specific recommendations. The Christian community is well equipped with the compassion that is needed and the care to move into action.

Fourth of July Peace Vigil

by Charles B. Shenk

At the Rockingham County fairgrounds on July 4, the Harrisonburg Jaycees presented a program entitled "Happy Birthday U.S.A." which included games, rides, and food but also featured flag raising and patriotic speeches. The Elks Lodge and Virginia Theater sponsored a "gala" parade of flag-waving children which terminated at the theater where free movies were shown.

At the suggestion of Solomon Yoder, visiting instructor in Mennonite history at Eastern Mennonite College, the two of us decided to visit these festivities and do what we could in a quiet way to present a witness for peace. Marijke Kyler, also of the college, joined us at noon reinforcing our efforts by her spontaneous participation. To emphasize our local identity, literature from the Harrisonburg organization, *Christians for Peace*, was used, and to keep our approach in a low key, we dispensed with placards. To those who would receive them, we passed out "A Letter to the President from Saigon" plus an advertising circular of *Christians for Peace*. Our verbal approach was "Peace is patriotic" or "May we share our concern for peace with you?" Contact with a reporter the day before resulted in a newspaper note regarding our intended "small peace vigil."

Personally, I had not been out on the streets in this kind of activity before and was facing the experience with considerable trepidation. Would we not simply anger people by disturbing their comfortable, nationalistic, red-white-and-blue contemplations on this special day, killing any possibility for communication? But the absurd and obscene proportions to which the Vietnam war has "progressed" drove me as a citizen and a Christian to raise a voice in this way.

The first five minutes of distribution beside the theater only reinforced abruptly my fears of how unpopular we'd be with at least some people. An angry woman, roughly refusing our literature and pointing to her flag said, "This is where my values are and I'll die for it and kill for it!" A city policeman joined her and in the same emotion cried, "They're uncivilized people and the only way to deal with them is to shoot them!" (Ironically, to many Asians, it is we who appear to be the uncivilized.)

This early incident didn't help my blood pressure but the Lord did give the grace to remain calm and courteous and also courage to keep going.

As it turned out, that was by far the sharpest encounter of the day. At the fairgrounds later, probably 95 percent of the people received our message, a few coolly, but some with real interest.


However, a series of other incidents occurred that really "made our day" convincing us that the Lord was in it and that considerable communication was indeed taking place. These incidents centered around a tall, intelligent, no-nonsense, yet personable captain in the U.S. Army Reserves Special Forces (Green Beret). He led the unit that was there to perform in the day's festivities. He surveyed us carefully at the outset of our distribution, questioning us as to our number and our plans for the day. Very professionally he assured us that the Green Berets would not tolerate any disturbance. When convinced that we were acceptably harmless, conversation began. He was extremely open, knowledgeable, and easy to talk with and before long, he confided that he agreed with us on the wrongness of this war and that the U.S. should not be there. But he could not see as an option for himself the possibility of opposing the war as an individual because of his feelings or conscience.

At noontime, to our utter amazement, the captain called to us, "Would you like to have equal time on our program at one o'clock to present your views?" With a gulp and a slight stutter, we assured him we would be happy. So, after a program of martial music, the flag raising, and greetings by the mayor and other civic leaders, we were on for five minutes! We emphasized our appreciation for this opportunity to speak, that we are not anti-American, but that we are compelled to give a testimony of dissent against our country's destruction of a civilization in Asia.

The major patriotic speech followed, full of bombast and anticommunist oratory and claims that it is perfectly consistent to be both a dedicated Christian and a dedicated patriot. We felt we were his obvious target many times.

At the close of the program, a number of people came to us asking for our materials. We also had the opportunity to engage the main speaker in conversation. Though he listened courteously to us, we can make no claims for his conversion!

When common sense and morality and personhood and justice, to say nothing of love, are being so insensitively and sweepingly trampled underfoot, why is it wrong to cry out against it? Will not the stones cry out if we don't? If this is a government of the people, by the people, and for the people, then the people must hear the truth about Vietnam and also of the way of Christ for men.

While eating supper together, the captain said to Sol, "I believe you are more right than I am." 

Charles B. Shenk is a missionary on furlough from Japan.

Mennonite Giving in 1971

by J. J. Hostetler

Eighty-two percent of the 89,588 Mennonite Church membership as of December 31, 1971, reported giving \$12,814,070 for church and mission purposes during the year. Projecting this to 100 percent membership the total giving was \$15,626,926. This is based on reports by treasurers of local congregations. Giving per member increased over the previous year by 4.9 percent, from \$166.35 to \$174.49, which is slightly more than half of what the U.S. tithes could have been for U.S. citizens. This is determined by reports from United States Income Taxes and Sales Management Research. According to the adjusted rate of inflation reported by the government our per member giving increased slightly more than the inflation rate. See Table I Per Member Giving.

TABLE I. PER MEMBER GIVING

Year	Percent Reporting	Per Member Giving	Percent Increase	Projected Average Tithe	Percent of Tithe Giving
1964		\$110.09			
1965	69.45%	118.74	7.8%		
1966	74.46	129.70	9.2	\$254.30	5.10%
1967	73.19	135.93	4.8	269.70	5.04
1968	74.40	145.49	7.0	280.90	5.18
1969	76.52	151.78	4.3	290.60	5.47
1970	80.33	166.35	9.5	307.80	5.40
1971	82.00	174.49	4.9	321.65	5.42

In compiling all the reports from local congregational treasurers and district conferences we recognize that there are many factors such as diverse accounting records, incomplete reporting, and varied categories of accounts which make these reports slightly less than accurate; however, by comparison with previous years we find that the trends are quite clear and the reports indicate the approximate situation of the church.

The percentage of members involved in the reporting for 1971 is slightly higher than in 1970, 82.00 percent compared with 80.33 percent. The number reporting in previous years was only in the seventies. The 4.9 percent increase in per member giving is in keeping with the cycle of the previous years as listed in the Table.

If every member gave \$6.18 each week we could reach the tithe in our church. This would mean that a family of four would give \$24.72 per week. There are many members in families who cannot give that much. Therefore, others will need to give in larger amounts. With many Mennonites receiving up to \$10, \$15, or \$20,000 per year the tithes from these families would average \$19, \$29, and \$38 per week. This would enable the work of God's kingdom to increase greatly.

While the average per member giving increased \$8.14 to \$174.49 or 4.9 percent this past year, inflation required an increase of the tithe by \$14.85 to \$321.65 per member or 4.5 percent. Thus our giving increase slightly surpassed the inflation by percentage. On Table II you will note that the Southwest Conference nearly achieved tithing, and on Table V that two denominations have given more than the tithe.

The Southwest Conference continues to lead in per member giving. However, they experienced a decrease from their 1970 report. It is evident that the special drive for funds during 1969 resulted in high per member giving which reverted to the usual amount this year. Good promotion and stewardship education should result in more of our conferences approaching a higher per member giving. See Table II, Per Member Giving.

TABLE II. PER MEMBER GIVING

Conference	1971		1970	
	% Membership Reported	Per Member Giving	% Membership Reported	Per Member Giving
Southwest	100.0%	296.00 -	100.00%	337.24
Franconia	95.4	245.92 +	98.05	224.82
Rocky Mountain	70.7	226.40 +	72.54	217.22
Pacific Coast	64.8	186.36 +	70.66	151.86
Ohio & Eastern	92.8	178.42 +	86.87	168.28
Indiana-Michigan	83.5	178.25 +	85.1	168.06
Lancaster	63.2	176.53 +	59.82	164.36
Illinois	96.0	171.73 -	78.86	172.67
South Central	93.0	167.21 +	77.15	158.68
Virginia	87.0	166.46 -	90.22	160.48
Ontario	92.9	159.41 +	89.44	141.75
Allegheny	100.0	156.43 -	91.78	156.85
Iowa-Nebraska	95.7	152.52 -	98.10	176.92
Alberta-Saskatchewan	72.0	148.13 +	85.24	105.83
Washington-Franklin-N	65.0	144.57 -	47.01	135.53
Conservative	69.1	144.47 -	63.91	136.60

Conference	% Membership Reported	Per Member Giving	% Membership Reported	Per Member Giving
North Central	95.0	127.71	92.56	133.91
Western Ontario	74.0	105.99	90.19	99.47
Washington-Franklin-S*	16.7	293.65		49.49
Various-Unaffiliated*		249.34		177.17
Average all Conferences	82.0%	174.49	80.33	166.35
Projected Tithe		321.65		307.80

*Reports from these groups were very limited.

12 conferences improved their per member giving.

8 conferences declined in their per member giving.

The conferences in this table are listed according to their rank in 1971 per member giving. Two conferences had 100 percent membership report; namely, Southwest and Allegheny. Nine conferences reported at least 90 percent or more participation, two in the 80 percent bracket, two in the 70 percent bracket, four in the 60 percent bracket, and two with only a small percentage. Perhaps each conference stewardship committee should study and analyze their respective listing and plan a promotional or educational program for their area.

You will note that twelve conferences increased their per member giving while seven showed decreased amounts. It might be helpful to know what caused these differences.

It is helpful as well as interesting to know how the contributions of the Mennonite Church were disbursed and in what amounts. This reflects program priority and interest as well as concern. See Table III.

TABLE III. DISTRIBUTION OF FUNDS

Agency	Amount Disbursed	Percent of Total Giving	Amount Per Member Per Year
Missions (Direct)			
(Home and Overseas)	\$4,168,581	25.8%	\$46.56
Church Schools			
(Elementary-Secondary-Graduate)	955,490	5.9	10.67
Conference Work			
(District & General)	666,339	4.0	7.44
Church Welfare			
(Care & Institutional)	194,965	1.2	2.18
Church Camps	119,261	.7	1.33
Other Mennonite Causes	441,383	2.6	4.93
Non-Mennonite Causes	292,494	1.8	3.27
TOTAL FOR GENERAL MISSION	\$6,838,513	42.0%	\$76.38
Local Congregation	7,008,207	43.78	78.27
Capital Costs	2,295,404	14.22	25.64
TOTAL FOR HOME CONG.	\$9,303,612	58.00%	108.91
TOTAL FOR ALL CAUSES	\$16,142,125	100.0%	\$180.29

The purpose of Table III is to help us to see how the Mennonite dollar was distributed and used during the past year. Twenty-five point eight percent (25.8%) or approximately one fourth was used in direct missions, at home, and overseas. Added to this the lesser amounts, which sum up to 42 percent, were distributed for the "General Mission" or churchwide activities. Fifty-eight percent was consumed by the home congregation, either for operation or land and building improvement. In the reporting system, "General Mission" refers to all funds disbursed and expended outside the congregational community, and administered by a church agency, while "Home Congregation" includes all expenditures and operations administered by the local congregation.

Congregations have various forms and plans for offerings and distribution of their funds. While each year more is given through the congregational offerings and churchwide programs, we recognize that some are sent and distributed directly to other agencies and organizations. Some congregations categorize their contributions and some do not. By continued and careful study year after year the statistician reporter can sense the trend and approximate financial activities as may be reflected in these reports. If and when we can adopt a uniform bookkeeping system for our congregations and coordinate our church contributions according to conference budgets and proposals, then we can have reports that are clear, precise, measurable, and more adequately comparable.

Table III-A, Distribution of Funds by Graphs, is designed to give a pictorial presentation of how the funds of the Mennonite Church were distributed during the past year.

TABLE III-A. DISTRIBUTION OF FUNDS BY GRAPHS

Missions	25.8%	+++++
Church Schools	5.9%	+++++
Conference	4.0%	+++++
Church Welfare	1.2%	++
Church Camps	.7%	+
Other Mennonite Causes	2.6%	++++
Non-Mennonite Causes	1.8%	+++
Local Congregation	43.78%	+++++
Local Capital Fund	14.22%	+++++

Table IV, Five-Year Change Comparison, helps us to see what has happened over a five-year period in the church from 1966 to 1971. Direct missions contributions increased 42.7 percent, distribution of funds to church schools increased 38.5 percent, while conference expenses including both district and general increased 135 percent in the five-year period. Home congregational expenses arose 80 percent as a major amount. Capital funds used to build, improve, or purchase local church properties increased 29.4 percent. Other agency items listed increased in smaller amounts. It is interesting to note that contributions for non-Mennonite causes more than doubled, up to 101.8 percent.

The totals for all purposes on this table represent an increase in giving over the five-year period from 10 1/2 million to over 16 million dollars per year. If this trend continues we might expect contributions of 24 million in 1976. Contributions to our home ministries and capital funds show an increase of 3 1/2 million dollars, while the total churchwide extension ministries indicate an increase of nearly two million. The trend noted here has been toward our mission in the home church; second, to direct missions; and third, to our church schools. Conference use of funds has increased tremendously. However, the amounts are small in comparison to that of home church, direct missions, and schools.

FIVE-YEAR CHANGE COMPARISON — TABLE IV

Disbursements

	1971	1966	Approx. change in amount	Change in percent
For Missions (Overseas-Home — Relief and Service)	\$4,168,581	\$2,917,276	1 1/4 Million up	42.7%
Church Schools (Colleges, Seminaries, High and Elementary)	\$955,490	\$690,055	265,000 up	38.5%
Conference — District and General	666,339	283,068	383,000 up	135.0%
Church Welfare	194,964	53,470	141,500 up	264.6%
Church Camps	119,290	111,924	7,000 up	6.5%
Other Mennonite	441,382	685,372	244,000 down	55.0%
Non-Mennonite	292,493	144,932	147,500 up	101.8%
Total Extension	6,838,513	4,886,101	Nearly 2 million up	40.0%
Capital Funds	2,295,404	1,773,146	522,000 up	29.4%
Home Cong. Ministries	7,008,207	3,896,414	3+ million up	80.0%
Total Home Service	9,303,612	5,669,560	3 1/2 million up	64.0%
Total All Purposes	16,142,125	10,555,648	5 1/2 million up	53.0%

Table V is included to show a comparison of the Mennonite Church with thirty-five other denominational groups that report their funds in the *Yearbook of American Churches*. The purpose of this table is to help us evaluate our relation to others and to help us accept the challenge to work harder in our stewardship ministries. These are ranked in order of giving per member.

TABLE V. PER MEMBER GIVING BY VARIOUS GROUPS

	Amount Per Member	Percentage Churchwide	Contribution Home
1. Wesleyan Church	\$372.76	16.8%	83.2%
2. Seventh-Day Adventist — U.S.	368.32	70.8	29.2
3. Evangelical Free Church	315.44	26.6	73.4
4. Seventh-Day Adventist — Canada	305.18	78.2	21.8
5. Free Methodist	271.59	45.3	54.7
6. Evangelical Covenant Church	250.42	21.2	78.8
7. Church of the Nazarene	222.03	19.5	80.5
8. Pentecostal Holiness	219.85	8.0	92.0
9. Church of God (Anderson)	212.04	15.3	84.7
10. Baptist — General Conference	209.57	17.6	82.4
11. Reformed Church in America	173.76	24.3	75.7
12. Mennonite Church	171.79	46.3	53.7
13. No. American Baptist General Conf.	171.07	24.4	75.6
14. General Conference Mennonite	158.77	45.2	54.8
15. Presbyterian Church in the U.S.	145.37	21.9	78.1
16. Cumberland Presbyterian	139.77	14.3	85.7
17. Baptist Convention of Ontario and Quebec	132.60	14.8	82.2
18. Christian Church (Disciples)	127.36	15.0	85.0
19. Lutheran — Mo. Synod	125.44	19.8	80.2
20. Evangelical Congregational	123.03	17.7	82.3
21. Advent Christian	117.02	19.7	80.3
22. Moravian	116.56	14.6	85.4
23. United Presbyterian, U.S.A.	115.63	17.8	82.2
24. Church of the Brethren	105.25	25.5	74.5
25. American Lutheran	99.70	17.4	82.6
26. Lutheran Church in America	96.90	19.9	80.1
27. Friends United Meeting	95.26	22.7	77.3
28. United Church of Christ	92.32	14.8	85.2
29. Presbyterian Church in Canada	92.59	21.1	78.9
30. American Baptist Convention	89.96	14.9	85.1
31. Southern Baptist Convention	76.71	15.5	84.5
32. United Methodist Church	75.00	17.6	82.4
33. United Church of Canada	70.53	20.0	80.0
34. Reorganized Church of Latter Day Saints	69.68	50.2	49.8
35. Free Will Baptist	57.76	8.0	92.0

In comparing the reports of various denominations the Mennonite Church has a fairly good record. Of those reporting, the Mennonite Church ranks twelfth in per member giving. This sounds quite high in the list of thirty-five denominations. However, we still haven't achieved the tithe as a first step. Also listed in the table is the percentage of contribution to churchwide agencies and those used in the home congregational ministries. Again our record is com-

mendable in the percentage of distribution by sending 46.3 percent of our contributed funds to churchwide ministries and retaining only 53.7 percent for home ministries and capital improvements. Only the Seventh-Day Adventists, both U.S. and Canada, have a higher record in sharing their funds churchwide. While this table may list us in an encouraging position when compared to many others, it also challenges us to strive earnestly to improve our stewardship ministries.

These annual reports serve as an inventory and mileage indicator in our pilgrimage as a brotherhood in our service to the kingdom of God. Local treasurers are to be commended for their faithful efforts in compiling this information each year. In many respects we have done well and should be encouraged. However, let us never become complacent and think that we have achieved a good record. Rather, let us work with determination to make our commitment a full service to the kingdom in our stewardship ministries. We would like to challenge every one of our congregations and individual members to review their financial commitments and stewardship responsibilities to the kingdom and make it possible for our evangelism and service ministries to become more effective by sharing more of what the Lord has given to us.

Wit and Wisdom

Pa and Ma had worked hard all their lives to scratch out a meager living on their little farm up in the hills. When they reached age 65 they decided to retire and draw their Social Security.

Since they now had a steady income, they decided to take their entire life savings and buy the one thing they had always wanted — a new car. They purchased a new station wagon for \$6,000. It was loaded with all the extras . . . even down to the beautiful metal on the sides that looked like wood.

When they got it home, Pa got out the crowbar and proceeded to pry off the panels on the sides and back that looked like wood. When he was finished he stood back and surveyed his handiwork and said, "You know, Ma. I think I liked it better in the crate."

The family doctor, while on a vacation, entrusted his practice to his son, who had just completed his internship. On his father's return home, the young man told him with great satisfaction how he had cured Miss Blank, an elderly and wealthy patient of her chronic indigestion. "Congratulations, my boy," said the old doctor, "but that case of indigestion is what put you through college."

Diplomats are not only found in government agencies. I heard of a fellow who tried to get off the hook by asking his wife: "How do you expect me to remember your birthday when you never look any older?"

How to Reach the World For Christ in This Generation

by Ruby P. Zook

Today there are great meetings and we can count conversions by the hundreds and thousands. But mass evangelism is not the answer to winning the world for Christ. There is no great measure of multiplication. Someone has figured "if Billy Graham would preach every night and win 20,000 souls for Christ at each meeting it would take him nearly 350 years to win the present population of the world for Christ.

To win the world in this generation there must be mass participation in personal soul winning. Each Christian must see the terrible sin of omission. Each Christian must be stirred out of his complacent unconcern and shaken into action. Each one must realize "He that winneth souls is wise."

Every believer must be willing to consecrate, without reserve, his lips, his time, and his talent to the cause of soul winning. If every member in every church would start talking about Jesus, souls would be won.

The method of sending out hordes of missionaries is doomed to failure as far as winning the whole world to Christ is concerned. The difficulties of learning new languages and crossing cultural barriers are a hindrance to any fast action.

We may talk about multiplication but multiplication is not made merely by winning someone to Christ or by adding a name to the church roll. Multiplication will begin only when the man or woman won for Christ wins someone else and this process continues unabated. It doesn't take a mathematician to understand this is by far the most effective way to "spread the gospel."

Edward J. Miller once said that if every Christian would win one soul this year and the two of them would each win one next year, and this would continue year by year, the world would be won for Christ in 33 years. Miller advised every Christian to prepare for this God-given task by dividing his year into three periods. Use the first part in personal preparation. Read, think, and pray about it. He must realize very definitely that he is going to win a soul for the kingdom of God. Use the next period of the year to really win that soul. Perhaps the first, the second, or even the third person to whom the believer speaks will not accept the Lord as Savior. But surely one among those to whom he speaks will respond to God's call. Then use the third part of the year to teach that new Christian how to

win another soul to Christ. Unless he is taught the soul winner's work will not be complete. Imagine what a thrill each Christian would have to see the person he won into the kingdom winning another!

Dr. Frank Laubach developed the slogan, "Each One Teach One," in teaching illiterates to read. This method is being used very effectively. Communism has also proved this method works in increasing its membership. Why can't Christians prove its effectiveness? Surely each one should be willing to try it.

Paul told Timothy, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." This is not meant for ministers only. It is for everyone. All Christians, whoever you are, wherever you are — pastors, housewives, teachers, students, farmers, factory workers, day laborers, professional men and women, teenagers — this next year make this your slogan, "Each One Win One." And in thirty-five years, or less, the world will be won for Christ!!



Mother's Meditation on First Day of School

by Elsie H. Brunk

Father God, here it is the first day of another school year, and the house is too quiet already this morning. Oh, I realize that I'm not alone — You are here . . . and also the two little ones, who are still sleeping.

I'm glad that You are here so that I can tell You how I feel right now.

I'm going to miss my two schoolchildren; and my thoughts and prayers will be with them constantly. With some regrets, I think back on the summer and wish that I would not have been quite so busy, and would have been a bit more patient and kind — more aware of personality needs, in spite of the busy hours of each day. I am thankful that I was able to spend much time interacting with the older children, even if it was mostly *working* together.

Now I wonder if I emphasized the most important things of life to them; and I wonder if my influence and teaching,

during these few months together, was the kind that will help carry them safely through temptations and frustrations which they will surely come up against during the months ahead, when they are away from home and under the influence of teachers and schoolmates.

Father, my greatest desire for our children is that we may (with your Spirit's direction, because there is no other way) teach them to know You personally so that they come to depend on You and to sense Your presence with them and Your Spirit in them moment-by-moment of every day.

And now, Lord, putting aside wishing, regrets, and worrying I commit our children into Your care for another school year—especially the care of our minds, spirits, and souls. Thank You, Father, that You are able to keep them and to give me peace of mind while they are away from me. Amen.

Looking Into My Wastebasket

by Alma Keyser

Why so many crumpled and torn sheets? Some papers were thrown away because I had been too much in a hurry and made typing errors.

There were papers in the basket because I had *assumed* what the dictator would say, but I anticipated the wrong word or phrase.

Some papers had to be retyped because the dictator changed his mind; and although he had made a correction mark on the accompanying tape, I did not watch for the warning signal, or perhaps went too close to it instead of listening ahead. I "went through the detour!"

Other scraps were there because the person for whom I was typing admitted his handwriting was not legible. I misunderstood and/or could not read what he intended.

I had thrown some papers away because I did not make a neat erasure. I had used *Ko-rec-type* (which places a white coating on the error) but I did not like the results.

This little "meditation" made me think about my Christian life and yours. There were times when we were too much in a hurry, and we stumbled. At times, we anticipated too much and did not do as the One giving directions had in mind for us.

There are mistakes that we could not blot out by ourselves, or we made a mess of the entire incident.

I also thank God that He does not have "sloppy handwriting" or that His directions are not easily misunderstood: The message is always clear.

Let us praise Him that by faith we can follow His leading and we can have a "perfect sheet" in our book of life. His blood can blot out all sin and stain, leaving no erasure mark on the page.

I thank Him, too, that we can talk with Him and meditate upon His Word wherever we are: Behind the desk, in the kitchen, on the farm, driving on the highway. He will speak to us through each circumstance, if we will listen.

Don't Clog the Pipe

My dear friends, your pastor is supposed to bring the message; let us not continually clog his pipeline to God. Your pastor sees your needs, hears your needs (perhaps too much of the second), and feels your needs. Let him, as you would with a good driving horse, have his head.

Anyone who has attended church, knows that the best sermons are the ones that the pastor gives when he speaks to his own heart, not those he gives when he bemoans worldliness or tries to admonish erring Christians. The best invitation to come forward to Christ is the one the pastor gives when he renews his own dedication.

Too many times, after a sermon, a well-meaning Christian says, "That was a good sermon but you should have talked more about this or that." Give any pastor enough of that kind of treatment, and he will become ineffectual or long for the mission fields or the farm or factory he left for the ministry.

So, in conclusion, if you have strong feelings about certain points of morality, stronger than your pastor seems to have, get up and give the sermon yourself. Or, better yet, ask yourself if your strong feelings about those fine points are not a refuge for you from the dangerous walk forward with God? — Baily R. Frank

It's Not Just the Jewish Leaders!

When we read John (and the other three Gospels as well) we see a new movement, a new thing in history—the gospel of Christ, the proclamation of the kingdom—coming up against a religious establishment. And the establishment boys—the scribes, Pharisees, and Sadducees—don't make a beautiful picture. They have an unattractive image—and they deserve it. They *did* harden themselves against a Messiah who came in surprising form, they *didn't* have the sincerity whereby the Father could enlighten them, and they were guilty of self-righteousness and blindness and self-seeking.

But let us not assume that the Jewish leaders of Jesus' day have had any historical monopoly on such attitudes. To make such an assumption is to go down the road of anti-Semitism. Let us recall that Roman Catholics mounted a medieval Inquisition, that ecclesiastical powers hounded the Anabaptists, that Church of England leaders fought the revival of John Wesley, that the Greek Orthodox Church in Russia steadfastly supported the oppressive Czarist regime and opposed social reform, and that many American Mennonite leaders of the late nineteenth century stubbornly opposed the evangelistic and educational campaigns of John S. Coffman. Let us be balanced; let us recognize that the Jewish leaders of Jesus' day have no monopoly on churchly stupidity. — Stanley Shenk.



for the want of a nail
the shoe was lost,
for the want of a shoe the horse was lost,
for the want of a horse the rider was lost,
for the want of a rider the battle was lost,
for the want of a battle the kingdom was lost--
and all for want of a horseshoe nail.



It takes a lot of nails to build Christ's Kingdom.
It takes people whose lives and money have been freed to work for Him.
It takes the Spirit to purge and purify our imperfect workmanship.
It takes you.
It took three or four nails and a Cross to begin.

Jesus

Makes the Difference.

Missions Week 1972, November 5 to 12

Mennonite Board of Missions Elkhart, Indiana

MC Organization Celebrates First Anniversary

On Sept. 1, 1972, the new Mennonite Church (MC) organization observed its first birthday. You will remember that it was legally approved in August of 1971 at Kitchener, Ont., with its founding date to be Sept. 1, 1971.

On Sept. 12 and 13 the General Board members met to review the activities of this new organization and to plan for the second year. Members of the Board are: Paul Miner, Willis L. Breckbill, Paul Brunner, Lois G. Clemens, John Drescher, Gerald Hughes, Daniel Kauffman, Paul G. Landis, Ralph Lebold, Ivan J. Miller, Roger Richer, John H. Rudy, Gerald C. Studer, Paul M. Zehr, A. Don Augsburg, and Newton L. Gingrich. Included in the first year of activities were:

1. **General Office location.** Because of the importance of transportation facilities it was decided to rent office space at 10600 W. Higgins Road, Rosemont, Ill., near Chicago's O'Hare Airport. The office was opened on Feb. 1, 1972.

2. **Selection of staff.** The General Board employed the following to work in the new General Office:

Paul N. Kraybill, general secretary (began Nov. 15, 1971)

Mildred Schrock, administrative assistant (began Nov. 15, 1971)

Ivan Kauffmann, associate general secretary (began Jan. 1, 1972)

Jean Kraybill, part-time secretary (began June 1, 1972)

All staff members have relocated and now live within driving area of the office.

3. **Closer working relationships.** The program boards and church agencies are developing closer working relationships. One illustration of this was a meeting of representatives from all of the colleges, the seminary, Mission Board, Board of Education, Board of Congregational Ministries, and the General Board which was held on Aug. 21. The purpose of this meeting was to discuss closer working relationships and a unified plan for approaching the constituency for contributed funds.

4. **A transitional financial deficit.** It is difficult to accurately predict the cost of operation for a new organization. The General Assembly had approved an operating budget of \$193,000 for the first year. Actual costs for that period of time were only \$179,931 (\$13,069 less than originally approved). However, total receipts for

the year amounted to only \$135,000, which was \$45,000 below expenses. More time and effort is needed for interpretation of the churchwide needs to the supporting constituency. It is hoped that by the end of the transitional period the church will sense the value of this kind of investment and will find ways to finance it adequately.

5. **Planning for the Board of Congregational Ministries.** During the past year the General Board was responsible for the work that ultimately belongs to the BCM. Most of this work was done by the interim staff located in the Scottsdale office. As of Aug. 31 the interim staff has terminated its services. Those who are continuing their service as BCM staff members are Howard Zehr, Rachel Fisher, Art Smoker, and Evon Wolfer. Arnold Cressman and J. J. Hostetler have accepted other employment.

A temporary decision was made to locate the BCM office at 1110 N. Main Street, Goshen, Ind. Further consideration will be given to a more permanent location by summer of 1974. Staff members moved to the new office on Sept. 1, and as of that date staff members led by Ross T. Bender, the Executive Secretary, assumed responsibility for their duties. Planning for the second year included:

1. **Letter to congregations.** The General Board authorized the sending of a letter and an explanatory brochure to each congregation. This is an attempt to further clarify the new organization and the annual denominational appeal for contributed funds for the support of the churchwide program. Special attention will be given to the Board of Congregational Ministries which is just now beginning its work in full force.

2. **Staff visits to conferences.** The General Board authorized its staff to launch a "Churchwide Interpretive Program for Co-ordinated Funding." Staff members will meet and counsel with appropriate officials from each of the conferences to establish understanding, develop working relationships, and to determine responsibilities to be assumed by them. These visits will be conducted in late 1972 and early 1973.

3. **Assembly 73 plans.** The General Assembly will meet Aug. 7-12, 1973, at Harrisonburg, Va. Three hundred delegates will assemble for the six business sessions. A plan is being developed for pooling travel costs so that it is financial-

ly possible for every one of the 300 to be present. The Convention Planning Committee is preparing for a program that will inspire, challenge, and initiate the total church to another two years of faithful service in its mission for Christ. It is hoped that many others, besides the delegates, will participate in this churchwide meeting.

4. **Church Member Profile report.** The General Board listened to a preliminary report by Howard Kauffman of the Church Member Profile Study. The study is to be concluded and the results compiled in the near future. The General Board is seeking ways to make the maximum use of the study results.

5. **Printed materials.** The brochure *Mennonite Church: Congregations in Mission* is an attempt to explain the new church organization from the viewpoint of the congregation. The first printing of 10,000 copies has been used up. A second printing will soon be available. Copies may be requested from the Rosemont office. Congregations have found this brochure helpful in seeing their own mission in relationship to the total church.

For those who want to study the new church organization in a more specialized way, copies of the *Mennonite Church Bylaws* are available. These also can be ordered from the Rosemont office.

6. **Audiovisual aids.** In order to more adequately interpret the new organization to the constituency, the General Board has authorized the preparation of audiovisual aids for use throughout the church. These aids will be prepared as soon as adequate funding is secured. Further announcement will be made to the church when they are available.

The counsel, prayers, and support of the entire brotherhood is requested for the year ahead. The task before us is large and we need to make the best possible use of our time, our gifts, and our resources with which God has richly blessed us. Under the guidance and power of the Holy Spirit the church can meet the challenge and be faithful to Christ our Lord.

— Ivan Kauffmann

Anabaptists Find Each Other, Lindenwiese

Eight hundred people attended the dedication of the Lindenwiese Evangelical Retreat Center near Bamberg über Überlingen, Germany, Aug. 13. The "Day of the Open Door" celebrated the near completion of the "Nazarene" (known in North America as the Apostolic Christian Church) retreat center. The building will be used by the local congregation for worship, and will be open to all people for Bible conferences, children's camps,



Helmut Doerksen breaking ground

youth, and seminar groups. Priority in the use of the building will be given to youth, particularly Nazarene youth scattered in cities, who have few opportunities for fellowship and spiritual renewal.

Six Mennonite Central Committee Paxmen have spent the last two years building at Lindenwiese.

MCC first worked with the Nazarenes in Austria, 1961-63. A team of Paxmen built six homes and a chapel for Nazarene refugees of World War II coming from Hungary, Transylvania, Yugoslavia, and Rumania. The refugees had lived in barracks for 15 years when the Austrian government declared that all old refugee barracks were to be torn down because most of them were not fit for human habitation. The refugees could not afford to construct new homes although with the aid of the World Council of Churches they purchased land for a new settlement. MCC provided the labor for construction of the buildings.

Peter Dyck, presently MCC Europe and North Africa director, worked closely with Nazarene leaders during that first construction project. "I wanted to know about them," said Dyck. "One of the Nazarene church leaders said that the best way to learn about them would be to read their history book. He pulled it out and it was the same book as ours! They are Anabaptists too."

The Nazarenes practice adult baptism and reject military service. Some of the Nazarenes near Lindenwiese left Yugoslavia as refugees because of their conscientious objector positions. Many lost all their possessions there.

"The real meaning of our work with the Nazarenes in 1961-63 and now again in 1970-72," concluded Peter Dyck, "is that after hundreds of years the Mennonites and Nazarenes find each other again. Bit by bit Mennonites and Nazarenes are coming closer to each other in Europe."

Spirit of Unity at Argentina Pastors' Retreat

The annual winter institute-retreat for Argentina Mennonite pastors and their wives, held Sept. 9 and 10, attracted a high percentage of the Mennonite leaders.

Meeting in a small hotel lended very well to good fellowship and making the best use of time. The meeting was held for the first time in Cordoba Province in the city of La Falda, located 450 miles northwest of Buenos Aires. The La Falda Mennonite Church is the largest of four Mennonite congregations in the province, a resort area of west central Argentina.

The opening worship and fellowship melted tensions and misunderstandings and brought a spirit of unity and love. This spirit seemed to grow during the rest of the time, although the subjects discussed brought out a variety of opinions.

Resource persons included Julio Sabanes, pastor of the First Methodist Church of Cordoba, speaking on the socio-economic problems confronting the country and how they affect the church; Dan Nuesch, vice-president of the Argentina Mennonite Church executive committee, and Nelson Litwiller, Goshen, Ind., both speaking on renewal of the church. A communion service closed the institute.

The annual institute-retreat provides the primary setting for pastors and their wives and missionaries to get together. Most national pastors are self- or partially self-supporting and have limited opportunity to travel or to meet together. Mennonite Board of Missions contributed \$100 as a special grant toward this year's retreat. The Argentina Mennonite Church reported 862 members in 24 congregations in 1971.

Puppet Teaches Health to Brazilian Children

"Good morning," says Jose.

"Good morning," chorus the children.

With that greeting Jose, a puppet, and Coletta Lora Wiebe, a Mennonite Central Committee volunteer from Beatrice, Neb., launch into an animated discussion on the importance of nutrition for the lives of the Brazilian children who watch the show with interest.

In the story, Coletta attempts to persuade Jose to eat more vegetables. Jose asks why he should eat this type of food. When he hears the explanation he replies, "But I don't like vegetables." After more discussion and persuasion Jose finally agrees to eat more vegetables.

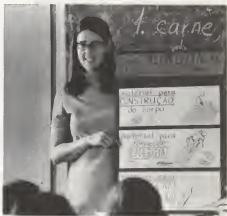
Coletta and her husband, Roger, are service volunteers living in the northeast Brazilian town of Belem de Maria. A third member of the team is Dale Bau-

man, Floradale, Ont. Together they are exploring unconventional teaching methods in a classroom in one of the two local schools where they are in charge of nutrition and health classes.

After Coletta's puppet show, Roger and Dale act out a skit portraying two friends who happen to meet each other in town. Roger is a picture of health, but Dale has a cold, a stomach ache, and various other ailments common among the local people. A dialogue develops about why Roger is healthy but Dale is not. Roger attributes his health to the fact that he eats fruits and vegetables. Dale replies that he rarely eats these foods. After more discussion Dale says that he will try eating more fruits and vegetables in the hope of improving his health. The 26 children watch attentively.

Coletta then presents a short lecture using visual aids. She describes the different food groups and emphasizes why they are important to good nutrition.

The lecture, puppet show, and the



Coletta Lora Wiebe illustrates relationship between diet and energy.

skit say basically the same thing, but the ideas are presented in interesting and different ways.

Foods high in starch comprise the major portion of the human diet in northeastern Brazil. According to an article published in the May-June 1972 issue of CERES magazine, the problem in Brazil is not a lack of fruits and vegetables, but rather a lack of education. Upon moving to Belem de Maria several months ago, Coletta noted the lack of good health practices and the poor diets. She wondered if it would be possible to teach health classes in the schools. The four weekly classes she, Roger, and Dale teach are the result of her visit with the local school supervisor.

Dale also works with students in a small garden located near the school. Here the students learn how to grow the vegetables that are discussed in

Coletta's classes. Each student is assigned a small plot in the school garden. Production from this plot belongs to the student and he is encouraged to take the vegetables home for family use.

It is too early to tell what impact these efforts will have on the community. However, if the vicious circle of poverty and malnutrition in northeast Brazil is to be broken, these volunteers feel that a program directed to educate the children is of utmost importance. — Cecil Graber

Western Ministers to Face Urban Challenge

Pastors and ministers in Mennonite urban churches west of the Mississippi River will meet Feb. 12-14, 1973, at Camp Mennoscah, Murdock, Kan., to discuss the task of ministering and pastoring in the urban environment. Two major concerns of urban churchmen will be considered: (1) "The Crisis of Faith in the Urban World" and (2) "The Crisis of Family in the Urban World."

J. Lawrence Burkholder, president of Goshen College, Goshen, Ind., will speak on "The Crisis of Faith," first giving attention to the complexities of urban life which often precipitate a crisis of faith. He will then discuss ways in which "a new people" can develop New Testament brotherhood in the city in his presentation, "Building Covenant and Community in the Urban World."

Charles Burkholder, director of Family Services Association in Grand Rapids, Mich., will speak on "The Crisis of Family." A professional counselor, Burkholder will deal with the stresses and problems plaguing urban family living. He plans to comment on the responsibilities of churchmen in a setting often characterized by weakening family ties, marital difficulties, changing male-female roles, and adjustment problems in the transition from rural to urban life.

The urban ministers' meeting is intended for pastors and ministers in Mennonite Brethren, General Conference, and Mennonite Church congregations in city communities. The planning committee included Art Fleming (MB), Palmer Becker (GC), Lamont Welk (GC), Kermit Derstine (MC), and Simon Gingerich (MC). John Lederach, college chaplain at Hesston College, Hesston, Kan., will serve as discussion facilitator. Responses to the addresses will be given by city pastors Kermit Derstine, Marvin Schmidt, Gary Schrag, and Stan Smucker. Considerable time in the program is allotted for discussion and fellowship.

Pastors of Mennonite congregations in the larger cities west of the Mississippi

have been mailed invitations and programs. Any minister interested who has not received this mailing should write to Simon Gingerich, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514, or to the home missions office of the Mennonite Brethren or General Conference Mennonite churches.

Showalter Honored for 50-Year Ministry



J. Ward Shank and Lewis P. Showalter

At the annual fellowship dinner of the ordained men of Northern District and their wives, held this year on Sept. 7, Lewis P. Showalter was honored for fifty years of faithful service in the Christian ministry in the Northern District of the Virginia Mennonite Conference.

Showalter was ordained on Jan. 7, 1922, along with N. Wilmer Geil, who died in 1969. During his years as a minister, Showalter served primarily as pastor in the congregations of the Highland where he achieved a wide personal acquaintance among the membership. He served for a number of years as assistant-moderator of Virginia Conference and on a number of conference and district committees. He is still the district statistician, keeping the coordinated membership files.

At the fellowship dinner Showalter was asked to give some reminiscences of his fifty years in the ministry. He was then presented with a citation and given a personal gift to which his fellow ministers of the district had contributed.

Church Organized in Amarillo

On Aug. 27 the Mennonite church of Amarillo, Tex., was officially organized in a service led by John E. Gingrich and Menno Troyer, overseers of the Rocky Mt. Conference at the VS unit located at 6206 Woodward. Twenty-seven persons, including visitors, witnessed the installa-

tion of Kenneth Stevanus as pastor and 19 charter members were received.

Two elders, Ben Eberly and Craig Garber, were elected to serve one and two years respectively. The service concluded in communion led by the new pastor.

Ken Stevanus was raised in the Evangelical United Brethren Church, now United Methodist, but was ordained in the Mennonite Church in 1964 for the Santa Fe congregation at Peru, Ind., where he served for eight years. He is a graduate of Goshen Biblical Seminary. His wife, Marie, holds a master's degree in elementary education from Indiana University. They have two children, Eugene, 8, and Mark, 5. The past two years they were VS unit leaders in Los Angeles, Calif.

It was five years ago that the first Mennonite family moved to Amarillo from Rocky Ford, Colo., to be contact persons for I-W fellows which Northwest Texas Hospital had requested. Last February a VS unit was officially opened with five persons.

Fellowship meetings have been held for regular periods of time over the last five years but more especially since the opening of the unit. Worship services are now being held at 10:00 a.m. and 6:30 p.m. on Sunday at the unit house. The congregation hopes to begin meeting in a more suitable location in the near future.

The Stevanus' live at 1528 Wells, Amarillo, Tex. 79106.

Bible Study, Goal in Accra

In 1969 Ed and Irene Weaver started Bible classes in some of the independent or "spiritual" churches in Accra, Ghana. They called these Good News Bible Classes.

A Good News Diploma was to be awarded for the successful completion of 12 courses. Classes for each course met one to three evenings a week for approximately 24 periods. Written assignments and examinations were given. Perhaps the Weavers wondered if anyone would complete all courses.

On Aug. 9, 1972, before the congregation of his church, Jacob R. Ablorh Bossman received such a diploma.

His teachers included missionaries Ed and Irene, Willard and Alice Roth, Stanley Friesen, and Erma Grove.

Bossman is a leader in the Church of the Lord (Aladura). The Aladura Church, founded in 1930, has just under one million members principally in Nigeria, Ghana, Sierra Leone, and Liberia. Bossman hopes to receive further theological training. His mother is also very active in the church. She has taken most of these same classes with her son.

Home Ec Profs Strengthen Programs



Left to right, front row: Marjorie Worta, Hesston College; Maria Friesen, Bluffton College; Catherine R. Mumaw, Eastern Mennonite College; Mary Schrag Kauffman, Eastern Mennonite College; Rosa B. Stone, Goshen College. Back row: Leland Lehman, Bluffton College; Edna Shantz, Goshen College; Barbara Stettler, Bluffton College; Mary Ethel Heatwole, Eastern Mennonite College; Olive G. Wyse, Goshen College.

Ten home economics professors from four colleges of the Council of Mennonite Colleges met at Goshen in late August to discuss cooperation in strengthening and enriching course offerings in their field.

During the three-day faculty workshop, the group considered the possibility of a pilot unit overseas for advanced home economics students in fall, 1973, and a summer, 1974, unit at an inner-city or Appalachian location.

Much of the groundwork and preliminary investigation for possible joint programs was done by Catherine R. Mumaw, professor of home economics at Eastern Mennonite College, last winter and spring. She observed and took part in aspects of

Goshen College's Study-Service Trimester in Jamaica, Haiti, Costa Rica, and Honduras and in inner-city projects in St. Louis and Los Angeles under the Mennonite Board of Missions. She also visited 16 VS units assisting Appalachians, American Indians, migrants, Mexican-Americans, Orientals, or Puerto Ricans.

The group also discussed service opportunities for home economics graduates and exchange of teachers among participating colleges, and considered options and resources for continuing current programs as well as developing new ones.

Bluffton, Eastern Mennonite, Goshen, and Hesston home economics profs attended the meeting.

Counselors and Pastors to Visit GC

Goshen College is inviting congregational counselors and pastors to campus on their choice of six Saturdays in October, November, and December to continue the orientation and get-acquainted sessions begun last spring. The invited counselors and pastors are from the college's six supporting conferences—Allegheny, Franconia, Illinois, Indiana-Michigan, Ohio-Eastern, and Ontario. About 100 counselors and pastors attended the sessions last spring.

The Indianapolis Symphony Orchestra will give a concert on Saturday, Oct. 28. Freshmen Parents Weekend will be Nov. 4 and 5. The National Shakespeare Company will present *King Lear* on Friday evening, Nov. 17. Pianist Carol Rosenberger will perform on Friday evening, Dec. 1.

Kansas Women's Meet Scheduled for the 5th

Women from Mennonite churches in Kansas will meet in North Newton Thursday, Oct. 5, for a day of inspiration and challenge, according to an announcement by Mrs. Vernon Vogt, Newton, secretary of the planning committee.

Sessions will be held in the Bethel College Mennonite Church at 10:00 a.m. and at 1:00 p.m.

Mrs. Atlee Beechy of Goshen, Ind., who has just returned from India, will share with the women how the Mennonite Central Committee is bringing new hope to thousands of displaced persons in Bangladesh and Vietnam, areas she and her husband also visited.

Special needs in Zaire will be described by Kathryn Willems, Hillsboro, missionary to Zaire.

Music will be provided by a group of

Hutchinson ladies from the Center Amish Group, and a triple trio from the Koerner Heights Mennonite Brethren Church in Newton. Bethel College students will present a dramatic devotional.

All women are invited, and are asked to bring a sack lunch for their noon meal, a drink will be provided by the host church, as well as a supervised nursery.

Joint GC-MC Voluntary Service Unit Established

The first joint Mennonite Church-General Conference voluntary service unit has been set up in Champaign-Urbana, Ill.

Both the General Conference's Commission on Home Ministries and the Mennonite Board of Missions will assign volunteers to the unit and assume shared financial responsibilities.

The new arrangement grew out of a concern for united service by the two groups and by the First Mennonite Church in Champaign-Urbana, which is a member of both conferences.

Both voluntary service offices will relate to a support group from the Champaign-Urbana church, which will find work assignments, arrange for housing, and serve as long-term advisers for personnel, program, and direction of the VS unit.

One volunteer, Bruce Chrisman, has already been in Champaign-Urbana for a year working at a day care center until final arrangements for the joint unit could be worked out. He is now working in a homemaker program, helping low-income single men and older people with household problems, cleaning, repairs, and transportation.

The support group is asking for more volunteers: a director for a community center in the Carroll addition, a low-income, white neighborhood outside the city limits; a male assistant teacher at the Champaign-Urbana Day Care Center; and one or two nurses.

George Lehman, General Conference voluntary service director, said there are several cities where General Conference and Mennonite Church congregations are working together in areas other than voluntary service. The Champaign-Urbana arrangements could be a pattern for other cooperative voluntary service involvements in the future.

Decisions on the new VS unit will be made jointly by the Newton and Elkhart offices as far as possible. The Mennonite Board of Missions has ultimate responsibility for operation and decisions.

Orientation will be arranged by the Elkhart office. In-service seminars and retreats will be the responsibility of the Newton office.



Boards Cooperate in VS Assignments

Nineteen persons participated in a Mennonite Voluntary Service orientation held from Sept. 11 to 16 at the Eastern Mennonite Board of Missions and Charities headquarters, Salunga, Pa. Events of the week were Bible study, discussions, community exposure, role-playing, films, and recreation.

The orientation ended with a commissioning program held at Hershey Mennonite Church the evening of Sept. 16. Orientees participated in the program, and H. Raymond Charles, president of Eastern Mennonite Board, led in the commissioning charge.

The volunteers and their assignments are as follows:

First row (left to right): Eldon Christner, Shipshewana, Ind., orderly in St. Petersburg, Fla. (serving under the Mennonite Board of Missions of Elkhart, Ind.); LeRoy Nice, Morrison, Ill., home repair worker in Philadelphia, Pa. (serving under the Elkhart Board); Darrel Horst, York, Pa., children's home staff person in Germany (serving under the Conservative Mennonite Board of Missions); Terry Smoker, Intercourse, Pa., construction worker on Johns Island, S.C.; Steven Denlinger, East Petersburg, Pa., radio and television communications worker in New York City; Paul Gingerich, Akron, Pa., maintenance worker in Homestead, Fla. (serving his second term of VS).

Second row (left to right): Kim Rohrer, Millersburg, Ohio, teacher's aide in Philadelphia, Pa. (serving under the Elkhart Board); Darlene Stoltzfus, Gordonville, Pa., child care worker in New Haven, Conn.; Jeanette Shank, Holtwood, Pa., child care worker in Homestead, Fla.; Rhoda Lehman, Lancaster, Pa., to serve in Birmingham, Ala.; Sharon Fowler, Hickory, N.C., child care worker in Homestead, Fla.; Kathy Oyer, Fisher, Ill., nurse's aide in St. Petersburg, Fla. (serving under the Elkhart Board); Debbie

Lehman, Holsopple, Pa., nurse's aide in Richmond, Va. (serving under the Elkhart Board).

Third row (left to right): Janet Miller, Lancaster, Pa., child care worker in Homestead, Fla.; Marleen Nagle, Harrisonville, Mo., nurse's aide in Richmond, Va. (serving under the Elkhart Board); Ada Kauffman, Middlebury, Ind., secretary and child care worker in Homestead, Fla.; Carylon Wyble, New Holland, Pa., children's home staff person in Harrison Valley, Pa.; Esther Weaver, New Holland, Pa., child care worker in Homestead, Fla.; Mary Buckwalter, Lancaster, Pa., child care worker in Montgomery, Ala.

Places Needed for Polish Trainees

Twenty-three men and women from Poland arrived in April and are to move to new placements to give them additional experience and contact in the near future. They are in their 20s and have college training and interest in agriculture. Their particular interests center in agricultural mechanization, American farming methods, farm production, and agricultural marketing economics, and more specifically include sheep breeding, animal husbandry, dairying and milk processing, meat processing, plant pathology, flower production, fruit production, potato and vegetable culture, seed inspection and selection, terracing and drainage, crop farming, plus other aspects of agriculture. Places with hospitality and agricultural work experience are needed. The term begins in late October and runs for six months.

The project is worked out between the Mennonite Central Committee and the Scientific Institute for Agriculturists, Engineers, and Technicians (SITR) in

Warsaw, Poland. The purpose of the program is to promote goodwill, better understanding, and friendship internationally through person-to-person contacts with Americans and to enable the Polish young persons to increase vocational insights through full-time participation in agricultural work. The financial arrangement is on a minimum wage basis with board and room repaid to the sponsor. These visitors come from almost all areas of Poland.

Poland is the seventh largest country in Europe. It has a basically young population with more than 1/3 under the age of 15. The population is divided almost equally between urban and rural. About 83 percent of the cultivated land is owned and tilled by private individual farmers compared to about 600,000 people employed on the 5,000 to 6,000 state farms. There are well over three million private holdings tilled by roughly six million people.

Places on farms of various kinds, in seed companies, nurseries, greenhouses, milk processing companies, meat processing firms, farm machine companies, agricultural research stations, agricultural extension offices, or other agriculturally related businesses in the United States or Canada are urgently needed.

If interested, write to: Exchange Visitor Office, Mennonite Central Committee, Akron, Pa. 17501 (Telephone 717 859-1151) or in Canada to: Mennonite Central Committee, 201-1483 Pembina Highway, Winnipeg 19, Manitoba R3T 2C8 (Telephone 204 453-4897).

Student Enrollment Up Slightly at LMH

"The spirit and attitudes of the pupils returning to Lancaster Mennonite High School this year are noticeably excellent," said J. Lester Brubaker, principal of the school. "We are pleased and are looking forward to a fine year."

Reporting on the enrollment and new faculty members, Brubaker said, "The school has a slight increase in enrollment over last year with 167 seniors, 148 juniors, 104 sophomores, and 78 freshmen. The total number enrolled is 497. The dormitory includes 81 students.

New personnel this year are as follows: Janet Breneman, home economics; Isaac Frederick, Guidance; Merle Good, English; Phyllis Good, English; Sharon Kraybill, girls' dorm adviser; Paul Landis, Bible; Vernon Rice, physical education and health; Glen Sell, Bible; Louise Shwalter, Spanish and French; Lois Ann Zook, librarian; Jeryl Hollinger, head maintenance.

Other new staff members include Mary

Frederick, secretary; Mr. and Mrs. Abram Forry, assistant maintenance; and Richard Thomas, assistant in the dorm. Dan Bueno has assumed new responsibilities as the boys' dorm adviser.

Placement Efforts Made at EMC

Eastern Mennonite College has established a placement office as part of its counseling services to students.

"Our main job is to match seniors looking for work with employers who need help," said Anna B. Showalter, assistant in placement.

The new office is a resource center for federal and state government, business, and church agency employment information; fellowship and other scholarship-type information from graduate schools; and career information — primarily

for underclassmen, she explained.

The office also assembled placement files for all seniors. Obtaining a professor's confidential rating sheet, a student's rating sheet, a list of the student's academic and professional courses, and a quick-reference placement registration card, the office is able to provide — on demand — the necessary information needed by prospective employers.

Showalter noted that while the college has been able to find employment for nearly all the aspiring teachers who graduated in May, business administration and sociology majors have been more difficult to place.

An added feature of the expanding counseling center, placement services were provided on a limited basis in the past by the office of the director of student affairs, said the new placement assistant.

A. Don Augsburg directs EMC's counseling services.

The Bethel Mennonite Church, eight miles north of Saint Johns, Mich., will commemorate the 50th anniversary of its founding at special services on Saturday afternoon and all day Sunday, Oct. 14, 15. Both days' services will center around the anniversary and a meal will be served by the congregation on Sunday noon. Friends and former members are invited to join in the observance.

Duane Oesch, formerly of Kalispell, Mont., was installed as pastor of the Fairview Church, Surrey, N.D., Sept. 10. Floyd Kauffman officiated. Oesch's new address is Surrey, N.D. 58785. Phone: 838-6997.

Lee J. Miller was installed as interim pastor at the Hopedale Mennonite Church, Hopedale, Ill., Sept. 17. He had formerly filled pastorates at Portland, Ore., Cheraw, Colo., and Shipshewana, Ind.

Jim and Marge Miller, VS-ers in New Haven, Conn., reported the enthusiasm of girls from New Haven about spending a week at Camp Deer Park. For the first time camp for 13-to-15-year-olds was educational. It has become customary for New Haven youth to join with New York City youth for this annual event; enrollment was 13 and 22 respectively. The Millers and New York youth workers served as counselors; Elmer Lapp was camp director.

Earl Wissler, pastor of Green Terrace Mennonite Church, Wernersville, Pa., has begun a ministry in the Lancaster County Jail, working through Chaplain Krum. He is providing Home Bible Study courses for the men in prison. Two men have already registered and others are expressing interest. In the hope that there will be many taking advantage of this opportunity, Eastern Mennonite Board is providing the courses free of charge to the prisoners.

Lamar Hollinger, pastor of the But-tonwood Mennonite Fellowship in Reading, Pa., reports that a mother of three boys who was arrested and committed to a correctional institution for about 9-12 months has accepted Christ as her Savior. The Hollingers are keeping her two younger sons and another family is keeping the older one.

Harvey Miller, Eastern Board missionary in Luxembourg, writes that the Luxembourg Camp program closed on Sept. 6 with a participation slightly higher than any previous year. A total of 92 children ages six to fifteen were instructed in three two-week camps. Even though the older children from the industrial towns are often resistant to the Bible and its teachings, Harvey reports that this year "we were blessed with an atmosphere of receptiveness toward biblical truth." The Luxembourg Re-

mennoscope

Mennonite Disaster Service work in Rapid City, S.D., was scheduled to close Sept. 15, according to Marvin J. Hostetler, Region III director. Hostetler said work is coming to a halt because the city will issue no new building permits. MDS work may continue next spring after the federal government and the city decide in which part of town rebuilding should begin. Many persons whose homes were destroyed have been housed in mobile homes for the winter. A report on work at Rapid City will be given at the Region III annual meeting Nov. 3-4 at the Sugar Creek Mennonite Church, Wayland, Iowa. Residents of Rapid City will be at the meeting. Also speaking will be Don Bakely of Crosslines project in Kansas City.



Anna Weaver and Lavonne Eshleman

Twelve persons participated in the Aug. 15-18 orientation at Mennonite Central Committee (MCC) headquarters, Akron, Pa. Three will be teaching in Jamaica where educational facilities are rapidly expanding. Nine will be teaching in Newfoundland. The 33 Mennonite Central

Committee orientees attending the Aug. 23-Sept. 1 voluntary service orientation, Akron, Pa., will be serving in the United States and Canada. They will join units in Toronto, Ont.; Atlanta, Ga.; Appalachia; Cincinnati, Ohio; New York; Dixville, Que.; Winnipeg, Man.; Akron, Pa.; Yarrow, B.C.; Lancaster, Pa.; Smithville, Ohio; Oshawa, Ont.; Laurel, Md., and Newfoundland.



Gary Rohrer, Carol Spicher, Fern and David Brunner

The Wisconsin Mennonite Disaster Service Unit held its annual meeting, Sunday, Sept. 10, at South Lawrence Mennonite Church, Glen Flora, Wis. About 125 people attended, including representatives from 11 Wisconsin congregations and local supporters. The purpose of the yearly meeting is to report and review activities of the past year and to broaden and strengthen the local MDS organizational base on the congregational level. In charge of the meeting was Ivan Stoll, secretary-treasurer of the Wisconsin MDS Unit. Leroy E. Schrock, pastor of the South Lawrence congregation, welcomed representatives and opened the meeting with devotions.

treat Center is being used more and more by other Christian youth and school groups. Most of these are from the more biblically-oriented groups in Holland; youth groups from Germany have also been coming. The usefulness of the facility has been increased since central heating was installed.

Omar Stahl, Eastern Board missionary in Munich Germany, writes that over one thousand Christian young people marched in united Christian witness in response to the bloodbath which occurred in the Olympic Village. Banners proclaiming "Jesus Is Love" and "Peace Without Force" were carried, and a short statement explaining why they were marching was passed out, along with flowers.

The Associated Sewing Circles of the Lancaster Mennonite Conference area will hold their 122nd semiannual meeting at Mellinger Mennonite Church on Saturday, Oct. 7, with sessions at 9:30 a.m. and 1:00 p.m. Speakers Winifred Beech, Anna Saner, Mary Martin, and Lois Landis will give reports on India, Vietnam, Guatemala, and Bangladesh focusing on the theme, "My Macedonia."

J. D. Landis, pastor of the Mobile Mennonite Church, writes, "Camp was a great experience for the six fellows who went. One accepted Christ for the first time and two rededicated their lives. From this we are starting a 'Beginning the Christian Life' class."

J. Lester and Lois Eshleman left Sept. 9 for an assignment in Zaïre. The Eshlemans are appointed by Eastern Mennonite Board with secondment to FOMECON on a self-support basis.

Nathan and Arlene Hege left for their fifth term of service in Ethiopia on Sept. 13. Nathan will serve as mission director and relate to Globe Publishing Company.

A Ministers' Retreat was held for the ministers and their families of the Georgia-Peninsular Florida district the weekend of Sept. 22-24 at the Baptist Assembly Grounds, Atlanta, Ga. Speaker for the event was George R. Brunk. His messages centered in the theme, "Messages to Ministers from the Pastoral Epistles."

A Project Timothy seminar was held at Lakewood Retreat, Brooksville, Fla., from Sept. 15 to 17. Fifty-five persons, including wives of Pauls and Timothys, shared in the experience. Paul M. Miller served as resource person. One participant, new to the Mennonite fellowship but involved in many church meetings, said, "This is the first meeting like this I've ever been in; we're getting met."

The North Tampa, Fla., congregation held a ground-breaking ceremony for their new building on Saturday, Sept. 16. After a brief inspirational talk by Martin

Lehman, district overseer, the whole congregation, adults and youth, joined in digging foundations. After eight hours of work in the hot sun, the job was completed.

Erma Grove, missionary to Ghana, teaches Bible in schools and women's groups around Accra, Ghana's capital city. Recently she was invited to help with evangelistic meetings in a Ghanaian village. This first-time experience of accepting village hospitality also included an invitation to preach.

William R. Zuercher, administrator and chief executive officer in the Appalachian Regional Hospitals system, is the national chairman for the Goshen College alumni fund for 1973. Zuercher, a 1958 graduate, and a committee of six alumni have chosen agents in virtually all graduating classes to inform alumni of the necessity of their annual support.

"Child-care couple needed to fill positions at Mennonite Children's Home, Millersville, Pa. Positions also available for unmarried persons, both sexes. High school required and preferably over 21 years of age. Contact Ernest S. Mast, Administrator. Write or call (717) 872-4638."

Eighteen GC students are taking the Study-Service Trimester in San Jose, Costa Rica, where Mr. and Mrs. Fred L. Litviller are in charge. Mr. and Mrs. Bruce D. Click are leading 19 students in Managua, Nicaragua, Mr. and Mrs. Lester J. Zimmerman in Kingston, Jamaica, are in charge of 18 students. In Port-au-Prince, Haiti, 18 students are under the leadership of Mr. and Mrs. William F. Miller.

A Bookrack Evangelism seminar was held Sept. 9 at Rosedale Bible Institute, Irvin, Ohio. More than 70 sales representatives and interested persons attended the seminar which was sponsored by the Conservative Mennonite Board of Missions, with assistance provided by the Beachy Amish Mennonite Church. Represented at the seminar were the Ohio and Eastern, Conservative, and Beachy Amish Mennonite conferences. The participants discussed the possibility of the three conferences cooperating in Bookrack Evangelism where they have congregations in the same community. Under such an arrangement, the three participating groups would appoint a supervisor to work with the closest district mission board representative.

Ingrid Friesen, 21-month-old daughter of Stan and Delores Friesen, missionaries on furlough from West Africa, has had a medical problem since birth and was scheduled for surgery in late August. However, since Ingrid has responded so well to treatment and medication this

summer, it will not be necessary to have surgery. The Friesens express thanks and appreciation to their many friends who have made Ingrid's health a prayer concern. The Friesens reside at 3003 Benham Ave., Elkhart, Ind. 46514.

David Helmut, missionary with Mennonite Board of Missions, Elkhart, Ind., left Puerto Rico, Sept. 24 for a four-week visit of churches and theological education centers in Uruguay, Argentina, and Brazil. David has been working for the past number of years in Christian education and theological education in the Puerto Rico Mennonite Church. This trip serves the purpose of more closely coordinating the work of theological education in Puerto Rico with what is being done in lower South America, and also provides occasion for those working in the area of theological education to learn of the work that has been done in Puerto Rico. Helmut will be giving a number of messages at Evangelical Mennonite Seminary, Montevideo, Uruguay, during a week there. He will also be spending approximately two weeks in South and North Brazil, where increased attention is being given to extension courses in leadership training.

Robert Gerber, Araguacema, Brazil, reports the leadership training classes are doing very well. There are 15 students in two centers. The students are excited about the classes. "I don't know why I didn't start these classes sooner," he says.

Tentative registration figures show 316 freshmen at Goshen College this fall, an increase of 20, or 7 percent, over last year's incoming class. Total full-time enrollment, according to the report, is 1,085, a decline of 22 from last year's 1,107. There are fewer sophomores and seniors but more juniors, partly because of a large number of transfer students from junior colleges and other colleges and universities. The draft lottery may be a factor why fewer men are in college this fall.

Special meetings: Ed Miller, Denver, Colo., at Fairview, Surrey, N.D., Oct. 22-29. William R. Miller, North Liberty, Ind., at Riverside, Harman, W.Va., Oct. 17-24, and at Lanesville, Dryfork, W.Va., Oct. 25 to Nov. 1. Truman Brunk, Jr., Harrisonburg, Va., at Barville, Reedsville, Pa., Nov. 12-15.

New members by baptism: seven at Northridge Christian Fellowship, Springfield, Ohio; one at East Petersburg, Pa.

Change of address: Arland Miller to R. 2, Spartansburg, Pa. 16434. J. Frederick Erb from Indianapolis, Ind., to 2018 W. Cashman Court, Peoria, Ill. 61604. Phone: 309 688-6788.

readers say

Submissions to Readers Say column should comment on printed articles.

I must write my appreciation for the article in the Sept. 5 issue of *Gospel Herald* entitled "Evangelism in Education" by David Schroeder. God bless him for his sound, God-given common sense. As he said, "A person cannot teach a child how to run before it can walk, nor can one ask the child to make decisions that only an adult can make." But we can help them know God at whatever level they are. If we are sincerely seeking God's help, He will help us keep things in proper perspective and our children will benefit from it.

Then I turned the page and saw the article "A Word About MYF Sponsors" by Menno B. Hurd (I like the author's name!). Just reading the little paragraphs between the black lines gave me much food for thought, even before reading the entire article.

I would also like to add my "Amen" to the letter from D. D. Miller in the Aug. 15 issue. I thank God for dedicated Christians who alert us to the fact that change is not always good. Any change that only causes confusion, frustration, and loss of spirituality certainly is not helpful or good. May we earnestly seek God's guidance through His Word and the leading of His Spirit while we still have the privilege. — Mrs. Pauline Cressman, Moorefield, Ont.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the notice is supplied by the officiating minister.

Bredin — Spicer. — Howard Bredin, Sundre, Alta., and Constance Spicer, Duchess, Alta., by Robert Cheesum, Sept. 9, 1972.

Byers — Kuhns. — James Alvin Byers, Bird In Hand, Pa., and Susan Louise Kuhns, Chambersburg, Pa., both of the Chambersburg cong., by Omar R. Martin and John Sollenberger, Sept. 9, 1972.

Carmien — Heiser. — Dale Carmien, Champaign, Ill., Lutheran Church and Arlys Heiser, Dewey, Ill., East Bend cong., by Irvin Nussbaum and Bill Mason Sept. 9, 1972.

Fleming — Bontreger. — James Arthur Fleming, Stone Creek, Ohio, Pentecostal Church and Karen Lee Bontreger, Farmertown, Ohio, Walnut Creek cong., by Ervin Schlabach, Sept. 16, 1972.

Gerhart — High. — Lester S. Gerhart and J. Mariene High, both of Lititz, Pa., Erb cong., by H. Howard Witmer, Aug. 5, 1972.

Glanzer — Gingrich. — Paul J. Glanzer, Harleysville, Pa., and Isabel Gingrich, Preston, Ont., by Rufus Jutz, July 5, 1972.

Graber — Bontrager. — Arden W. Graber and Evidene M. Bontrager, both of Kokomo, Ind., Parkview cong., by Clayton Sommers, Aug. 12, 1972.

Greider — Campbell. — Edmund Greider, Bethel, Ohio, West Liberty, Ohio, and Lois Lee Campbell, South Union cong., West Liberty, Ohio, by Howard S. Schmitt, Aug. 5, 1972.

Headings — Orahood. — Philip Headings, West Liberty, Ohio, Oak Grove cong., and Susan Orahood, Bellefontaine, Ohio, Presbyterian Church, by Walter Radulovich, Aug. 26, 1972.

Johnson — Witmer. — Mike Johnson, Kokomo, Ind., and Ellen Witmer, Grabbill, Ind., North Leo cong., by Alvin R. Beachy, Apr. 1, 1972.

Jordan — Kurtz. — Edward Jordan, Colorado Springs, Colo., and Phyllis Kurtz, Colorado

Spring, Colo., Emanuel cong., by Calvin J. King, June 24, 1972.

Kaster — Haber. — Rodger Kaster, Petersburg, Ont., and Brenda Haber, Ayr, Ont., both of Calvary cong., by Howard S. Schmitt and Darrell D. Jantz, May 20, 1972.

Kaufman — Kipfer. — Dennis Kaufman, Beaver, Ore., Blaine cong., and Carolyn Kipfer, Elma, N.Y., Alden cong., by Jacob D. Kaufman and Dan Yutz, Aug. 19, 1972.

Kautz — Reiff. — Gordon L. Kautz, Manheim, Pa., Hernley cong., and Ida Mae Reiff, Lititz, Pa., Hinkletown cong., by Nelson L. Martin, Aug. 19, 1972.

Keeler — Rosenberger. — Curtis Ray Keeler, Souderton, Pa., Towamencin cong., and Ruth A. Rosenberger, Quakertown, Pa., Swamp cong., by Winfield M. Ruth, Aug. 20, 1972.

Kendig — Martin. — James P. Kendig, Lancaster, Pa., Lutheran Church, and Ruth N. Martin, Peques, Pa., Byerland cong., by Wilbur A. Lentz, Sept. 16, 1972.

Kurtz — Span. — Gary Kurtz, Sarasota, Fla., Bay Shore cong., and Marlene Span, Sarasota, Fla., Baptist Church, by Robert Geer, June 24, 1972.

Lehman — Beachy. — Chris Kerry Lehman, Beaver Falls, N.Y., and Marilyn Anne Beachy, Springs, Pa., by Walter C. Otto, Aug. 12, 1972.

Lehman — Martin. — Lorne Lehman and Cheryl Martin, both of Edmontown, Alta., by Linford D. Hackman, Sept. 2, 1972.

Lengacher — Dixon. — Ron Lengacher, Leo, Ind., North Leo cong., and Elaine Dixon, Leo, Ind., Methodist Church, by Alvin R. Beachy, July 1, 1972.

Liechty — Bradford. — Omer Wayne Liechty, Jr., Grabbill, Ind., North Leo cong., and Sherrie Bradford, Ft. Wayne, Ind., by Donald Roth, Sept. 16, 1972.

Litwiller — Van Ooteghem. — Myron Ray Litwiller, Delavan, Ill., Hopedale cong., and Sarah Van Ooteghem, Normal, Ill., Catholic Church, by Eugene Peterson, Sept. 1, 1972.

Louden — McNicoll. — John Louden, West Liberty, Ohio, and Sara Mae McNicoll, Bellefontaine, Ohio, both of South Union cong., by Howard S. Schmitt, June 3, 1972.

Martin — Shellenberger. — Elvin M. Martin, Ephrata, Pa., Martindale cong., and Lois J. Shellenberger, Manheim, Pa., Erisman cong., by H. Howard Witmer, Sept. 16, 1972.

Martin — Yeager. — Richard B. Martin and Judith E. Yeager, both of Birmingham, Ala., by Walter Lehman and Fred Yeager, Aug. 19, 1972.

Miller — Smucker. — Lloyd N. Miller and Mary Ann Smucker, both of Lancaster, Pa., Sunnyside cong., by Daniel J. Lupp, Aug. 26, 1972.

Mullet — Liechty. — Robert Mullet, Kabul, Afghanistan, Heston cong., and Janie Liechty, Grabbill, Ind., North Leo cong., by Alvin R. Beachy, June 17, 1972.

Nobel — Moore. — Brian Noble and Lorraine Moore, both of Edmontown, Alta., by Linford D. Hackman, Sept. 2, 1972.

Peterson — Overholt. — Karl Peterson, Elkhart, Ind., Methodist Church, and Ann Overholt, West Liberty, Ohio, Oak Grove cong., by Eldon King, Sept. 2, 1972.

Reschly — Rediger. — Steven Reschly, Wayland, Iowa, and Nancy Rediger, Mt. Pleasant, Iowa, both of the Sugar Creek cong., by Orie L. Roth, Aug. 25, 1972.

Sauder — Rohrer. — Clair H. Sauder, Birmingham, Ala., Metzler cong., and Nancy E. Rohrer, Lancaster, Pa., Millersville cong., by Ivan D. Leaman, Aug. 12, 1972.

Shantz — Ebersole. — Robert L. Shantz, Goshen, Ind., Mannheim cong., Kitchener, Ont., and Janice Kay Ebersole, Akron, Pa., Monterey cong., by Willis Miller and Gordon Zook, June 24, 1972.

Shue — Henry. — Larry Lee Shue and Margo Ann Henry, both of Sarasota, Fla.,

Bay Shore cong., by Merle G. Stoltzfus, Sept. 9, 1972.

Stauffer — Coblentz. — Tim Stauffer, Grabbill, Ind., and Sherrie Coblentz, Hicksville, Ohio, both of North Leo cong., by Elvin Leichy, July 15, 1972.

Stuckey — Blosser. — Jay Stuckey, Grabbill, Ind., North Leo cong., and Elaine Blosser, Elkhart, Ind., Science Ridge cong., by Edwin Stalter, July 8, 1972.

Stutzman — Gopen. — Kevin Stutzman, Lebanon, Ore., and Marilyn Gopen, Applegate, Ore., by Thorton Gopen and Louis Landis, Aug. 19, 1972.

Yoder — Hess. — John M. Yoder, Nampa, Idaho, First Mennonite cong., and Beulah Hess, Davenport, Iowa, by Max G. Yoder, father of the groom, June 6, 1972.

Yoder — Weary. — Mark Yoder, West Liberty, Ohio, Oak Grove cong., and Becky Weary, West Liberty, Ohio, United Church of Christ, by Milton Sumner and Eldon King, Sept. 1, 1972.

Zehr — Crance. — Archie Zehr, Harlan, Ind., Anderson Mennonite cong., and Connie Crance, Lutheran Church, by Alvin R. Beachy, Aug. 4, 1972.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Christner, Leo and Phyllis (Hostetler), Colorado Springs, Colo., third child, second son, Derek Eugene, Apr. 9, 1972.

Clayton, Gary and Joan (Neer), De Graff, Ohio, third child, first daughter, Dawn Michele, Aug. 5, 1972.

Holmes, James S. and Irma (Yoder), Honey Brook, Pa., third child, James Christopher, Aug. 22, 1972 (twin daughters deceased).

Hostetler, James and Jeannette (Eby), West Liberty, Ohio, second son, Mark Alan, Sept. 4, 1972.

Lengacher, Richard and Janet (Buckwalter), Hicksville, Ohio, first child, Eric Richard, Sept. 2, 1972.

Myers, Ralph and Clarence (Kropf), Grants Pass, Ore., fifth child, fourth daughter, Karmin Ruth, Sept. 2, 1972.

Nofziger, Daryl and Elizabeth (Yoder), Normal, Ill., second child, first son, Matthew Scott, Aug. 24, 1972.

Petersheim, Loren and Anna (Ranck), Greencastle, Pa., third son, Gregory Laverne, Aug. 2, 1972.

Shirk, Barry and Joyce (Gehman), Strasburg, Pa., first child, Brent Lamar, Sept. 6, 1972.

Smith, Kenneth W. and Brenda (Miller), Colorado Springs, Colo., second son, Jeremy Alan, May 19, 1972.

Yoder, Daniel C. and Beverly (Ricketts), West Liberty, Ohio, first child, Alissa Kay, Aug. 28, 1972.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Brenneman, Anna G., daughter of Simon P. and Barbara (Greider) Good, was born near Elda, Ohio, Sept. 9, 1885; died at St. Rita's Hospital, July 18, 1972; aged 86 y. 10 m. 9 d. On Dec. 25, 1904, she was married to John M. Brenneman, who preceded her in death on Nov. 10, 1959. Surviving are 6 sons (Walter, Ralph, Fred, Simon, John, and Andrew), 4 daughters (Grace — Mrs. Clarence Yoder, Clara — Mrs. Delphos Kauffman, Luella — Mrs. Wendell Miller, and Blanche), 32 grandchildren, 16 great-

grandchildren, one great-great-grandchild, one brother (Menno Good), and one sister (Clara—Mrs. Robert Ross). One son (Victor) preceded her in death. She was a member of the Central Mennonite Church, where funeral services were held on July 21, in charge of Merlin Good and Harold Good; interment in Salem Cemetery.

Eberly, Lina V., daughter of Joel and Mary (Bixler) Amstutz, was born in Wayne Co., Ohio, Feb. 16, 1904; died on arrival at a hospital in Orrville, Ohio, Sept. 9, 1972; aged 68 y. 6 m. 24 d. On Feb. 21, 1925, she was married to Daniel J. Eberly, who survives. Also surviving are 7 children (Carl, Roger, Herbert, Mary—Mrs. Richard Hofstetter, Vivian—Mrs. Wilbur Troyer, Doris—Mrs. Don Falk, and Evelyn—Mrs. Galen Moomaw), 21 grandchildren, and one brother (Gideon Amstutz). She was preceded in death by 3 grandchildren, 2 sisters, and 3 brothers. She was a member of the Martins Mennonite Church, where memorial services were held on Sept. 12, in charge of Harold Zehr and Reuben Hofstetter.

Gehman, Elliston O., son of William and Katie (Overholt) Gehman, was born at Doylestown, Pa., Oct. 5, 1900; died at the Quakerstown (Pa.) Hospital, Aug. 13, 1972; aged 71 y. 10 m. 8 d. He was married to Minerva (nee Gehman), who survives. Also surviving are one son (Lloyd R.), 3 grandchildren, and 2 brothers (W. Norman and Warren O.). One son and one daughter preceded him in death. He was a member of the Swamp Mennonite Church, where funeral services were held on Aug. 17, in charge of Winfield M. Ruth; interment in the Swamp Cemetery.

Hershberger, Myrtle Stillwell, was born in Loganport, Ind., Oct. 4, 1879; died at Fairview, Mich., Sept. 8, 1972; aged 92 y. 11 m. 4 d. On July 5, 1902, she was married to Henry Hershberger, who preceded her in death in 1958. Surviving is one son (Edmund Hershberger), 10 grandchildren, 25 great-grandchildren, and one brother (Clifford Kendall). One daughter (Lunette Troyer) and one son (Clifford Hershberger) preceded her in death. She was a member of the Fairview Mennonite Church,

where funeral services were held on Sept. 11, in charge of Virgil S. Hershberger; interment in Fairview Cemetery.

Jantzi, Jonathon, son of Christian and Elizabeth (Zehr) Jantzi, was born near Wellesley, Ont., Nov. 30, 1892; died at St. Mary's Hospital, Kitchener, Ont., July 29, 1972; aged 79 y. 7 m. 29 d. On Jan. 29, 1918, he was married to Nancy Gingerich, who survives. Also surviving are one son (Walter), 4 grandchildren, one brother (Samuel), and one sister (Nancy—Mrs. Joseph Schlegel). He was preceded in death by one sister. He was a member of the Wellesley Mennonite Church, where funeral services were held on Aug. 1, in charge of Alvin Leis and Jacob Roes; interment in adjoining cemetery.

Lehman, Beulah, daughter of Joe and Minerva Schweitzer, was born in Wood River, Neb., Jan. 28, 1912; died at Caldwell, Idaho, Aug. 25, 1972; aged 60 y. 6 m. 28 d. On Feb. 6, 1930, she was married to Enos Lehman, who survives. Also surviving are 3 daughters (Nettie Craven, Deloras Miller, and Erla Stoner), 3 sons (David, L. Joe, and James), 11 grandchildren, one brother (LeRoy Schweitzer), and one sister (Mrs. Elsie Yeakley). She was preceded in death by a daughter (Neve Jean) in 1945. She was a member of the First Mennonite Church. Funeral services were held at Caldwell, Idaho, Aug. 29, in charge of Max G. Yoder, interment in Canyon Hill Cemetery.

Metzler, Anna H., daughter of Henry R. and Lizzie (Hess) Bucher, was born at Lititz, Pa., Jan. 26, 1888; died at the Mennonite Home, Lancaster, Pa., Sept. 3, 1972; aged 84 y. 7 m. 7 d. She was married to Harvey E. Metzler, who preceded her in death on June 11, 1956. Surviving are 5 daughters (Edna—Mrs. Leonard Brunk, Esther—Mrs. Abram Martin, Elta—Mrs. Jacob Harnish, Grace—Mrs. Elam Stauffer, and Anna—Mrs. Luke Shank), 19 grandchildren, 9 great-grandchildren, and 2 brothers (Jonas and Harry Bucher). Funeral services were held at the Erisman Mennonite Church on Sept. 6, in charge of her sons-in-law, Leonard Brunk, Luke Shank, and Elam Stauffer; interment in the Erisman Cemetery.

Miller, Henry, son of Peter J. and Mary (Lehman) Miller, was born at Kalona, Iowa, July 12, 1889; died at Mercy Hospital, Iowa City, Iowa, Sept. 13, 1972; aged 83 y. 2 m. 1 d. He is survived by one brother (Jake Miller), and 2 sisters (Mrs. Lena White and Mrs. Rebecca Haas). One brother (John) died in childhood. He was a member of the Kalona Mennonite Church, where funeral services were held on Sept. 13, in charge of Carl Smeltzer and Alva Swartzendruber; interment in the East Union Cemetery.

Philleo, William C., son of Herbert and Carolin (Goodenow) Philleo, died suddenly of a heart attack while visiting in Perkasie, Pa., Sept. 3, 1972, at the age of 65 years. He was married to Barbara Dettra, who preceded him in death in June 1971. He was to be married to Mamie Dole, Oct. 7. Surviving are 2 sisters (Mrs. Edith Douglas and Ruth—Mrs. Arthur Mosher). He was a member of the Bartonville Mennonite Church in Vermont. Funeral services were held at the Hunsicker Funeral Home, Souderton, Pa., Sept. 6, in charge of Winfield M. Ruth, Stanley Beidler, and Kenneth Benner. Interment in the Franconia Mennonite Cemetery.

Springer, Lewis L., son of Jacob and Mary (Lewis) Springer, was born in Franconia Twp., Pa., Sept. 20, 1893; died at Allentown, Pa., Sept. 2, 1972; aged 78 y. 11 m. 13 d. He was married to Mary Landis, who survives. Surviving are 2 foster sons (Ellis F. Landis and Lewis Gotschal), one foster daughter (Mrs. Naomi Yorder), 3 brothers (Henry, Jacob, and Lester), and 3 sisters (Mrs. Benjamin Young, Mrs. Sue Gotschal, and Mrs. Ellis Moyer). He was a member of the Souderton Mennonite Church, where funeral services were held on Sept. 5, in charge of Richard C. Detweiler, Russell B. Musselman, and Ray Landis; interment in the Souderton Mennonite Cemetery.

Sterla, Alta, daughter of Chris and Katie (Moser) Yousey, was born at Croghan, N.Y., Jan. 7, 1917; died at her home Sept. 6, 1972; aged 55 y. 7 m. 3 d. On June 21, 1940, she was married to Ralph C. Sterla, who preceded her in death on Sept. 2, 1969. Surviving are 3 children (Perry, Bonnie—Mrs. Charles Wortinger, and John), 3 brothers (Sterling, Daniel, and Ira Yousey), and 4 sisters (Cleo—Mrs. Kenneth Lehman, Gladys—Mrs. Elmer Nafziger, Ellen, and Arlene Yousey). Three children (Maxine, Gene, and Sandra) preceded her in death. She was a member of the Croghan Conservative Mennonite Church, where funeral services were held on Sept. 9, in charge of Abram Clemens, Gilbert Sterla, and Richard Zehr; interment in the church cemetery.

Zook, Chauncey I., son of Joshua B. and Ella M. (Zook) Zook, was born at Allensville, Pa., Nov. 12, 1896; died at the Lewistown (Pa.) Hospital, Sept. 9, 1972; aged 75 y. 9 m. 28 d. On June 6, 1927, he was married to Esther Byler, who survives. Also surviving are 7 children (J. Mark, J. Marvin, Byron, Omar, Dale, Dorcas, and Carol), 25 grandchildren, and 4 sisters. He was a member of the Allensville Mennonite Church, where funeral services were held on Sept. 12, in charge of Paul Bender, Raymond Peachey, and Elrose Hartzler; interment in the Allensville Mennonite Cemetery.

calendar

Sequentennial Celebrations of the Amish Mennonites in Ontario, Sept. 30 to Oct. 9.

Historical Committee of the Mennonite Church, annual meeting, Oct. 6-8.

Rocky Mountain Conference Fall Session, Carlsbad, N.M., Oct. 20-22.

Mennonite Secondary Bible Teachers' Institute, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Nov. 2-5.

Virginia Fall Missions Conference, Apple Creek, Ohio, Nov. 5-4.

Mennonite Board of Education, Nov. 9-11.

Southwest Conference, Upland, Calif., Nov. 23-25.

CHURCH HYMNAL J. D. Brunk, S. F. Coffman, Musical Editor Hymnal Editor



While cleaning our warehouse recently we came across 29 copies of the CHURCH HYMNAL that had been hand-bound in Morocco leather. This particular edition, bound and printed in 1951, is a collector's item, as only 100 were bound in leather in the round-note edition.

They will be sold on a first-come, first-served basis. All orders with money enclosed will be sent postage-paid.

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items and comments

Interest in Religious Books

A Christian Herald poll of large publishers, denominational houses, and independent firms shows that Americans today are buying books that stress personal religious faith amid everyday problems, and that evangelical books are logging the lion's share of sales.

Worker Frustration Is for Labor, Management

A Roman Catholic specialist in the problems of the working man has called upon labor, management, government, and all Americans to work for a change in the condition of working people that increasingly reflects boredom, frustration, and a lack of human recognition.

Declaring that this problem presents management and labor with "one of the major challenges of the 70s," Msgr. George G. Higgins, Secretary for Research of the U.S. Catholic Conference, said, "We are all called upon to work for a change in the system which has . . . entrapped much of the American working force."

Regardless of the huge gains in wages, benefits, and working conditions over the years, Msgr. Higgins observed that workers are becoming increasingly unhappy over the "deadly routine . . . the frustration . . . and above all, their feeling that they have been trapped in a kind of vicious circle of work without status or recognition of accomplishment."

Step Up Attacks on Christianity

In the wake of early summer statistics showing large increases in religious interest among the Czechoslovak people, the government and its propaganda outlets have stepped up attacks on Christianity.

The Pressburg daily *Pravda* blasted the church in a series on "the destructive consequences of religion for human personality."

Prague radio announces, "Your attitude will inevitably become anticommunist if you cling to the church and support it."

The various communications media have been ordered to propagate "antichurch enlightenment," particularly in the schools.

The *Pravda* series claims that religion causes "inferiority complexes," "stomachaches," and "brain damage."

One could ask "complexes" and "stomachaches" for whom—the believer or the atheistic state?

Communist leaders are worried about increases in church baptisms, weddings, and funerals since 1966. In the Czech territory, the rise in these ceremonies is 34 percent; in Slovakia, 50 percent.

Hail Growth of Charismatic

The Assemblies of God, largest of the Pentecostal bodies, has hailed the charismatic or neo-Pentecostal movement developing in the older "main line" churches.

"The winds of the Spirit are blowing freely outside the normally recognized Pentecostal bodies," said a report issued by the Assemblies' executive presbytery. Dr. Thomas F. Zimmerman, general superintendent, read the report at the opening rally of the Assemblies' Council on Spiritual Life.

"The coming of the Holy Spirit upon so many and in such a broad sweep of the church world is God's way of counteracting the liberalism, secularism, humanism, and occultism that plague our present-day society."

The report said that the Assemblies of God "recognize that no existing organization fully represents the body of Christ" and that they do not believe "unity of the Spirit" would come by all Christians aligning themselves with one organization.

Surveys Church Under Communism

Though organized Christianity in East Germany is being steadily diminished under communism, many East German congregations show a resurgence of vital life, according to Bishop Kurt Scharf of the Evangelical Church of Berlin-Brandenburg.

Bishop Scharf gave this assessment after making his first visit to East Berlin since the Berlin Wall was erected in 1961. His church includes both West and East Berlin and the East German state of Brandenburg, though there will be separate bishops after his retirement at the end of this year.

"Wherever there are creative leaders in the local church, whether clergy or laity, people are flocking to the gospel," said Bishop Scharf in reporting on his visit to East Berlin. "The communist government is afraid of the church, and that is the best witness of its significance."

Dual Citizenship

Under the Israeli law of Return (to Zion), any Jew on entering Israel for permanent residence may automatically become an Israeli citizen. The U.S. now permits an American to accept Israeli citizenship, even to serve in the Israeli Army—without giving up his U.S. citizenship. Washington has no such arrangement with any other country. There are now about 25,000 in Israel with such dual citizenship who are entitled to the protection of the U.S. Government in case of war. A U.S. newsmen in Tel Aviv cracked,

"If Israel's survival were really threatened, we'd be in World War III in two minutes. If Berlin or Tokyo, it might take two days."

Preacher Take Note!

A lively newspaper debate over the content of sermons in Roman Catholic churches has been sparked in Paris by a French student's observations that what the faithful hunger for is God and the supernatural, and not "long, boring, 'trendy' sermons on everyday affairs."

The forthright criticisms of the student, 22-year-old Jean Menu, were published in *Le Monde*, the influential Paris newspaper. Mr. Menu was reflecting on a recent series of five sermons he had listened to in as many weeks.

The first sermon, he said, dealt with "communal regrouping"; the second, with "the spirit of the (summer) holidays." The third consisted of the priest's inviting the assembly "to speak from the top of its head." The fourth was a summary of a French comedy film, *Everyone Is Beautiful, Everyone Is Nice*. And the fifth developed the theory that "capitalism and fraternal love were incompatible."

The trend represented by such sermons, said Mr. Menu, was dangerous. "Parish priests are treating less and less with what we come to church to hear."

"When I listen to a homily," he continued, "I expect to have my faith shaken a bit, or at least the ashes of my faith. I expect the priest to talk to me of God, that he enlighten me about the Christian revelation."

"I couldn't care less what the reverend Father thinks about changes in government."

The desire of priests to appear "in vogue," or "latched on to life," Mr. Menu said, is "a very bad thing—man aspires for eternity."

Rock Music and Hearing

Rock music can cause permanent hearing loss, according to Audiologist Rayford G. Reddell and Ear Specialist Charles P. Lebo, both of San Francisco. Among the 43 rock musicians tested, 41 suffered permanent hearing loss, the doctors reported.

Characteristics of Those Who Get Old

The AMA made a study of people who have reached one hundred years old. The secret, they decided, was that most 100-year-olds have these traits in common: an easygoing disposition, a quick sense of humor, and a desire to keep busy—physically and mentally—as circumstances permit. Oldest living American is Charlie Smith of Bartow, Fla.—he celebrated his 130th birthday July 4.

Persistent Heresy

James in his epistle says, "Do not fool yourselves by just listening to . . . [God's] word. Instead, put it into practice. . . ." (TEV).

Somehow we fail to see that faith is finally tested only by what it does. We show our faith by our actions. We do not have more faith in prayer than we pray. We do not have more faith in Christ than we follow Christ.

As Louis Cassels says in his recent book *Haircuts and Holiness*, "Perhaps the most persistent of all Christian heresies is the idea that a person is assured of salvation if he publicly professes belief that Christ is the Son of God."

"Jesus gave no encouragement to that kind of purely verbal piety.

"Not every one who calls me 'Lord, Lord,' will enter into the kingdom of heaven, but only those who do what my Father in heaven wants them to do' (TEV) He said in the Sermon on the Mount."

So what we say is not always a good guide to what we believe. Our style of life says what we believe. We only believe in the Bible sense, that which shapes our lives. The Scripture time and again, is clear that the Christian is identified in the final analysis not by his list of doctrines which he says he believes, but by the way he practices what Christ says. — D.

The Christian College: Its Tasks and Opportunities

Our best as a nation is toward the immediate and the "practical." Education is seen by many simply as job training. Trained technicians keep our highly technological society in motion. But any society soon becomes obsolete if its educational institutions produce only technicians. The church, the community, the nation, and the developing community of nations demand leadership. They demand people sensitive to shortcomings, capable of dreaming big dreams (for "where there is no vision, the people perish"), and possessed of the courage, dedication, and self-sacrifice to see to it these dreams become reality.

Such leadership for church and world calls for people who can rise above the moment, people whose moral perspectives rise above cultural mores. It is precisely the goal of the liberal arts to help students develop these qualities. Not skills but qualities of person are the goals of the liberal arts. — Lars I. Granberg, president of Northwestern College, Orange City, Iowa, in an article for National Christian College Day.

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Alcoholism a Disease

Now that the government formally classified alcoholism as a disease, let's get after this disease as we do all others. It is the only disease for which the ingredient causing the disease is on sale for the public, at about every corner of the street and highway.

Rather than advertising alcohol for sale on TV, in newspapers, billboards, and magazines, the ingredient which causes the disease, let's take some strong preventive actions such as we do in the other serious diseases. Since alcohol is the Number One drug problem in the nation and it is called a disease, let's treat it as such. Let's begin by telling the truth about what it does. If it is a disease, then let's keep the cause as far away from persons as possible and quit promoting it. The only cure for the disease of alcoholism is to quit drinking alcohol. — D.

Praise to Blessor

"We will bless the Lord from this time forth and for evermore. Praise the Lord" (Ps. 115:18).

An English divine by the name of Pulsford wrote years ago: "There is no heaven, either in this world, or in the world to come, for people who do not praise God. If you do not enter into the spirit and worship of heaven, how should the spirit and joy of heaven enter into you? Selfishness makes long prayers, but love makes short prayers, that it may continue longer in praise."

So it is that the less we praise God out of love, the longer our prayers of petition become. And the larger our love for God, the longer our praise for God Himself. Too few have caught the constant reminder of the psalmist, "Praise ye the Lord."

An old song, "Count your many blessings; name them one by one," still stands as good advice. There is danger, however, that when we think of blessings, we think only about material blessings. We ought, of course, to count these and thank God for them. But how much better to know and praise the Blessor from whom all blessings flow! Appreciation for the Giver must take precedence over the gift or else it is all too easy for our prayers to become selfish and a seeking after things only. — D.

GOSPEL HERALD

October 10, 1972



The Career Girl God Uses

by Lois S. Thiessen

A few years ago I passed an important milestone. This was the age at which my friends came to regard me as a "confirmed spinster." Although I have had a number of friendships that might have led to marriage, and even one proposal, I have never married and have no prospects in that direction at the moment. Yet I am completely content.

You may ask if such an attitude is normal. Doesn't every woman want a home of her own, a husband, children? And if not, what's to blame? Was there an unhappy love affair in her past, has she an unnatural dislike of men, a father-fixation, an unhealthy attitude toward sex, a too aggressive or too shy personality? Doubtless one or more of these reasons are factors in the failure of some women to marry.

But suppose none of these reasons applies. Is it really possible for a woman to be content and yet never know the joys of married life?

The answer depends on the woman. If she has always felt that marriage is a major goal of life, her failure to achieve it will no doubt send her into old age with the conviction that she has been cheated of life's best. On the other hand, the woman who has spiritual resources along with emotional stability can give a glad, enthusiastic yes to the question of whether a woman can remain single and really be happy.

She may have moments of loneliness or longing, to be sure, but basically she is at peace with herself, with others, most of all with her Lord. For her the important question is not "Will I ever be married?" but "What is God's will for my life now?" and then, "Do I want God's will?"

Photo by Gene Ahrens

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Four common fallacies about God's will must be recognized for what they are: (1) God's will is revealed all at once, (2) it concerns only the big things, (3) it is difficult to know, (4) it is invariably unpleasant.

God's will for our lives is not usually revealed all at once. It is a progressive unfolding. God's will for me now in the way of vocation or living situation or even marital status may be quite different from what it will be five years from now, even as it is different now from what it was five years ago. His basic purpose, that I may be perfectly conformed to Him and that I may glorify Him with my life, has not changed. But He may from time to time indicate a change of circumstances to teach me new spiritual lessons or to make me spiritually fruitful in some new setting.

It is my part to be flexible and willing to be led. I have no more right, even as a single woman past thirty, to close my mind to the possibility of marriage than to close my mind to the possibility of not marrying, as younger women often do. The important thing is that I am willing to be led completely and always by my Lord.

God's will concerns not only the big things, such as choice of a vocation or a life partner, but also the small decisions that go to make up life. God is just as concerned about a change of address, for instance, and how I spend my money and use my time and do my work and treat my associates, as He is about my career or marriage.

God delights to make His will known to us. It is part of Satan's deception to make us think that God's will is difficult to know, that we must struggle and strain and agonize for it. Then, when we have taken the next step in God's plan, Satan slyly whispers that perhaps we have done the wrong thing after all. If we listen to Satan's voice, it is because we have forgotten that the Lord Jesus is the Great and Good Shepherd.

God knows exactly how to lead us—if we are honest about wanting to be led—through His Word, in prayer, by the counsel of another Christian, through circumstances. To obey whatever He asks and then trust Him with the results are the keys that open to us a knowledge of God's will. When we are doing this we can confidently say at any time in our lives, "Where I am now, what I am doing, is God's will for me now."

God's will is "good and acceptable and perfect." What a wonderful trio of adjectives. And how different from the conception that God's will is invariably unpleasant, like medicine that will do us good but is utterly distasteful. How untrue.

Think of love on the human level. It seeks the loved one's highest good whatever the cost to the lover. God's love is as far beyond human love as the light of a million

suns is beyond a single candle. He has already demonstrated His love at Calvary. Can He love us without seeking our highest good?

Of course I can choose to disobey Him. But experience has taught me that peace and joy are the fruits of obedience, while only disappointment and frustration result from disobedience. The Christian's confidence in the good and acceptable and perfect will of God makes life not only bearable but also completely happy for the unmarried woman (and, I am sure, the unmarried man).

God has promised not to withhold any good thing from the one who walks uprightly. Up to now He has seen fit to withhold from me the "good things" of marriage. On the other hand, He has given with a lavish hand the "good things" of single life.

It is a mistake to think that marriage has nothing but advantages, and single life nothing but disadvantages. I have not known the security and companionship of marriage, the expression of the sex instinct, the joys of motherhood. But I have enjoyed some very fine friendships with both men and women, opportunities to use creative gifts to a greater measure than most of my married friends, and freedom from the concerns of family life that enables me to serve my Lord in ways that are usually denied the busy wife and mother.

I am well aware that the unmarried woman has to be on guard against tendencies that seem inherent in the single state. Instead of becoming more and more Christ-centered, she may simply become more self-centered. With only herself to consider, she may become increasingly selfish and materialistic, spending all her thought and time and money on her appearance, her home, her belongings—as though these temporal things were all of life.

Or she may become hardened, with a cynical wit and complete absence of heart. Accustomed for so long to holding her emotions in check, she may eventually lose her ability to be sincere, sympathetic, warmhearted. If she lives alone or moves in a narrow orbit, she may become inflex-

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John M. Drescher, Editor

David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Menno-nite Publishing House, 616 Walnut Avenue, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.25 per year, three years for \$16.25. For Every Home Plan: \$5.20 per year mailed to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

ible, even eccentric, moored in a rut of her own making. What can the single woman do to guard against these dangers?

The most important thing is to maintain a close relationship with her Lord. She must never let her Christian experience become stagnant or routine. Her daily time with the Lord must be a time of deep communion with Him who is the center of her life.

A woman who walks in ever closer friendship with the Lord in her daily experience will become more and more like Him — hence more attractive in every way, more poised, flexible, happy, wise, sympathetic, hospitable, easy to get along with.

Lacking the cares of a home and responsibility for husband and children, the unmarried woman should have more time for uninterrupted Bible study and prayer. She can give time to intercession for missionaries, non-Christian friends, her pastor, her Christian friends who go through times of testing.

Then, too, the single woman must keep busy. She is free for active service in her church and other worthwhile Christian organizations in a way the married woman is not.

Because I do not have to help a husband support a family (as many wives do today), I can work for a Christian organization at less salary than I would otherwise require, and I can put in extra hours without inconveniencing anyone but myself. I have time for a great variety of activities in my church and community: church visitation, Sunday school teaching, girls' club work, choir, committee service, and countless others. And I don't have to look around for a baby-sitter when I want to do these things. I can open my home to entertain missionaries, overseas students, neighbors — because I have room and can afford to do so. There is almost no limit to creative outlets for the single woman who is eager to serve her Lord.

Probably many more single women ought to consider the possibility of what is usually termed "full-time" Christian service. Home mission boards, Christian publishers, Christian day schools, camps, churches, and specialized Christian organizations are in constant need of competent personnel, including a large proportion of women, to fill a variety of positions.

If she keeps active so that her whole thought is for Christ and for others for His sake, the unmarried woman will have little time to think about herself and brood over the fact that she is still single.

Unless she is living on the somewhat limited salary of the Christian worker, the career woman will probably have a comfortable income. Instead of taking a more expensive vacation, buying a bigger car or a more lavish wardrobe,

let her invest all she can in the Lord's work. She will leave the fur coat, the 21-inch TV set, and the expensive car behind when she leaves this life. But the money she has given to the Lord will be treasure laid up in heaven.

In addition to this positive approach to her situation, the career woman needs to guard against the dangers of being alone and becoming too independent. Discipline is a good thing, but a routine which can never be deviated from will make a single woman "old maidish" and peculiar and hard to get along with. If she can easily revise her plans if need be, it's a good indication that she has achieved career status gracefully.

In my opinion, the single woman will be less likely to become set in her ways if she lives with others than if she lives alone. (I realize this isn't always possible.) Personally, however, I am glad to be sharing an apartment, as it helps keep me flexible and able to adapt to other people and their ways of living. Then, if marriage should be in God's plan for me later on, the adjustment of living with someone else will be that much easier to make.

The career woman usually becomes more and more independent. Accustomed to doing things for herself, she may come to the place where she cannot bear to let her friends do her a favor without feeling she must repay them in some way. Let her learn to receive as gracefully as she has learned to give.

If the single woman is a highly intelligent person with a keen wit and a well-developed critical faculty (and she often is), she must be careful not to let her wit become caustic or unkind. If she is living in close fellowship with the Lord, she will check her desire to be clever at another's expense.

Because the unmarried woman is often pitied, well-meaning relatives and friends may seek to arrange a match with an eligible man. Her parents feel they have somehow failed in the upbringing of their daughter if she has not married before she is thirty, and the daughter realizes uneasily that her family would be happier if she were married. To all relatives who are trying to help the single woman find a husband, may I give a word of advice: Don't. If she truly belongs to the Lord, you can count on Him to give her a contented, well-rounded, interesting life, even if she never marries. In any case, if she is unmarried in the will of the Lord, she will certainly be better off in every way than the girl who was so eager to be married that she didn't seek God's will in the matter.

God has given me joys and privileges that I never dreamed of having, joys and privileges that might have been denied me as a married woman. Life is so full and so radiant with His blessing that I can honestly say that I am never bored or frustrated or bitter. I haven't time to be.



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Evangelism--the New Mennonite Community

by J. Lawrence Burkholder

For years Mennonites have moved to the cities. Unlike migrations of entire communities from Russia to United States and Canada, Mennonites have migrated to cities as individuals. They have moved from the country to the city mainly for personal reasons—educational, business, or professional. Since they have migrated as individuals, they have found it difficult to retain their religious identity. Many have simply been absorbed into the larger culture.

Some who have taken up residence in the city have wanted to let Mennonite life behind them. They have deliberately chosen the city as liberation from authoritarian patterns and narrow loyalties. For them the loss of Mennonite identity is nothing to cry about. However, others have wanted to remain Mennonites. But it is difficult to remain a Mennonite in an urban culture. It is especially difficult to transmit the faith to one's children without the support of a Mennonite community.

Looking for Christian Community

Today an increasing number of young Mennonites are looking for a viable form of Christian community. At the present time the Mennonite Church seems to offer only two clear possibilities. One is the classical rural "Mennonite community" which was described by sociologists some twenty-five years ago as a distinct Mennonite contribution to American life. The other is the "commune" with its precedent in the Hutterite tradition and recent urban adaptations. However, both of these present difficulties for most people who plan to live in cities. The agricultural model simply does not fit for obvious reasons and the commune is so complex and demanding that only a small minority can take it.

What is needed, therefore, is a model which tries to preserve at least some of the most important values of the traditional rural Mennonite community while taking into consideration the facts of urban life. A model is of necessity arbitrary and its application would require many modifications.

Even though a model would be accepted only as a guide, it could nevertheless contribute to a strategy for urban Mennonite life. As long as Mennonites simply drift to the cities as individuals, many will be "lost." However, if the Mennonite Church were to regard migration to cities positively and were to suggest ways by which this movement could be incorporated consciously within the

mission of the church, it would make a tremendous step forward. What is being called for at this time is a concept of "the new Mennonite community."

Community Is Possible in the Urban Setting

I am in no position to say exactly what a new Mennonite community would look like. Nevertheless, my experience with the Mennonite congregation of Boston leads me to feel that the search for community under urban conditions is not futile. Some of my deepest and most satisfying experiences of community were at Boston.

My association with the congregation at Boston between 1962-72 led me to appreciate both the possibilities and the limits of Christian community in the city. I came to the conclusion that the differences between rural and urban life are so profound that it is naive to assume that what is possible in the rural setting is possible in the urban setting. Nevertheless, community is possible and it can be a rich and rewarding experience.

I would like to offer a few observations and suggestions as to what may be involved in the formation of urban Mennonite communities.

The urban Mennonite community must provide an opportunity for depth relations within a relatively limited number of scheduled meetings. Relations must be deep because they are scarce. In contrast to the rural community, the urban community has no natural base.

Urban brothers and sisters seldom see one another except at meetings. They seldom attend the same schools, buy at the same stores, or know the same friends. Physical distance in the city is much greater than in the country. Therefore, since contacts with one another are limited, they must be deep.

How About the "House Church"?

For this reason the "house church" seems to offer a most significant opportunity. The informality of the house encourages conversation, sharing, and an honest exchange of ideas. Meetings in homes are often intense and sometimes emotionally demanding. Members learn to know each other well even though they see each other infrequently. Because the group is small accountability is high and participation by all members is encouraged. In the city the telephone takes on added significance as a way of communicating in the absence of casual relationships.

Since meeting in the city is deliberate rather than casual, the very existence of a community depends upon the

J. Lawrence Burkholder is president of Goshen College, Goshen, Indiana.

choice of its members. No one is compelled to go to church out of habit or social pressure. When Mennonites go to church in rural parts it may express a religio-cultural pattern which requires courage to defy.

In the city, going to church is just one of a hundred alternatives. People go, if at all, because they want to. Therefore, fellowship in the urban house church, though limited by the absence of natural and cultural supports, is for that reason likely to be authentic.

Although I seldom saw the members of the Mennonite congregation of Boston except at our scheduled meetings, I had the feeling of belonging to a genuine Mennonite community, albeit scattered. What found us together was the quality of our commitment and the intensity of our interaction.

Every Gathering Must Count

Since the Mennonite community must stem primarily from scheduled meetings rather than natural association, time spent together is precious. Time together cannot be wasted. This does not mean that meetings must be highly structured. However, it does mean that meaningless routine must be avoided. Every gathering together must count for something.

I would also suggest that the new Mennonite community must appreciate a high degree of freedom and individuality among its members. Mennonites who settle in the city are likely to represent a wide spectrum of professions and educational levels. Their contacts with the world will be numerous and generally out of sight of the congregation. The intellectual and cultural pluralism of the congregation may at times threaten the unity of the congregation. However, the diversity of the congregation may add to the richness of the fellowship. Certainly the fellowship of city saints presupposes a high level of trust and maturity.

In the city the home is especially important for the transmission of the faith to children. This is due to the fact that the church as such does not have as commanding an institutional influence as in rural parts. In the city, the transmission of the faith is more likely to be occasional than in the country. The total impact of the rural community with its subtle everyday communication of ideas and attitudes is not a possibility for the urban congregation.

Therefore, the home as an isolated unit in a sometimes hostile environment must assume a major role in the transmission of ideas and ideals. Of course, organized youth activities may supplement the home. Youth activities are strengthened by the fact that they are generally seen in their true light, not as inescapable and inevitable products of the environment but as special functions stemming from their identity as Mennonites.

Don't Apologize

The new Mennonite community should seek to perpetuate what is best in the Mennonite tradition without apology. It will accept its place in American society as a

subgroup with distinctive ideas and qualities. The new Mennonite community will not absolutize its tradition or canonize its saints. It will recognize and cooperate with other Christian bodies. However, it will affirm the tradition and seek to incorporate as many of its values as possible. Considerable time may be spent discussing problems of adjustment.

Many Mennonites experience culture shock when they move to the city. Culture shock takes the form of relating traditional ideas to radically new situations. Usually Mennonites come to the cities with a psychology and a moral framework that does not prepare them to enter easily into the urban struggle. One of the functions of the Mennonite community would be to help its members to understand the urban situation and to adjust to it.


What Mission?

One of the major problems facing the Mennonite community is the nature of its mission in the world. How does it discharge its service and evangelistic mandate? This is largely an unsolved problem. Suffice to say, it seems clear that Mennonites are definitely limited in their approach to the centers of power. Political action with an evangelical theology cannot be dismissed as an impossibility after the outstanding work of Hubert Schwartzen-truber in St. Louis.

However, Mennonites work from such a small base that their main thrust cannot be to influence the social and political structures. The main thrust will be to form a community which will enable people to relate to others in depth, to find forgiveness, reconciliation, comfort, and encouragement as well as an intellectual understanding of Christianity.

The Mennonite community will be the community from which one gets perspective by which to live and work in the world as servants and witnesses for Jesus Christ. The Mennonite community will help provide roots with the past and an eschatological reference for the future, both of which are sorely needed to combat the anonymity, confusion, and hopelessness of modern life.

The problem of how to attract people of non-Mennonite background to a minority which seeks to retain certain values attached to a particular historical tradition is difficult to answer. The answer in any event is not to adopt the superficial approach of popular evangelism which fails to address itself to the nature of the church as a fellowship and unwittingly baptizes American society as the Christian's identity bestowing context and source of values.

What Mennonites must do is submit their tradition to the judgment of the kingdom of God and offer it to the world as frankly a product of history under change and refinement. Some will be attracted and some will not. To be sure, Mennonites have always found it difficult to shed enough of their ethnic shell to appeal to "ordinary Americans." However, the pressures toward conformity to "American religion" are so great that Mennonites would do well to reinforce the Mennonite image. 

Written by one upon learning of the serious illness of a dear friend.

Beside the Red Granite Stone

by Menno B. Hurd

I left my home and went to a solitary place where I could be alone, where there was work to be done. And I threw myself into that work with relentless fury. The hot summer sun beat down upon me, showed me no mercy, and I asked for none. The sweat rolled off my face and body, soaking my clothes.

After a time, my breath came in gasps, and I knew I should stop to rest, but I could not. There was something within me besides perspiration that had to come out, and I could not be satisfied with myself and God until it was exercised. So I worked until the task at hand was finished and I was exhausted. Physically I knew that I had pushed myself too far, but somehow I felt the need to drain all energy from myself, to be empty, to have my Jonah experience in the whale's belly before I could sit down and have the gourd grow over me, offer its shade, then die. I had a complaint and I felt the need to carry it to the very top, to hand it to God directly, personally.

Perhaps in the back of my mind, however foolish it was, I thought by punishing my body I gained an advantage in my audience with God. Let Him see me physically and emotionally drained. Perhaps, however small and inappropriate the attempt, I was trying to set God up, to position Him at a disadvantage by my cry of, "Now, God, aren't You sorry, don't You see what this has cost me?" Perhaps, like the prophets of Baal, I "cut" myself before God. Undoubtedly there was a bit of Job mixed with the Jonah inside me.

Trembling in weariness I sat down near the tombstone of Noah D. Leer. I lifted my head unto the hills around me, but I felt no help come. Then I entered into conversation with God. I said, "God, I'm disappointed, bitterly so." No need to lie, God knew.

And the Lord said soberly, I thought in sympathy, "I too have been disappointed."

My shirt clung to my body, the air clustered about me, unmoving.

"God," I said, "I am not a Pharisee. I pray and fast

not to be seen of men. I prayed and fasted this week. I prayed and fasted to be seen of You. Your Son called us to such when the hard things of life come upon us. And this was hard. Your Son told us the story of the hard judge. God, I did what Your Son said to do. And now comes this."

And God acknowledged, "I know the story of the unjust judge. And I heard your prayer, knew of your physical and spiritual hunger."

And within me the resentment rose to my mouth, a bitter taste filled it, and I said in a voice a bit higher, "Was not my request a good one? Was it not reasonable?"

God nodded His head in agreement.

I sat there in further contemplation, tiredness seeping through my bones and spirit. The day was sultry and my heart ached within me. Tension of the past week had been great, and yesterday it seemed as if the world had stopped turning. Nor did it spin today. Then I said in confession, yet in accusation, "God, I asked nothing beyond Your power. Yours is the kingdom, the power, and the glory forever."

And God said, "Yes, it was within My power to answer your prayer."

No need to remind God that He had not answered it. He knew, and I knew. How well I knew. I placed my hand on the stone beside me and traced out the engraved letters. The date of death was 1920. The stone was red granite, the letters and numbers were as sharp and clear as if carved yesterday, unweathered by the fifty years or so between.

I felt that God should hear more from me, yet I would be careful. It is a serious thing to talk with God, your body on a hill, your spirit in a valley. So I said, summing and confirming, "It was not a selfish prayer. It was for another. And the prayer was offered in faith to the Omnipotent. I promised You the glory. I sought none for myself."

God spoke kindly, "I believe you, I know your heart."

"Lord," I said in agony of spirit, "Some of my prayers

in the past You have not answered, and I did not protest. But this seems different."

And God said nothing. In the interlude a mosquito lit on my arm, drew blood from me. I crushed it and a spot of red marked the place where the welt would rise. A mosquito mattered not, but my prayer had mattered. It too had its spot of red, a rising welt.

I thought carefully on the hillside. I thought it, so should I not say it? "God, You are so perfect, but . . . but this doesn't seem right. Did we do something wrong?"

And God said patiently, "You did no wrong."

Then I said it, the words came out to take pressure off the burning from within, "Oh, Lord, my God, You say we did no wrong. That means I did no wrong myself. Did You . . . was there a mistake some place . . . some failure in Your chain of command . . . some breakdown from heaven to earth . . . forgive me, God, but my heart is aching. . . ."

I half expected God to thunder out of the hot blue sky, but He did not. My question deserved no answer. I knew it. God makes no mistakes.

I sat there and cried, no one to see me, and it seemed that no one cared to the extent that I cared. A sparrow flew out of the woods to my left, shimmered in flight through my tears, crossed my field of labor, winging his flight to the telephone wire down by the road. It was as if God said again to me, "Not one falls, not a single sparrow drops, but I know of it."

Then I quickly said, "But the sparrow flew on to the telephone wire. And from there it will fly on and on. The illustration would have been more fitting if the sparrow had wavered in flight, fell to the ground, smitten. The comparison is not the same." And I feared because I spoke so boldly to God.

And it was quiet on the hill beside the red granite stone. Tears make no sound as they flow and drop to the green grass below. And I thought of going home, there to lose myself in the newspapers, the magazines, in other things. I was physically spent, I could do no more work such as this, but I could immerse myself in quieter pursuits, blacking out this past week, the strains that were climaxed with a crown of sorrow. Maybe the printed page would soak up my thinking like a thirsty blotter, absorb the pain and turmoil that swirled and writhed within Menno.

Then God spoke and I listened. "Perhaps this week was meant to be your Gethsemane. My Son had one too. Perhaps it is also your Calvary, a willingness on your part to be crucified. My Son had a Calvary. And when My Son was crucified, I turned My back. I had to turn My back to

Him, so I could turn My face to you."

And I trembled, not because I was chilled by the wet shirt that clung to my skin, but because of what He said and what it meant.

God continued. "On that Calvary day I knew the past, I knew the future, and in the light of them both, I endured the agony of the present. I held back the legions of angels. If My Son would have called for them, I would have sent them. Remember, My heart ached too. Yet I was glad for His silence, His willingness to endure the cross, to refuse divine deliverance. Can you understand what I am saying?"

And I trembled again at His words because they reminded me of the past.

My God said gently, comfortingly, "You are so close to the fabric of life, so close that you cannot see the pattern. A thread seems out of place, but I know of that which I weave, I see the past, I see the future, I care about the present. I am not angry with you. I know of your travail of soul. My power has not diminished. I did no miracle 'yesterday.' It does not mean that there was a mistake. A miracle can come 'tomorrow.' It can be the very miracle for which you fasted and prayed this past week. Or it can be the miracle of your acceptance that I know best. Believe Me, Menno, My hand is not shortened, I do not sleep, or go on far journeys. I know, I grieve, I care, I love. I trust you, will you not trust Me?"

It was silent beside the red granite stone. And after a while, the tears stopped flowing. I raised the wet rimmed eyes to God, I wanted to say something, but I did not know how to say it. My heart, still wrapped in sorrow, cried for forgiveness, for acceptance, for release.

And God smiled at me, then said, "You need say nothing. I understand you." Then, almost as an afterthought, it seemed God said, "Try to understand Me. And when you cannot, just believe in Me. Believe in My Son Who said, 'I am the resurrection and the life.'"

And I stood up, raised my hands to God and said, "Lord, I do not understand, but I believe. Help Thou my unbelief." And He heard my prayer.

I gathered my tools and went home. And on the way, the hot air flowed through the open car windows, the sweat left my clothes, and my body cooled. The throb in my heart subsided to a tempo with which I could live, the heaviness left my soul, no longer depressing me to the point where I questioned God. The darkness lifted from my mind, and I could see. What had happened this past week was not as I had willed, but God knew about it. And all would still be well.



The Value of a Christian Heritage

by Vernon Leis

Today some young Indians are asking their grandparents about the history, legends, and traditions of their past. There is a revived interest in their Indian heritage because some of them feel that the survival of Indian culture depends on their generation.

The Sesquicentennial Celebration was observed by the Amish Mennonites of Ontario September 30 to October 9. Many people came to a greater appreciation of their Christian heritage. I shall always be grateful to the late Harold S. Bender for helping me to see significance in the Anabaptist vision.

Recently there has been a renewed interest in Mennonite history, as George Williams of Harvard says, "There is no aspect of sixteenth-century research that is so alive with newly discovered and edited source materials and monographic revisions as the Radical Reformation. Indeed the newly edited sources have almost the same significance for the interpretation of the whole of modern church history as the discoveries in the Dead Sea caves and in Upper Egypt are having for New Testament studies and early church history" (George Williams, *The Radical Reformation*, p. 19).

It is essential for Amish and Mennonites to become acquainted with their heritage. Becoming aware of our heritage can help us in a number of ways. In biblical times God's people had a keen historical awareness which Christians today often lack.

God's People Need a Sense of Identity

Deuteronomy 6:20-25 is a Hebrew confession of faith. This passage, like many others, indicates that the people of God often recalled the mighty acts of God in history. Worship, in the Bible, involved the celebration of what God had done in history.

As the Israelites reenacted the presence of God in history, they became aware of their calling as a chosen peo-

ple. Their historical orientation made them conscious that they were a people who had been saved by God and entrusted with a mission in the world. Each new generation of Israelites had to wrestle with the question, "Who are we?" Each generation needed to become a new Israel.

During the last decade, black people have been rediscovering their history. They have recalled the centuries of discrimination and they have recognized the contributions of black people. Emerging out of their studies are concepts like "black is beautiful" or "the gift of blackness."

Lately, some of the Jesus people have been noting some of their links with Judaism. Apparently they are cultivating their Jewish heritage in numerous places because of an identity vacuum.

As Christians of the Anabaptist tradition, we need to review our history to help us know who we are and understand our mission in the world. There is a certain radicalism about the Anabaptist interpretation of the gospel that is sadly lacking in most present-day interpretations of Christianity. With our view of radical Christian discipleship, of the church as a brotherhood of believers, and of biblical nonviolence there is a place for us to interpret and practice the gospel.

God's People Need a Sense of Continuity

Hebrews 11 is a thrilling review of how various persons acted by faith in Old Testament times. The writer of Hebrews wanted the Christians to whom he wrote to have a feeling of continuity with the great men and women of the past. For Christians to know that they have spiritual connections with great Christians of previous generations can be a stabilizing influence (Hebrews 12:1-3).

Since rootlessness is a characteristic of our time, it is important for today's Christians to be rooted in Christian history. It should be a great inspiration to the Amish and Mennonites of today to comprehend that they belong to a great train of believers who have risked their lives for their faith. Before any person with an Amish-Mennonite

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heritage devalues his heritage he should read books like the *Martyrs Mirror* or J. C. Wenger's *Even Unto Death*.

The neglect of church history by modern-day Christians has widened the gap between the God of the Bible and the God we know. On this point James Smart says, "The neglect of biblical and post-biblical history, however, destroys the continuity and allows the stage on which the biblical drama is acted to take on an atmosphere of unreality" (*The Strange Silence of the Bible in the Churches*, p. 124). One of the encouraging things about the charismatic movement of the last decade or two is the view that the God of the Bible is the God of today.

For a Christian to ignore church history is an arrogant attitude. We should not be so ignorant as to act as if God's revelation begins and ends with us. The Holy Spirit spoke to Christians before we came along and some of the things He said a few centuries ago may be too revolutionary for us to accept today. We expect that the Holy Spirit will continue to speak in the present and in the future. God has provided for the ongoingness of His people.

God's People Need a Sense of Values

Matthew 23:23 and 24 reflect the fact that some of the people had a distorted sense of values. Some of the Pharisees tithed mint, dill, and cummin, but overlooked justice, mercy, and good faith. The historical awareness of Jesus helped Him to understand that some concerns are trivial and others are vital.

Jesus accepted some traditions, some He tolerated, and others He rejected completely. Stephen Neill summarizes Jesus' attitude aptly by calling Jesus "the courteous rebel."

The people of God are always faced with the temptation of confusing the unimportant with the all-important. A greater knowledge of church history can help us to discern the aspects of our heritage which are essential. Maybe some of our traditions are no longer significant.

The story is told of a man who watched his wife cut off both ends of a ham before putting it into the oven. When he inquired why she did it that way, she told him that her mother did it that way. Upon questioning, his mother-in-law said that her mother had always done it that way. When grandmother was asked to explain, she answered, "My baking pan was too short." Certain traditions have been perpetuated by the church for generations for no better reasons. When this happens, tradition becomes a handicap.

Responses to our Christian Heritage

William Barclay says, "To enter into the tradition of a great school, or a great ministry, or a great congregation, is one of the most inspiring things of life. Here is something to live up to. Here is something one must not let down" (*Daily Celebration*, p. 39). Amish and Mennonites belong to a stream of Christians who believed in expressing their faith in practical and concrete ways. Such a faith will continue to have particular relevance for years to come.

How should we celebrate 150 years of Amish Mennonite history in Ontario? In our celebration we can idolize our history. History idealized is a dangerous kind of fiction which prompts people to live in the past. Or else we can despise our history. Those who despise history tend to drift along in confusion like a person who suffers from a loss of memory.

It is to be hoped that we will celebrate our past with reference to the present and future. A friend told me that on the front of the National Archives Building in Washington are inscribed the words, "The Past Is Prologue." A taxi driver explained the meaning of the statement to a passenger by saying, "It means that we haven't seen anything yet!" With a God like ours and a Christian heritage like ours, we can celebrate with great expectation.

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Tragedy Compounded

by Peter J. Ediger

Munich, September 5

Stealthily they enter
the Olympic Village
holding a nation's athletes
at gunpoint,
"Unless our demands are met
we will shoot,"
and sixteen people die
and we are shocked
... they are dead.

Vietnam, September 1-2-3-4-5-6-7 . . .

Boldly they fly over
the Vietnamese villages
holding a nation's citizens
at bombpoint,
"Unless our demands are met
we will bomb,"
and 300 people die every day
and we are not shocked
... we are dead.

Learning to Be Christian

by Gloria Constanton

Ed. Note: Gloria is a member of the Glad Tidings Mennonite Church in New York City. She is a junior at Goshen College, Goshen, Indiana. This article has been written in response to Phyllis Pellman Good's "Learning to Be White and Christian" in the June 6 Gospel Herald.

They came when I was six. I was just a child and naturally inclined to nose about the huge tent that had been erected on what was now, my ex-playground. My debris-swamped lot had become the site of a mission field, and its filthy grounds simultaneously underwent a sparkling transformation. With a traditional flair for cleanliness, they had swept up the whole place.

OK. So they were white and Mennonite. I was, however, happily unaware of any differences between them and myself until I got a little older, and perhaps stupider. Until someone pointed out that we were different, and with the birth of a term, of a verbal label, came the challenge to prove its thesis.

But I was still six, and very much attracted to the strangers. They were friendly, I mean, really nice. I was welcomed to a children's story hour which shortly became my favorite afternoon pastime. The lady who read the stories was pleasant. She made me feel pleasant. She smiled a lot, and showed us the pictures.

It was only because I was so pleased with the tent people that I begged my father to come to the evening services. The people were so earnest in their outreach, that it would have been hypocritical of our feelings to deny completing the bond of friendship. So we joined them. Perhaps we weren't intellectually sophisticated enough to note inconsistencies, but then apparently there weren't any ones viable enough to injure their ministry to us. It was the strength of their convictions and the joy of their faith that influenced me to acknowledge Jesus.

They set up church in our neighborhood and experimented with various means of delivering the good news. Of the street services, the MYF, and the coffeehouse, probably the most instrumental agency has been the Sandwich

Shop. This more universal point of contact succeeded in drawing the community less interested in affairs with more obvious religious connections. It was through this medium that memberships for clubs ranging from ladies' arts and crafts to girls' groups to basketball teams were recruited.

True, they were led by the Mennonites. But it is also true that they had the initiative and the training. It was touch and go at first, but as friendships grew, so did mutual understanding. Someone on the outskirts of these activities might observe that the whites were trying to establish a minuscule empire, a Mennonite colony and her subjugated peoples. The people on the inside can tell you a different story.

Hopeless domination, then, was not the case. It describes a position of complete submergence. Of stifled creativity. Anyone who was involved in relating to the church's ministry never got relegated to a dumb obeisance. And the indifferent ones were never affected in the first place.

So what if the Mennonites were doing the leading — how else should they convey their message? We certainly didn't have it. And it's not like they were sitting on top of us, gloating over the superiority of their roles. As Christ did, they also came to serve.

Admittedly, we had much to learn from each other. Maybe that learning inevitably involved some cultural assimilation, although I wonder that that acculturation wasn't fairly balanced on either side. Maybe everybody was a little mixed up about Jesus vs the Mennonite way of life. But with problem coping came growth, and with their resolutions we achieved keener insights into the precise nature of our relationship to each other, and Christ. Growing up together in wisdom and Christ — what more perfect formula for unity?

At this point, we have strong leaders emerging. Leaders of an indigenous origin. It takes time to mature, and we wouldn't have wanted to risk losing the Jesus ideal in the haste to appoint local leaders.


White Mennonites may be forgetting some things, like their original motivation, love, and an obligation to obey the Great Commission of our Lord—to get out there and tell everybody.

Of course you've made mistakes. We realize that all you had to work from were the limitations of your own cultural background. Despite that, you came to a world unfamiliar to you. It meant exposure to entirely new values, ideas, customs.

So that your outreach would not be impeded, nor your vision distorted, it meant that you could no longer remain protected behind the assuring bias of old values. You had to submit yourselves to the painful process of accepting strange ways. And that meant application of the Jesus principle.

Part of that principle is forgiveness. If we can forgive you your errors, will you forgive yourselves? There's no point in feeling guilty. The kind of guilt that requires a reversal in alleged hierarchical positions, that demands the situation to be turned upside down on itself, is guilt that almost glories in its antiheroic appeal.

Mere relocation of roles does not remake relationships. Neither does it effectively alter the angle of perspective. I'm still here, and you're over there. We've all become too hep to the vogue of race and culture consciousness. It has become the current explanation for weak relationships, for the disparity of status within the church, for a community at odds with itself. If we could instead elevate our focus on Jesus—on His face—white and Spanish and black would get transformed into a colorful ministry for Jesus Christ.

Angered eyes have been softened, and hurts have been helped. But we've only just begun and we need you. Let's keep working together. 

Three Candidates for Discipleship

(Luke 9:57, 62)

These three are typical of three classes of people who in turn are typical of the majority of men who are attracted to Christ. They are "would-be" followers, but who give inadequate response to Him. They reveal the weaknesses of some people who are attracted by the power of the gospel.

The first represents the rash or overhasty disciple (vv. 57, 58). He acts on the basis of emotional enthusiasm. Action based on mere feeling. He represents the rocky ground hearer of the parable of the soils. There is an easily aroused enthusiasm which is all on the surface. Our Lord does not refuse his service. He only wants him to count the cost. Salvation is free but discipleship costs everything. It is a step of faith. He may have to depend on others for the necessities of life. His followers must be prepared to

meet poverty and hardship. There is a battle to be won, a race to run, a cross to bear. Our Lord's cross carried Him to Golgotha. Following Christ is not as easy as it sounds. Then it meant physical privation and spiritual opposition. It still does for many in our modern world. All should be ready for this.

Verses 59, 60. The second candidate represents the entangled disciple or the procrastinator. He is willing but not ready, just yet. He is entangled with home ties. When the claims of parents or family and the claims of Christ clash, the claims of Christ must have priority. Matthew 6:33. He is not denying the claims of family loyalties, but when there is a conflict, He must come first. He tolerates no rivals. Life is frequently made up of conflicting duties and responsibilities. Many opportunities do not wait; to delay works mischief. It is selfishness that will not relinquish its hold on life. It is a desire to be identified with Christ, and yet to live life on his own terms. Such a life results in ineffectiveness and frustration, tension and conflict.

The third candidate represents the wavering disciple (vv. 61, 62). He shows reluctance to make a clean break with the world. Anything that will come between the soul and Christ, and His cause, must be regarded as only secondary in importance and claim. It seems to be as hard for many Christians to surrender all to Christ as it is for sinners to accept Him as their Savior and give up their sinful life. The result is a crown lost, a kingdom forfeited, and an eternity marred. Each of us has a short time to serve, but a great work to accomplish.—Christian E. Charles.

Our Kind of Faith

Pope John XXIII broke wide open some long-standing Roman Catholic traditions that considered all Protestants and non-Roman Catholics as lost souls. A new term has appeared in Roman Catholic circles in the last decade or two, it is the term "separated brethren." Protestants are no longer considered apostates and lost but Christians separated from their mother church. Very gently and very cautiously the Protestants and Roman Catholics are approaching each other to discover if the other has "our kind of faith."

What is "our kind of faith?" Is it faith in democracy or capitalism? Is it faith in Nixon or McGovern? Is it faith in the Bible or Christianity or our denomination?

There is something comfortable in being around people of "our kind." "Our kind of faith" (2 Pet. 1:1, *The Living Bible*) is faith in Jesus Christ that saves us from sin and hell. It transforms our lives into the character of Jesus. It is not faith in a creed but a genuine relationship with the living Jesus, here and now.

"Our kind of faith" delivers us from bad habits, fills us with the compassion of Jesus, and makes us the salt of the earth.

Do I belong to this select company or is mine a secular and political faith? It's a good question.—Roy Koch.

A Happy Spirit

by Ross Goldfus

As in many places, high school students in Argentina like to discuss a wide range of subjects. Our daughter Anita often tells us about the discussions in her class. One of the older students, whom we shall call Dick, tries to dominate the class — and some teachers — in every possible way.

In one of their discussions on politics Dick championed communistic ideology while Anita defended democracy. In other discussions Anita is asked many questions about North America. Being an evangelical Christian (the only one in her class until recently) her Christian philosophy of life shows itself quite easily. Since cheating is part of the system, her stand against it is unpopular and she often must take the ridicule of other students, including Dick's friend Ronald. These boys often made fun of her Christian beliefs — but that was last year!

About a year ago Ronald began to ask Anita more questions and one day inquired if he could come to one of the youth meetings at our church. Of course Anita invited him, and to my surprise he came. Later he said, "In the beginning I came to make fun of you all including you personally, but that soon changed as I found something here I never saw before." On his second visit he said, "This is surely different than my home. Here there is no badness."

In response I said, "Ronald, this group of youth are not perfect and they do not always get along so wonderfully."

He answered, "Yes, but here there is a happy spirit. It makes me forget about my home and my own problems. I like coming here."

That evening Ronald opened up his life to me. He lives with his father and grandmother. He does not know where his mother lives. Since his grandmother is very old and sickly and his father a drunkard he finds his best family relationship with one brother who is two years older and is the only other person living at home. Many times he is alone at home with his brother. To be sure, they must take care of their own clothes, cleaning, and mending. When his grandmother is away with some relative for days, they must cook and clean the house.

Ronald has an uncle who had taught him a materialistic, communistic philosophy of life including atheism as his religion. Obviously Ronald had no one in his home to encourage him to seek faith in God, nevertheless in his unhappiness he started to search.

As you might imagine, Ronald did not want anyone of his family to know that he was attending our church, but he came regularly anyway. He hardly ever missed a youth meeting or regular services on Sundays. He continually demonstrated good thinking and searching as he asked rather deep questions, which the other youth usually did not ask. We could see he was growing. Then one day he and another one of the youth came to our house and told me clearly of their faith in Christ as their Savior. They wanted to prepare for baptism. We began a Bible study with Ronald that has continued ever since. In March 1972, Ronald was baptized along with four adults. He continues to grow in his faith.

Another student has now been added to the few in Anita's class who stand for honesty. Ronald's brother has seen a big change in him too even though he does not agree with him. In spite of Ronald's home situation he has been a good student. Now his desire to learn is receiving a Christian orientation. He talks of his hope to become a doctor. He is more serious than the average fifteen-year-old boy, which his situation has forced upon him. Ronald still does not feel free to take a Bible home with him and so our weekly Bible studies together are also sharing sessions as Ronald tells me of his experiences of living his newfound faith before his old friends who do not see it his way. He says, "I am convinced of the Christian way of life, because I am much happier than before. It seems impossible that not long ago I was atheistic. How my life has changed!"

Ronald's father and relatives are a great prayer concern for him. He thinks they still do not know of him becoming a Christian as they are never interested where the sons go or what they do with their time. Among his friends, Ronald brought Tom to Bible study several times. Tom, along with other high school boys then started to attend places that really hurt and concerned Ronald. Tom stopped coming to Bible study.

Ronald wanted Tom to find what he had found in Christ. But then Ronald learned of a back operation he would need to have, requiring a several-month stay in the capital, Buenos Aires. The day before he left for the hospital Ronald brought Tom to our house — Tom wanted to study the Bible more and learn English. Ronald had not appeared so happy in a long time. Tom has now begun his studies with me.

Do you care to do something for someone? Pray for these boys.



Ross Goldfus is pastor of the Salto, Argentina Mennonite Church and assists in the mobile bookstore work of the Argentina Mennonite Conference. The Goldfuss serve with Mennonite Board of Missions, Elkhart, Indiana.

What Is Brotherhood?

Brotherhood is nothing other than a perfect body composed of useful living members who complement one another in service. As the artistic work of a clock, where one wheel and one piece drives, furthers and continues to help and make another piece operate for that purpose for which it exists, indeed, as a congregation of those useful little animals of bees, in their common basket, who work together, some caring for wax, some for honey, some for water, and fetching, others working in other ways, until they complete their precious work of sweet honey not only as much as they need for their nourishment, existence, and needs, but also that they share with the people for their use! So it is also here. Consequently in these and all other areas regulations need to be created. For a matter can only stand, thereby be carried through, and kept properly when there is good order. Especially in the house of God, where the Lord Himself is Workmaster and Proper Establisher. Wherever there is no order, disorder triumphs. Disarrangement results, wherein God does not dwell, and the matter soon falls to rubble. — From an old Hutterite manuscript.

Wit and Wisdom

In Lexington, Kentucky, people cited for traffic offenses may give a pint of blood in lieu of paying a fine. It's a good idea. It will not only build up the blood bank but persistent violators will be too anemic to have the strength to push down hard on the accelerator.

"But, darling," the young mother remonstrated, "you should learn to enjoy church music. Why the angels sing around God's throne all day!" "Well," commented the youngster, "I just don't see how God stands it."

A group of senior citizens were attending a lecture and the speaker was reaching the climax of his address and said: "The time has come when we must get rid of socialism and communism and anarchism, and . . ."

At this point, a little lady in the rear of the room arose slowly but with great enthusiasm shouted: "While we are at it, let's get rid of rheumatism, too!"

The banker had gone to his doctor for his yearly check-up. When the last stage of the physical was completed, the doctor turned to his patient and said: "You'll be glad to hear that you're sound as a dollar."

Exclaimed the banker, "Is it as bad as all that?"

A man was on his way to visit friends, and the path led through the swamp.

"Say," he asked a man along the way, "is it true that an alligator won't hurt you if you carry a torch?"

The man answered, "Well, it all depends on how fast you carry it."

The old-time plumber was concerned about coffee breaks, feather-bedding, and other production interruptions. "When I was an apprentice," he said, "we used to lay the first two lengths of pipe — then the boss would turn the water on and we'd have to stay ahead of it."

"To tell the truth," confessed the perspiring speaker, "this is only the second time I ever attempted to do any public speaking. The first time was out in Iowa when I proposed to my wife over a rural party line."

A suggestion for nonsmokers: A university student became tired of having smokers always blowing smoke in his face. He printed a sign he could easily slip in his coat pocket, ready to be produced at any time the occasion arose to use it. The sign: "I notice you smoke. I want to warn you that I chew. If you won't blow smoke on me, I won't spit on you."

— Seventh Street Menn. Ch. Bulletin

A sign in the window of a general store in Hillsborough County read, "Gigantic Sail Going On." A college professor passing by stopped his car, got out, and went in to see the merchant. "You've got it spelled wrong, you know. Has anyone pointed it out before?" "Oh, quite a few," said the storekeeper, "and two out of three usually buy something" (*Union Leader*, Manchester, N.H.).

A husband walked into the house completely out of breath. "What happened, honey?" asked his concerned wife. "It's a great new idea I have," he gasped. "I ran home all the way behind the bus and saved 50 cents." "Well that certainly wasn't very bright," answered his wife. "Why didn't you run home behind a taxi and save three dollars?" (*Rotemporary*, Tempe, Ariz.).

Rejoice!

If I sing not, the very
Loam beneath my feet will shout!
Bluebells will ring, this oak will
Dance frivolously about;
Heaven will weep for joy —
Baptize her plumed cherub choir
And set the West ablaze with waves
Of untamed, holy fire!
If I sing not, the heart
Within my breast will turn to stone;
Creation will make my birthright,
So lightly held, her own!

— Elaine Rosenberger

Congregational Ministries Holds First Staff Meeting

The staff of Mennonite Board of Congregational Ministries met all day Saturday, Sept. 9, for overviewing the assignment, clarifying staff relationships and assignments, and setting some priorities for the next weeks. The meeting was held at MBCM offices, 1110 N. Main St., Goshen, Ind. The meeting included Ross T. Bender, executive secretary; Hubert Schwartzentruber, Art Smoker, and Howard J. Zehr, associate secretaries; Rachel Fisher, administrative assistant; Neftali Torres and Arnold Roth, part-time staff; and Beulah Kauffman, WMSC executive secretary. Paul M. Lederach, director of Congregational Literature Division at Mennonite Publishing House, and Lyn Hershey sat in as adjunct staff — persons working for other agencies in areas closely related to the work of MBCM. The whole group with their families then met at Camp Amigo on Saturday night and Sunday in a retreat to push further on learning to know each other as they shared events from past church life, which had shaped them and shared something of the vision of con-

gregation which they will seek to share with the church.

The material below introduces staff members and their work along with some of the understandings with which they will be functioning.



Ross T. Bender (right), executive secretary for MBCM is responsible to implement the work of the Board. He is supervising staff and working with related Boards and agencies in the church. He heads up Christian education concerns in

MBCM. Here he is discussing communications with Arnold C. Roth, part-time staff member. Arnold is pastor of Kern Road Chapel and fully supported by that congregation. His time with MBCM (about one day per week) is contributed by the congregation.

Staff members work in specialized areas, but they are informed of the total MBCM assignment. Their work involves:

- a) creative planning
- b) keeping informed in their area
- c) traveling as resource persons
- d) serving on commissions and task forces

- e) correspondence
- f) keeping up with current literature

Adjunct staff are employed by other agencies in work integrally related to that of MBCM. Their work will be integrated into that of MBCM by communication and review.

Ad hoc staff will supplement regular staff for special assignments.



Art Smoker, associate secretary, gives major attention to youth ministries. Here he is assisted by Evon Wolfer, secretary-typist, in creating a picture display of youth activities among North American Mennonites.



Howard J. Zehr, associate secretary, is director of Ministerial Information Center and carries responsibility for evangelism. Here he talks to (left to right) Arnold C. Roth, Ross T. Bender, Art Smoker, and Hubert Schwartzentruber about Key 73.

Facts About MBCM

Purpose in Brief

(a) MBCM shall be responsive to the needs of the congregation in its total life. It shall develop a flexible, integrated approach and a staff which includes specialized ministries.

(b) MBCM shall be concerned with all aspects of congregational program as experienced by persons in the congregation.

(c) MBCM shall develop programs and provide resources which will assist the congregation to achieve its goals and fulfill its mission.

(For copies of the complete purpose, write to the office above.)

Board

Richard C. Detweiler, chairman, Souder-ton, Pa.

Edward B. Stoltzfus, vice-chairman, Iowa City, Iowa

Fern Erb, secretary, Peoria, Ill.

Clayton Beyler, Hesston, Kan.

Lupe De Leon, Elkhart, Ind.

Mark Derstine, Hyattsville, Md.

Esther Eby Glass, Lancaster, Pa.

Russell Krabill, Elkhart, Ind.

Mark Lehman, St. Anne, Ill.

MBCM Staff

Ross T. Bender, executive secretary

Hubert Schwartzentruber, assoc. secy.

Art Smoker, associate secretary

Howard J. Zehr, associate secretary

Rachel Fisher, administrative assistant

Evon Wolfer, secretary-typist

Neftali Torres, part time

Arnold Roth, part time

Adjunct Staff

Lyn Hershey, director of Cross-Cultural Relations (2/1/73)

Beulah Kauffman, WMSC executive secretary

Paul M. Lederach, director of Congregational Literature Division of the Mennonite Publishing House.

Address

Box 513, Goshen, Ind. 46526 (tele.: 219 533-0551)



Hubert Schwartzenruber (left), associate secretary, carries responsibility for peace and social concerns and for cross-cultural education. Here he discusses peace education materials with Neffali Torres (center), who will work part time in cross-cultural and minority concerns, and Lyn Hershey, who will continue in cross-cultural relations until February, 1973.



Rachel Fisher is administrative assistant to the executive secretary. Here she discusses some office matters with Ivan Kauffmann of the General Board office in Rosemont.



Two important adjunct persons are Beulah Kauffman, exec. sec. of WMSC, and Paul M. Lederach, director of Congregational Literature Division of the Mennonite Publishing House. Working toward integration of women's concerns and involvements into the total congregational life, program, and outreach is a major concern of Mrs. Kauffman. Continuing to undergird congregational life with literature and curriculum is Paul's

concern. Ross Bender works at coordination.

Time and Life for God in Prison

Loren Neal Duffield, one of 12 prisoners on Death Row in Richmond, Va., received a new lease on life with the recent Supreme Court ruling that the death penalty as imposed under present law is unconstitutional.

Duffield, 33, has completed all eight Bible study courses offered by Mennonite Broadcasts, Harrisonburg, Va. In a recent letter to Paul M. Roth, Home Bible Study counselor, Duffield says, "Thank you for your prayers on my behalf.

"I've been praying so long for the death sentence to be lifted from me that when it finally was, I was almost speechless."

Duffield took up residence in the Virginia State Penitentiary in 1964 after being convicted of murder by a jury in Norfolk Corporation Court.

He was only 14 hours from execution when Federal Judge John D. Butzner granted him a stay of execution on Apr. 16, 1964.

"I accepted Christ in the jail at Norfolk, Va., while awaiting trial," Duffield comments, "because I realized I was lost without Him."

Following this he prayed that God would spare his life and promised to serve Him in any way possible.

In his thirst for knowledge of God, Duffield began taking all the Bible correspondence courses he could.

In Mar. 1968 he enrolled in "God's Great Salvation," the first of eight Home Bible Study courses offered by Mennonite Broadcasts.

One year later he made a new commitment to God and to His service and set two goals for himself—to receive a Bible degree and to be ordained.

He achieved his first goal in 1970 by receiving a Bible degree through correspondence courses from American School of the Bible, Pine Bluff, N.C. In November 1971 he completed his eighth Home Bible Study course from Mennonite Broadcasts.

On May 3 of this year he achieved his second goal by being ordained to the ministry by the American School of the Bible, in a formal service held in the prison chapel. A number of local ministers took part.

Speaking of his prison term, Duffield says, "It's been a long time, but the years have been good because they have brought me into God's service. For this I give thanks.

"I only wish I had turned to Him earlier in life. Sometimes we are so hardheaded that we need to get slapped down so

we can get back up on the right side of things."

Duffield expects to receive a life sentence, but says, "I hope to use this new lease on time and life for God's glory—right where I am."

Sumatrans Enthusiastic About Library

Around Panyabungan, a small village remotely situated in the mountainous interior of the island of Sumatra, illiteracy and ignorance are rampant. As in many areas of Indonesia, the peasant knows little about what we consider to be ordinary facts of life. Many have not yet heard of man's landing on the moon. Some who have heard stubbornly refuse to believe it.

In February 1972, Sharon and I, community development workers in Panyabungan, became interested in the public library in our village as a potential tool for supplementing public education.

The public library was then housed in a rotted old building which has since been razed. The stacks consisted of one small bookcase, two thirds filled. Some books were of pre-World War II vintage; others were printed in Dutch.

The librarian, a government employee, received an inadequate salary of \$11 a month, with which he had to feed and clothe his family of five children. He had no expense account for supplies and maintenance. He did not even have a rubber stamp with which to label the all but worthless collection of books. When he needed to write an official letter, the money for paper came from his own pocket. His register of visitors to the library indicated an average of fifty people a month coming in to browse or check out books.

Then came a generous, yet modest gift of \$125 from an anonymous North American Mennonite family for MCC's work in Sumatra. The money made available current and pertinent reading materials for the people of Panyabungan.

After contacting government officials for permission to get involved in the library, we began planning. We decided to supply the library with another sturdy bookcase, to overhaul an existing bookcase, to add new books, supplies, and a rubber stamp.

We made a trip to the provincial capital of Medan to scour bookstores for suitable reading material. We tried to buy thin, simply written books, since small-print volumes with no pictures tend to scare villagers away. After a few exhausting days of browsing and buying, we returned with \$85 worth of books about health, family planning, home management, scholastic disciplines, and space ex-

ploration. We also had some novels, children's stories, and picture books.

We supplemented these books with literature from the United States Information Service and we contacted 18 national embassies in Jakarta, requesting free publications. Many embassies failed to reply, but some contributed wonderful photography of the outside world. This greatly interests local villagers.

As we worked on the public library, we began to feel that the rather small Christian community in the Panyabungan area also should have a library with materials to supplement their Christian understanding. We were able to use a corner of the local Lutheran church sanctuary for this library. Since there is little Christian reading material available in Sumatra, we were able to spend only \$18, buying most of the suitable literature we could find. The literature included some excellent children's storybooks, Bible study guides, health and household management booklets, and family planning information written from the Christian viewpoint. We also supplied the reading center with a bookcase and necessary supplies.

Two individuals who live near the church were happy to accept responsibility as librarians. They sent out letters to all the churches in this area, inviting members to use the materials. They stated clearly that they and their church did not own the library, but were merely caring for it.

The church library and the public library have been in operation almost two months. Although it is too early to judge the success of these projects, or their impact on the community, we have observed several facts. During the first month of operation since MCC's contribution to the public library, the guest register shows 275 visitors. This is almost a 500 percent increase over the previous month's listing. A wide range of visitors has frequented the library, including school-age children and adults. The last time I visited the library, a teacher from one of the nearby elementary schools had brought his class to do some reading.

The report from the church library is also encouraging. The register indicates about 80 guests in the first month. This is a substantial figure in light of the small size of the Christian population of the area. The librarians are enthusiastic about the library.

We hope to observe the development and use of the two libraries in the future. If public interest continues, we would be willing to make additional contributions. For now, we are enthusiastic about how the villagers are accepting the new up-to-date reading materials.

— Keith Owen Walther, MCC, Sumatra

Elkhart Program Commissions 27



September VS Orientation Group

At the Sept. 11-19 Voluntary Service orientation at Mennonite Board of Missions, Elkhart, Ind., 21 persons were commissioned to one- and two-year assignments in 14 locations in the United States and Canada. Six volunteers for three Mennonite Board of Missions VS locations in the East also attended the orientation sessions of Eastern Mennonite Board of Missions and Charities Sept. 11-16 in Salunga, Pa.

At the Elkhart orientation, participants said they liked the family-type feeling, where "we could be ourselves with each other; it was comfortable." Regular orientation activities featured discussions on affluence, race relations, the peace witness, and self-image—in addition to role playing, films, and simulation exercises. Extracurriculars included jogging late at night, learning to play chess, and swimming across a lake.

The 21 volunteers at the Elkhart orientation are as follows:

Top row (left to right): Aaron Beyer, Souderton, Pa., orderly for two years at Maple Lawn Homes, Eureka, Ill.; Mary Schrock, Archbold, Ohio, one year as a child care worker at the Craig House, Pittsburgh, Pa.; Pat Massanari, Goshen, Ind., nurse for one year in Pearl River, Miss.; Verne Roth, Wayland, Iowa, community worker for one year in Portland, Ore.

Third row: Sharon Godshall, Harleysville, Pa., one year as a nurse aide at Queens Avenue Manor, London, Ont.; Evan Lapp, Kinzers, Pa., community worker in Stockton, Calif., for two years; Joyce Horst, Elmira, Ont., one year as a secretary with Pittsburgh Council for International Visitors, Pittsburgh, Pa.; Pamela Kunkel, Sioux Falls, S.D., nurse aide for one year at Froh Community Home, Sturgis, Mich.

Second row: Ora and Alta Keiser, Kalona, Iowa, program directors in Pearl River, Miss., for one year; Linda Beachy, Wayland, Iowa, one year as a teacher aide in Ary, Ky.; Delores Schrock, Fisher, Ill., secretary for one year with London Missions, London, Ont.; Phyllis Kauffman, Middlebury, Ind., one year as assistant hostess in La Junta, Colo.; Twila Wenger, Hesston, Kan., secretary for one year at Good Samaritan Hospital, Phoenix, Ariz.; and Carol and Bernard Bowman, Harrisonburg, Va., one year as host and hostess at the International Guest House, Washington, D.C.

Front row: Dale Delagrave, Spencerville, Ind., construction worker in Durham, N.C., for two years; Claude Setzkorn, Mohnton, Pa., social worker for 21 months at Huerfano County Memorial Hospital, Walsenburg, Colo.; Dale Bachman, Putnam, Ill., community worker in Pearl River, Miss., for two years; Darrel Hartman, Goshen, Ind., two years as an orderly in Amarillo, Tex.; and Paul Byler, Washington, Ill., community worker for two years with Glad Tidings Mennonite Church, New York City, New York (serving with Eastern Mennonite Board of Missions and Charities).

Currently more than 500 youth through senior adults serve in 90 locations throughout North America, Central America, and the Caribbean area in the Voluntary Service program of the Mennonite Church, offices in Elkhart, Ind., and Salunga, Pa.

Videotapes to Aid Sunday School Teachers

Videotape recording equipment has been purchased by the Commission on Education of the General Conference Mennonite Church and is ready for use

in teacher training.

Frank Ward, acting executive secretary of the Commission on Education, said the portable equipment will be used primarily to tape Sunday school teachers in actual classroom situations. Then the tapes will be replayed, and teachers can evaluate their teaching as they see and hear themselves.

"The advantage," said Mr. Ward, "is that if a person watches a teacher and calls him in for a conference he can always object to the criticism. When he sees himself on a tape, there's no avoiding the problem."

However, videotape recording is not just for negative criticism, but also to show things done well.

Formerly, in Christian education workshops, commission staff conducted a demonstration class in which other teachers watched and evaluated. The disadvantages were that the teacher was usually a stranger to the class and the children were affected by a room filled with visitors.

With videotaping, only a camera and an operator are required in the room, sometimes only the camera. Ordinary room lights are sufficient, and tapes can be replayed over a regular television set.

The commission may also use the equipment to tape good teachers on a week-to-week basis and show excerpts of the tapes at workshops. Or if a given staff member cannot attend a workshop, his presentation can be videotaped and taken along.

Mr. Ward said videotape recording had been used extensively in public schools.

"Most teachers are happy to go through the experience if they want to improve their teaching," he said.

Miller, Friesen Explore Special Project in El Arish

In March Leon Miller, head of the MCC needlework project in West Bank, and LeRoy Friesen, MCC director in West Bank, began investigating the possibility of starting a needlework project among the women of the Gaza Strip. Miller and Friesen found, after several trips to Gaza, that MCC needlework was probably more welcome and needed in a town sixty miles south of the Gaza Strip called El Arish. Contacts were made with the Israeli Ministry of Social Welfare office in El Arish as well as the Near East Christian Council center which has operated there for several years. The NECC center works with women in El Arish offering home economics courses, child care training, and other educational services.

In the 1956 Sinai campaign, the Israeli army took El Arish, but evacuated after

pressures were exerted by the United Nations. Since the 1967 war, El Arish has been under Israeli administration. According to Egyptian sources, El Arish had a population of 45,000 in 1967. In the census conducted by the Israeli government in August of 1967, the population of the town was listed as less than 30,000.

The date palm groves near the seashore constitute the most important economic resource for El Arish. Under Egyptian rule, administrative services to the Sinai Peninsula and especially services to the Egyptian army became important in the El Arish economy. All of this has now changed. Some El Arish men now work in Israel while others earn their living in local shops and agriculture.

In early May, Friesen and Miller traveled to El Arish to look into the possibilities further. During a second visit contacts were made with women who had been involved in some needlework projects under the Egyptian government before the 1967 war. Enthusiasm was shown on the part of persons in El Arish and the NECC building was offered for at least temporary use by MCC.

On August 4, Leon Miller, Brian Siemsen, and two of the MCC needlework women employees went to El Arish. There they met with two women who had been involved in the Egyptian needlework project before 1967 and seven other women from the town who were willing to begin work. The MCC project was explained to them, and they were given some thread and patterns to work with at home. Some mistrust was displayed by the women toward the MCC project, possibly because they thought that MCC was working for the Israeli government. However, the presence of two Arab women working with MCC seemed to remove some of their fears.

Miller and several other members of the needlework team will return to El Arish in the near future to examine further the possibilities in this area. El Arish looks promising for MCC involvement, with the potential of up to 300 women working in this new project.

Brash Visits MCC

Alan Brash, executive secretary of the Commission on Inter-Church Aid, Refugee, and World Service (CICARWS) of the World Council of Churches visited Mennonite Central Committee (MCC) headquarters, Sept. 11, to confer with MCC staff on subjects of mutual concern. Melvin Myers, director of material resources for Church World Service and Stanley Mitton, coordinator of disaster aid for CICARWS accompanied Brash.

Also at the meeting from the Eastern Mennonite Board of Missions and Char-

ities (EMBM), Salunga, Pa., were Harold Stauffer, overseas secretary, and Luke Martin, associate director for East Asia programs.

MCC and EMBMC staff discussed with the visitors the roles of service agencies in Vietnam. "The only right we have to be in Vietnam is to be there in service," said Brash. "We're trying to



Left to right: Orie Miller, Paul Longacre, Alan Brash, and Stanley Mitton.

discover what the Christian faith is all about in expressing God's love to our neighbors." Brash indicated that he thinks the directions of service programs in Indochina must be determined more by the Indochinese. "We have a constant flow of sincere people visiting Asia and Africa from the affluent West. The flow of people from Asia and Africa to visit the west is primarily also a flow of people concerned to get help for Asia and Africa. The assumption behind all this movement is that the needs are all in Asia and Africa and the answers are all in the West. But in our minds we know that is a lying assumption."

Brash expressed a feeling of indebtedness to EMBMC and MCC for the ministry they have made in Vietnam. "Things would be worse if you had not been there," he said.

Landis Homes Friendship Community Dedicated

The dedication of the Landis Homes Friendship Community, a facility for mentally handicapped persons, took place on Oct. 8 in the chapel of the Landis Homes Retirement Community, Lititz, Pa.

The dedication address, "The Theology of Caring," was given by John R. Mumaw, professor of Christian education at Eastern Mennonite College Seminary, is a consultant for the Mennonite Church in the field of mental retardation. He did the initial study of existing need within the Mennonite brotherhood, and drew up a formal proposal for the building of the Landis Homes Friendship Community. He also served as consultant for other community planning groups.

H. Raymond Charles, president of Eastern Mennonite Board of Missions, was in charge of the dedication. Musical selections were given by the Choraleers,

area Mennonite youth vocalists directed by Arnold Moshier.

The Landis Homes Friendship Community is a residential facility geared to meet the needs of mentally handicapped persons within the Mennonite Church and in Lancaster County who need a supervised daily living environ-

ment. Emory and Idella Otto serve as its administrator couple. They hope to provide for 12-16 less severely handicapped persons, ages 18 and over, in a group-living arrangement. The Friendship Community will be cooperating with the county office in meeting the needs of its residents.

High-Aim Doubles Enrollment



High-Aim students (left to right) Janice Blatts, Syble Cox, Theolane Britton, Pat Fields, Pat Taylor, and Annette Britton take notes during Lee Roy Berry's lecture at the High-Aim orientation held at the Cross-Cultural Youth Convention during August in Indiana.

Enrollment in the High-Aim program has doubled in the 1972-73 school year. This year 24 students are enrolled compared to 12 last year.

High-Aim is a scholarship program for minority high school students. The program allows economically disadvantaged students with good academic potential to attend cooperating Mennonite high schools at low cost. According to Lupe Garcia, director of High-Aim, "a student's eligibility for High-Aim is determined by his economic rather than his racial status."

Of the 24 students, nine are returning to the program from last year; 15 are High-Aimers for the first time. Enrolled are six seniors, seven juniors, four sophomores, and seven freshmen.

The students are attending six different Mennonite high schools, as follows: Bethany Christian, Goshen, Ind.—10; Iowa Mennonite, Kalona, Iowa—6; Eastern Mennonite, Harrisonburg, Va.—4; Lancaster Mennonite, Lancaster, Pa.—2; Belleville Mennonite, Belleville, Pa.—1; and Rockway Mennonite, Kitchener, Ont.—1.

High-Aim began in the fall of 1968 when it enrolled three students in two Mennonite high schools. To date, four High-Aimers have graduated, two of them in 1972. All four are now attending Mennonite colleges.

Though pleased with the academic progress being made by High-Aim students, Lupe Garcia is concerned that financial

limitations may curtail the program's potential. "We're hoping to place 35 students next year," says Lupe, "but we'll have to cut way back if we don't receive sufficient contributions."

Levi Miller, principal at Iowa Mennonite, comments: "I feel High-Aim is a great program—not only for the participating students, but for the school and community as well."

High-Aimer Reuben Garcia, senior at Belleville Mennonite this fall, writes: "School is great! My schedule is a little full, but I'm enjoying it." Reuben has been elected vice-president of his senior class, is on the yearbook staff, and hopes to join the gospel team.

High-Aim is a special program sponsored by the Relief and Service Division of Mennonite Board of Missions, Elkhart, Ind.

Book by GC Prof Released

A textbook written by an assistant professor of nursing at Goshen College for use by nurses and nursing students has just been published by the C. V. Mosby Company, of St. Louis, Mo.

Author of the book is Prof. Norma Jean Weldy, on the faculty since 1960. She is a 1954 alumna of the college and earned the master of science in nursing education degree at the University of Colorado in 1962.

Title of the book is *Body Fluids and*

Electrolytes: A Programmed Presentation. Miss Weldy began writing the book in 1964, and tested and revised it several times by using it with her own students. It includes materials from chemistry, physiology, and studies in nursing care.

Miss Weldy, a native of Bremen, Ind., teaches nursing of adults at GC. Last year on her sabbatical leave she was in an independent work-study program on cardiovascular nursing at Cedars of Lebanon Hospital, Los Angeles, California.

Challenge to Up Alumni Giving

A "challenge" purse from three alumni to match increases in alumni giving to the '73 fund is a rousing send-off to Goshen College in its new, to be announced 1972-77 five-year development program.

The challenge money is a gift of S. T. Miller, a 1905 alumnus and retired physician of Elkhart, Ind., and a young alumni couple who wish to remain anonymous.

William R. Zuercher, Appalachian Regional Hospital administrator at Harlan, Ky., and national chairman for the '73 alumni fund, described how the matching money will be used. "When an alumnus gives more to the '73 fund than he did to the '72 fund, the increase in his gift will be matched by the challenge purse."

The '73 fund, which closes next June 30, is for the operating budget and will support faculty and staff salaries, scholarships and financial aid, library acquisitions, plant upkeep, and purchase of teaching aids. All funds will be spent during the 1972-73 fiscal year to make up the difference between what a student pays in tuition and fees and the actual cost of his education.

The challenge purse and the increased giving it is expected to generate come at a strategic time, Zuercher pointed out. The gifts will provide the necessary funds to meet the increases due to inflation and restore educational budgets cut in austerity programs of the last couple years. They will also help provide the needed start-up costs of new learning programs and for the new career services center.

GC Schedules Convo Speakers

Guest speakers are scheduled for the 1972-73 chapel and convocation series at Goshen College; their topics deal with religion as part of human culture. The chapel and convocation series will be in the Church-Chapel at 9:00 a.m. and open to interested persons.

On Oct. 6, Dr. Elisabeth Kübler-Ross, medical director of Mental Health and Family Services of South Cook County in Chicago Heights, Ill., spoke in con-

vation on "Confrontation with Death." She also spoke later the same day on similar topics.

Sam Dalton, former businessman, spoke in chapel on Oct. 9; he applied the gospel to race issues. He and his wife have adopted three Korean orphans.

On Oct. 13, Cornelius Krahn, professor of church history at Bethel College, Newton, Kan., will speak in convocation. He was born in Russia and has studied Mennonite history, the relationship between Christianity and communism, and the religious situation in modern Russia.

Joseph Ryan, a Jesuit professor at St. Joseph's University at Beirut, Lebanon, will speak in convocation on Tuesday, Oct. 17. He has studied, written, and spoken on the Arab-Israeli conflict and the impact of this conflict on Jewish-Christian relations.

William C. Lindholm, a member of the national committee in defense of Amish education and a Lutheran pastor from Livonia, Mich., will speak on Oct. 20. His topic will be "Amish Religious Freedom and the Supreme Court."

On Oct. 27, Robert Searle Bates, assistant professor of church and urban community at Christian Theological Seminary in Indianapolis, will speak in convocation on "Focus: India"; he comes through the annual program of the Indiana Council of Churches. Bates taught at Leonard Theological College in Jabalpur, India. He also served in national student Christian movements in India and Ceylon.

Nov. 8-10 Heindol Fast of Emden, Germany, will speak in convocations and at other sessions on campus. He has studied Mennonite history and the relationship of Christian faith to culture.

Although the schedule of speakers is not complete for the winter and spring terms, two programs have been set.

On Jan. 29 the convocation speaker for the annual S. A. Yoder Memorial Lecture will be Eugene Nida of the American Bible Society, New York.

Mar. 4-9, during Christian Life and Renewal Week, Bill and Jean Milliken of Atlanta, Ga., will be the speakers.

Mimist Opens L-M Series at Goshen

The 67th annual Lecture-Music series opened at Goshen College on Friday evening, Oct. 6, with Kenyon Martin, the first mimist to appear on campus, performing silent sketches titled "Beyond Words."

The Indianapolis Symphony Orchestra, under the direction of 62-year-old Izler Solomon, will present a concert on Saturday evening, Oct. 28.

Shakespeare's tragedy, "King Lear," will be performed on Friday evening, Nov.

17, by the National Shakespeare Company. This is the company's tenth anniversary tour.

Pianist Carol Rosenberger will give a concert on Friday evening, Dec. 1. She was struck with polio in 1955 and spent six years in therapy to gain control of her wrists and fingers. In 1964 she was able to return to her career.

On Friday evening, Jan. 26, the Upsala Chamber Choir from East Orange, N.J., will present a concert. The 25 singers use films and slides, as well as voices to comment on contemporary issues.

Gyorgy Pauk, a Hungarian violinist, will perform on Friday evening, Feb. 2. He escaped from behind the Iron Curtain at the age of 20 and soon began to win respect from critics. He did not make his debut in the United States until 1970.

The Intimate P.D.Q. Bach is a funny musical spoof by Professor Peter Schickele and tenor John Ferrante, which includes demonstrations of instruments never before considered musical. The unfolding of P.D.Q. Bach will be on Friday evening, Feb. 16.

On Saturday evening, Mar. 3, Sen. William Proxmire, a Democrat from Wisconsin, will speak on his beliefs and experiences as a senator. He feels that better housing, schools, and hospitals are more important than huge spending for defense and space exploration.

All the programs begin at 8:00 p.m. in the Union Auditorium.

Amish Trial Reviewed, EMC

"A Symposium on Conscience and Society: The Amish, Compulsory Education, and the Supreme Court" will bring educators, lawyers, and religious spokesmen to the Eastern Mennonite College campus on Dec. 8.

The daylong meeting will feature addresses by leading figures in the landmark case which led to a Supreme Court ruling on May 15 that states cannot force Amish children to attend school beyond the eighth grade.

Opening the sessions in the college auditorium will be William Lindholm of Holy Cross Lutheran Church in Livonia, Mich. He is chairman of the National Committee for Amish Religious Freedom.

William B. Ball, the Harrisburg, Pa., attorney who conducted the three-year defense of the Wisconsin Amish (Wisconsin vs Yoder) and successfully argued their case before the Supreme Court on Dec. 8, 1971, will trace developments leading up to the "landmark decision."

John A. Hostetler, professor of sociology and anthropology at Temple University, and Abe J. Miller, an Amish

teacher from Apple Creek, Ohio, will respond to Attorney Ball's address.

Leo Pfeiffer, Brooklyn, N.Y., lawyer and professor of political science at Long Island University, will close the symposium with an evening address, "The Amish and Current Trends in American Church-State Relations."

Daniel Yutzey, EMC dean, will chair all sessions.

"We are fortunate that key figures in this history-making event will be present on campus on Dec. 8 to help everyone in attendance assess the implications of the Supreme Court's decision for three major American social institutions—education, law, and religion," commented Grant M. Stoltzfus, chairman of the symposium planning committee and professor of church history at EMC.

"Y" Active at EMC

"The 50th year of the Young Men's Christian Association at Eastern Mennonite College is off to an exciting start," announced "Y" president Duane Bishop, senior math major from Chester, Vt.

He explained that the "Y" attempts to plug interested students into Christian service programs both on and off campus in a variety of ways.

During a "sign-up night" for "Y" activities this week, 60 persons indicated interest in forming traveling extension teams to share their personal faith to groups across the country, Mr. Bishop said.

Sixteen students said they were available for Bible study and street witness at the recently opened Jesus House at 69 S. Liberty St. in Harrisburg.

Twenty-seven students signed up to visit the Harrisburg prison on Wednesdays, the "Y" official noted. Another 50 signed up to participate in visitation and recreation activities at the Woodrow Wilson Rehabilitation Center on Saturday afternoons and evenings.

A community outreach program attracted 59 student volunteers for "Saturday Adoption" of welfare children, another eight for tutoring, 29 for migrant work, and 40 for repairing old houses recommended by Homes Foundation.

Another 60 indicated interest in attending "Y" churches for involvement in numerous local congregations.

No Room for Pets

"We will need to consider possible alternatives, if and when we are no longer able to find living room in the same house with Life-Line Books," writes Ezra Beachey speaking of the Aug. 1 meeting of the Bookrack Evangelism Advisory Board for the Indiana-Michigan Conference. "Our little home is bursting at

the seams," he adds.

Beachy, in his seventies, is Bookrack Evangelism supervisor for the Indiana-Michigan Conference and operates his district program from his home in Goshen, Ind. He is discovering, however, that as the bookrack program expands, his house remains the same size.

Beachy recorded a record 3,709 books invoiced for the month of July. The previous high was 3,216 for April 1972. The first six months of 1972, he recorded

a total of 14,974 books invoiced for his district.

A number of the books find their way to racks by way of private airplane. Clarence Cobb of Indianapolis, Ind., flew up to Goshen the early part of August and picked up 718 books to stock the four racks in operation in his area.

A new outlet was opened by a businessman in Valparaiso, Ind., bringing to eight the number of racks serviced by Ralph Birky in that city.

mennoscope

Fourth Annual Peace Section Assembly Planned

The fourth annual Peace Section Assembly will consider the topic "Militarism, Money, and Peacemaking" in its sessions this fall at the YMCA Hotel in Chicago. The assembly will begin Thursday evening, November 16, and end Saturday noon, November 18. It will seek to wrestle with the problem of how we can witness about our opposition to militarism when war is becoming more mechanized and the end of conscription may be in sight. It is hoped that persons holding a wide variety of views on this issue will attend so that the dialogue can be as fruitful as possible.

The annual Peace Section Assembly was begun in 1969 and seeks to provide an opportunity for all interested to discuss the many implications of our peace position and to plan strategies through which we can faithfully live our convictions. It is open to anyone who wishes to attend.

Accommodations will be available at the YMCA Hotel at a moderate cost and attempts will be made to find accommodations for those who would like to use sleeping bags. Persons interested in attending the assembly should write MCC Peace Section, Akron, Pa. 17501, so that adequate planning for the assembly can be done and overnight accommodations provided.

Lancaster Area Homebuilders will hold a public meeting Oct. 12, 7:00 p.m., at the Mellinger Mennonite Church, Lancaster, Pa. D. Rohrer Eshleman, MD, will speak on the subject "It Must Work at Home." He will be assisted by eight local women, named "Yes-Butters" and "So-Whatters," who will ask questions.

Harold Weaver of Mennonite Audiovisual Services, Elkhart, Ind., was in Nashville Sept. 13, 14, to cast new Mennonite Hour TV spots. "You're OK," a spot on forgiveness, was shot Sept. 19 in a Nashville park. "You're Loved"

was shot as a night scene at a phone booth on a street corner the next evening. These are a part of the series of TV spots on forgiveness and acceptance.

Robert Baker, Elkhart, Ind., was the speaker at the 9th annual Stewardship Conference at Bossler Mennonite Church, Elizabethtown, Pa., Oct. 7, 8.

Merle G. Stoltzfus was installed as pastor of the Grace Mennonite Fellowship, Sarasota, Fla., Sept. 17. Participating in the service were members of the executive committee of the Southwest Convention: Paul Zehr, Arthur Wise, Wayne Stutzman, and Mark Lehman. Also participating were John Shenk and David Kniss. The Grace Mennonite Fellowship is a new developing congregation under the direction of the Southeast Convention.

A groundbreaking service was held on Sept. 16 by the Ybor City Mennonite congregation, Tampa, Fla., as they began to build new church facilities for their worship center. The new facilities will be in North Tampa on West 131st Avenue, and will be named the North Tampa Mennonite Church. The church is affiliated with the Southeast Convention and Lancaster Conference.

The Keystone Bible Institutes will be held in Lancaster from Nov. 6-10 at 1:30 p.m. and 7:00 p.m., at the Bird-in-Hand Motor Inn and the Lancaster Mennonite High School. Chester L. Wenger is director of the Institute. Instructors will be Howard H. Charles and Paul M. Miller, Associated Mennonite Biblical Seminaries, and Elam C. Peachey, Conservative Mennonite Biblical School. Special classes for pastors, for youth and youth leaders, and for serious Bible students, men and women, are being arranged. Registration forms can be obtained by writing Keystone Bible Institutes, 1727 Lincoln Highway East, Lancaster, Pa. 17602, or calling (717) 898-2251. Keystone Bible Institutes are sponsored by representations from seven Mennonite conferences in eastern Pennsylvania.

James and Jane Delp, pastor couple

at Pulaski Street, Baltimore, report that two more Youth Haven fellows have accepted the Lord. In addition there has been a very large increase in Sunday school attendance since vacations are over. "There appears to be a greater interest in the things of God in the community," they write.

The Joe Shenk family left the United States for their third term of service in Tanzania on Sept. 25. Joe will be relating to the Bukiroba Bible School program, the evangelistic and nurture program of the Mennonite Church of Tanzania.

Glen and Elizabeth Good left for their sixth term of service in France on Sept. 20. Glen will continue to serve in a pastoral-evangelistic role.

Homecoming at the Marion Mennonite Church, Chambersburg, Pa., and special services, in honor of J. Irvin Lehman's 50 years in the ministry are scheduled for Nov. 18 and 19. Testimonials of appreciation may be sent to Merle Cordell, R. 5, Chambersburg, Pa. 17201.

Paul Roth, Home Bible Studies director for Mennonite Broadcasts, will be a guest speaker at the annual Pennsylvania State Sunday School Convention to be held in Uniontown, Pa., Oct. 19-21.

Dale Miller, Voluntary Service worker in Corpus Christi, Tex., began duties on Sept. 18 as assistant principal of the Lamar Elementary School in the Corpus Christi Independent School District. Miller and his wife, June, began their two-year VS assignment on Nov. 18, 1971. They are serving with Mennonite Board of Missions, Elkhart, Ind.

Roelf Kuitse, former Dutch Mennonite missionary to Indonesia and adviser to the Islam in Africa Project for Ghana, 1963-69, and now pastor of Mennonite congregations on the island of Texel, suffered a heart attack on Sept. 14 and is hospitalized. He may be addressed as follows: Kogerstraat 17a, Den Burg, Texel, Holland, KIV 87S.

Florence Nafziger, Dhamtari, India, who had been suffering from infectious hepatitis, wrote recently: "I am getting back to normal now. I've been carefully rationing my time at the school. I went over only an hour in the morning and one in the afternoon. This week I'll maybe increase a little because I'm feeling better."

Mr. and Mrs. Paul Kniss, missionaries from Ranchi, Bihar, India, who have been in the States since Aug. 9 for a brief furlough, are planning to return to India Oct. 16 or 17.

Eugene Blosser, Kushiro, Japan, Sept. 15, wrote: "I'm rejoicing in the success of the cataract surgery I had done in Sapporo last month. It seems that the surgery was very skillfully done and my

recovery has been relatively rapid. We are indeed thankful for the medical care one can get here."

Karen Comardelle, daughter of Mr. and Mrs. Sidney Comardelle, was a V-Ser this summer at the Larham Foundation in Mantua, Ohio. There she worked with severely retarded and physically handicapped children from infancy to six years of age. Karen is a member of the Des Allemands Mennonite Church in Louisiana, where she is the Sunday school secretary. Now a junior of Nicholls State University in Thibodaux, La., she is a junior majoring in nursing.



K. Comardelle

The twentieth graduation exercises and the twenty-third acceptance services of the Dhamtari India Christian Hospital School of Nursing were held in the School of Nursing Building on Oct. 6. Mark Kniss, medical director of the Nav Jivan Hospital in Satbarwa, Bihar, India, gave the commencement address. Thirteen students are on the graduating class roll.

The Palmeira Mennonite Church in the state of Parana, Brazil, is sponsoring a day care center for 50 children up to age 8. Almost 50 percent of the children are orphans according to Waldyr Golffetto, director. Golffetto is also pastor of the Palmeira congregation. In a letter of thanks to Mennonite Board of Missions, Elkhart, Ind., for a \$600 grant toward the care program, Golffetto wrote: "Our church struggles with the great interest in evangelizing our people who live fallen at the bank of the road . . . presenting them Christ as the only Savior." Golffetto is from Lapa Mennonite Church, pastored by Cecil Ashley.

Canadian Mennonite Bible College (CMBC), at its opening program on Sept. 24, announced the awarding of more than \$11,000 in scholarships, bursaries, and prizes for the 1972-73 academic year. The funds for the awards are made available through several sources. A number of awards are made from the CMBM Student Aid Fund, business firms, groups and individuals make specific amounts available each year, and the College Alumni have a regular program of scholarships. Fifty-eight scholarships were awarded to fifty-four students.

The Franconia Conference has coordinated the function of the conference, finances, missions, and youth into a Conference Center. Please note the following: mailing address: Box 92, Souderton, Pa. 18964; telephone: 215 723-5513; lo-

cation: intersection of Routes 113 and 309 just east of Souderton, across the street from the Souderton Shopping Center where Provident Bookstore is located. Staff persons with offices in the Center are: Richard A. Kauffman, Conference Youth Secretary and editor of the *Franconia Conference News*; Russell Musselman, Conference Treasurer; Henry P. Yoder, General Secretary and Secretary for Missions; Elaine Ruth, office secretary. A conference room accommodating 22 persons is a part of the Center. This room is available for committee meetings. If you need a place to meet in the East, we will be happy to have you as our guests.

Special meetings: John Lederach, Hesston, Kan., at Seventh Street, Up-land, Calif., Oct. 18-22. Harry Y. Shetler, Davisville, Pa., at Casselman, Grantsville, Md., Oct. 22-29. Don Augsburg, Harrisonburg, Va., at Finland, Pennsylvania, Pa., Nov. 17-19. Fred Augsburg, Youngstown, Ohio, at Elizabethtown, Pa., Nov. 29 to Dec. 7. Ella May Miller at First Presbyterian Church, Harlan, Ky., Oct. 10, 7:30 p.m. Mark and Eva Stauffer at Mt. Lena (Md.) Mennonite Church, Oct. 15, 7:30 p.m. Alvin Frey, Red Lake, Ont., at Pond Bank, Chambersburg, Pa., Oct. 23-29.

New members by baptism: one at Cedar Grove, Manistique, Mich.; five at Erisman, Manheim, Pa.; five at New Providence, Pa.; six by baptism and one by confession of faith at Calvary, Pinkney, Mich.; fourteen at Moorepark, Three Rivers, Mich.

Change of address: Arthur Jackson from Chicago, Ill., to 5A Clifford Court, Elgin, Ill. 60120. Howard J. Zehr's office address is now Mennonite Board of Congregational Ministries, Box 513, Goshen, Ind. 46526. Information on evangelism is available at that address. Tele.: 219 533-0551.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Birky, Myron and Vivian, Kouts, Ind., third child, second son, Timothy Emanuel, Sept. 10, 1972.

Burkholder, Ernie and Jane (Short), West Unity, Ohio, third child, second son, Adriel, Aug. 22, 1972.

Dintaman, Phil and Judy (Myers), Lagrange, Ind., second child, first son, Monty Lane, Sept. 9, 1972.

Elvins, David and Miriam (Snyder), Waterloo, Ont., third child, second son, Jason David, July 2, 1972.

Glick, Bruce and Helen (Liechty), Managua, Nicaragua, first child, Jonathan Allen, Aug. 31, 1972.

Haleman, Harold and Marilyn (Berger), Telford, Pa., fifth child, fourth son, Michael Todd, Sept. 12, 1972.

Hostetler, Duane and Theresa (Amstutz), Earl Park, Ind., second daughter, Jolene Alma, Sept. 1, 1972.

Imhoff, Duane and Donna (Birky), Hastings, Neb., second daughter, Gina Lynn, July 29, 1972. Kauffman, Larry and Patricia (Brody), Middlebury, Ind., third child, second son, Eric William, Sept. 11, 1972.

Longacre, Mark and Ruth (Landis), Susquehanna, Pa., sixth child, third daughter, Melody Joy, Aug. 8, 1972.

Martin, Arlan and Jean Marie (Gilpatrick), Brandywine, Md., first child, Jodi Lynn, Sept. 1, 1972.

Neff, Ernest and Shirley (Troyer), Gulliver, Mich., ninth child, fifth son, Merle Eugene, Sept. 14, 1972.

Nikkel, Howard and Ellen (Snyder), Goshen, Ind., first child, Sara Jane, Sept. 3, 1972.

Patton, Charles and Janet (Runion), Ngombe Lutete, Rep. of Zaire, first child, Charles Leslie, Sept. 12, 1972.

Peterson, Larry and Dorothy (Weber), Calgary, Alta., first child, Brent Lawrence, July 20, 1972.

Schrock, Dan and Elaine (Gerig), Washington, D.C., first child, Barbara Lena, born Aug. 1972; received for adoption Sept. 1972.

Thomas, Leon and Kathleen (Eash), Hollsopple, Pa., third daughter, Marcia Kay, Aug. 10, 1972.

Yoder, Martin and Evangeline (Delp), Kidron, Ohio, second child, first daughter, Angela Dawn, June 9, 1972.

Yost, Arthur and Rhoda (High), Quarryville, Pa., first child, Alex Dwayne, Sept. 17, 1972.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Amstutz — Nussbaum. — Stu Amstutz, Apple Creek, Ohio, and Loretta Nussbaum, Dalton, Ohio, both of Kidron cong., by Bill Detweiler, Sept. 2, 1972.

Bacher — Roth. — Kenneth I. Bacher, Baptist Church, and Judith Ann Roth, Steinman cong., Baden, Ont., by Elmer Schwartzentruber, July 8, 1972.

Christophel — Albrecht. — Joseph Christophel, Battle Creek, Mich., Heath Street cong., and Lind Albrecht, Sebawing, Mich., Pigeon River cong., by Luke Yoder, Aug. 23, 1972.

Clark — Widmer. — Dan Clark, North Liberty, Iowa, Friends Meeting, and Jean Widmer, Wayland, Iowa, Sugar Creek cong., by Robert Hartzler, Aug. 19, 1972.

Clemmer — Hunsberger. — Ronald Clemmer, Salford cong., Harleysville, Pa., and Susan M. Hunsberger, Souderton cong., by Richard C. Detweiler, Sept. 16, 1972.

Dagen — King. — Wilmer Dagen, Tegucigalpa, Honduras, Freemanong cong., Atmore, Ala., and Miriam King, Westover, Md., Snow Hill cong., by Amos C. King and Paul Dagen, July 2, 1972.

Esch — Lehman. — James W. Esch, Reading, Pa., South Seventh St. cong., and Eunice Louise Lehman, Chambersburg, Pa., Pleasant View cong., by Omar R. Martin, Sept. 23, 1972.

Gehring — Gnagney. — Christopher Gehring, Pigeon, Mich., and Joan Gnagney, Bay Port, Mich., both of Pigeon River cong., by Luke Yoder, Aug. 26, 1972.

Gerber — Kennell. — John R. Gerber, Eureka, Ill., Roanoke cong., and Susan Kennell, Roanoke, Ill., Lynn A. M. Church, by Valentine Nafziger, Sept. 16, 1972.

Glanzer — Mayer. — James Glanzer, Harrisonburg, Park View cong., and Janice Mayer, Sarasota, Fla., Tuttle Avenue cong., by John H. Shenk, Aug. 19, 1972.

Gunden — McCarthy. — Donald Gunden, Goshen, Ind., and Theresa McCarthy, Harrisonville, Mo., by Merle Unruh, Aug. 5, 1972.

Holstetter — Thompson. — Michael Hofstetter, Kidron, Ohio, and Patricia Thompson, Dalton, Ohio, both of Kidron cong., by Bill Detweiler, Sept. 16, 1972.

Kendall — Lehman. — Willard Kendall, West Liberty, Ohio, and Sharon Lehman, West Liberty, Ohio, Bethel cong., by Duane Beck, Sept. 16, 1972.

King — Loucks. — Daniel King, Goshen, Ind., College cong., and Gloria Loucks, Baptist Church, Wakarusa, Ind., by William Lincoln, July 8, 1972.

Lehman — Hunsberger. — Sanford Lehman, Castorland, N. Y., First Mennonite cong., and Gay Hunsberger, Goshen, Ind., Tri-Lakes Chapel, by Paul Hunsberger, June 23, 1972.

Lievano — Bechtel. — Luis Lievano, Colombia, S.A., and Eva Bechtel, Goshen, Ind., Central cong., by John H. Moesmann, June 10, 1972.

Martin — Martin. — Lloyd Martin, West Montrose, Ont., and Brenda Martin, Alma, Ont., both of the Bethel cong., by Simeon W. Hurst, Sept. 9, 1972.

Miller — Murray. — Keith Miller, Archbold, Ohio, W. Clinton cong., and Jane Murray, Goshen, Ind., College cong., by John H. Moesmann, July 1, 1972.

Mininger — Hershey. — Leslie J. Mininger, Bronx, N.Y., God Shepherd cong., and Jane E. Hershey, Lancaster, Pa., Mellinger cong., by Paul G. Landis, Sept. 9, 1972.

Mullet — Griffin. — William Mullet, Jr., and Debbie Griffin, both of Sarasota, Fla., Tuttle Avenue cong., by John H. Shenk, July 29, 1972.

Nesselrodt — Horst. — Stephen L. Nesselrodt, Broadway, Va., Crossroads cong., and Sharon Horst, Brownsville, Ore., Cascade cong., by Ralph Birkey, Sept. 2, 1972.

Pallaro — Cook. — Gary Pallaro, Golden, Colo., Lutheran Church, and Dennis Cook, Wheatridge, Colo., Glenn Heights cong., by Edward J. Miller, Aug. 26, 1972.

Reed — Richie. — Joseph D. Reed, Fredericksburg, Pa., Meckville cong., and Marie Ann Ritchie, Bethel, Pa., Jonestown Bible Church, by Joe Catina, Aug. 12, 1972.

Shantz — Kaufman. — Nelson Shantz, Baden, Ont., Baden cong., and Ruth Kaufman, Goshen, Ind., College cong., by John H. Moesmann, Aug. 26, 1972.

Shenenberger — Barto. — James R. Shenenberger, Lititz, Pa., and Margaret Ann Barto, New Holland, Pa., both of Hess cong., by David N. Thomas, Sept. 17, 1972.

Shenk — Yoder. — Nelson Shenk, Harrisonburg, Va., Warwick cong., and June Yoder, Bally, Pa., Boyertown cong., by John H. Shenk, Aug. 12, 1972.

Showalter — Showalter. — Donald M. Showalter, Wellman, Iowa, East Union cong., and Vicki B. Showalter, West Chester, Iowa, Methodist Church, by David Higdon, Aug. 26, 1972.

Smucker — Goodwine. — Joe Smucker, West Liberty, Ohio, Oak Grove cong., and Cheryl Goodwine, Bellefontaine, Ohio, Christian Church, by Keith McNeill, Sept. 16, 1972.

Strite — Huber. — James L. Strite, Gettysburg, Pa., Bethel cong., and Norma Jean Huber, Lititz, Pa., by David N. Thomas, Sept. 9, 1972.

Stutzman — Hunsberger. — John Charles Stutzman, Bloomington, Ill., Carlock cong., and Erma Kathryn Hunsberger, Baden, Ont., Shantz cong., by J. Lester Kehl, Sept. 9, 1972.

Wolfer — Burkey. — Ron Wolfer, Sheridan, Ore., Sheridan cong., and Rowene Burkey, Beaver Crossing, Neb., West Fairview cong., by Dale Oswald and Lloyal Burkey, Sept. 15, 1972.

obituaries

May the sustaining grace and comfort of our Lord best upon those who are bereaved.

Becher, Lydia Ann, daughter of John and Lydia (Wenger) Newswanger, was born in Lancaster Co., Pa., Feb. 5, 1890; died at Lan-

caster Osteopathic Hospital, Aug. 20, 1972; aged 82 y. 6 m. 15 d. On Feb. 10, 1910, she was married to J. Garfield Becher, who preceded her in death on Aug. 22, 1969. She is survived by 3 children (Mrs. Edna M. Hershey, Nora — Mrs. Daniel W. High, and Clarence L.), 10 grandchildren, 20 great-grandchildren, and 3 brothers (Henry, Jacob, and John Newswanger). She was a member of the Stumptown Mennonite Church, where funeral services were held on Aug. 24, in charge of Lloyd Eby and John Oberholzer; interment in the adjoining cemetery.

Gimbel, Ada, daughter of Daniel and Hannah (Shantz) Cressman, was born in Chesterfield, Ont., Oct. 1, 1884; died at the Spruce Haven Nursing Home, Hesper, Ont., Aug. 29, 1972; aged 87 y. 10 m. 28 d. On Jan. 14, 1920, she was married to Irvin Gimbel, who survives. Also surviving are 3 sons (Howard, Kennard, and Oren), 2 daughters (Ruth — Mrs. Rex Weber and Helen — Mrs. Uria Martin), 13 grandchildren, and 3 great-grandchildren. She was a member of the Breslau Mennonite Church, where funeral services were held on Aug. 31, in charge of Simeon W. Hurst; interment in adjoining cemetery.

Glick, Alvin C., son of Samuel and Salinda (Mick) Glick, was born in Lancaster, Pa., Jan. 14, 1911; died of a heart condition in Reading Community General Hospital on Aug. 29, 1972; aged 61 y. 7 m. 15 d. He was married to Florence Stoltzfus, who survives. Also surviving are one daughter (Sherilyn — Mrs. Kenneth Benner), one granddaughter, 5 sisters (Lena — Mrs. Harry Musser, Sarah — Mrs. Elmer Stoltzfus, Mary — Mrs. John Stoltzfus, Lydia — Mrs. David Lapp, and Minnie — Mrs. Roy Stoltzfus), and 3 brothers (S. Roy, Melvin, and John). He was a member of the Conestoga Mennonite Church. Funeral services were held at the Twin Valley Chapel on Sept. 1, in charge of Nathan Stoltzfus, Ira A. Kurtz, and Harvey Z. Stoltzfus; interment in Conestoga Cemetery.

Heisey, Joel K., son of Gerald and Jean (Greer) Heisey, was born at Chambersburg, Pa., Sept. 12, 1972, and died at birth. Surviving are his maternal grandparents (Mr. and Mrs. Thomas Greer) and paternal grandparents (Mr. and Mrs. Oliver Heisey). Graveside services were held at St. Nicholas' Church on Sept. 13, in charge of Omar R. Martin and Preston Frey.

Ingold, Martha, daughter of Henry and Fannie (Steinman) Ingold, was born at Flanagan, Ill., May 29, 1891; died at Gibson City Hospital Sept. 14, 1972; aged 81 y. 3 m. 16 d. Surviving are one brother (Amos Ingold) and 2 sisters (Amelia — Mrs. Jake Heiser and Tillie — Mrs. Sam Heiser). She was a member of the East Bend Mennonite Church, where funeral services were held on Sept. 16, in charge of Irvin Nussbaum; interment in the East Bend Cemetery.

Miller, J. Clarence, son of Elias R. and Elizabeth (Hartzler) Miller, was born at Gunn City, Mo., July 18, 1895; died when shot by a young man as he was delivering mail in Chesapeake, Va., Aug. 9, 1972; aged 77 y. 22 d. On Oct. 9, 1917, he was married to Carrie M. King, who survives. Also surviving are one brother (Ernest H.) and one sister (Maude — Mrs. C. D. Bergey). He was a member of the Mt. Pleasant Mennonite Church, where funeral services were held on Aug. 12, in charge of Amos D. Wenger, Jr., and Phillip E. Miller; interment in Mt. Pleasant Mennonite Cemetery.

Schrock, Daniel, son of Andrew and Barbara (Bachman) Schrock, was born at Metamora, Ill., Sept. 26, 1897; died at Eureka Hospital, Eureka, Ill., Sept. 7, 1972; aged 74 y. 11 m. 12 d. On Dec. 22, 1927, he was married to Anna Schlach, who survives. Also surviving are 2 brothers (David and Andrew, Jr.) and 2 sisters (Elizabeth and Katherine). He was a member of the Metamora Mennonite Church, where funeral services were held on Sept. 10, in charge of James Detweiler and J. W. Davis; interment in Stewart Harmony Cemetery.

Schrock, Elizabeth, daughter of Andrew and Barbara (Bachman) Schrock, was born in Metamora, Ill., Mar. 2, 1895; died of a stroke at the Proctor Hospital, Peoria, Ill., Sept. 12, 1972; aged 77 y. 6 m. 10 d. Surviving are one sister (Kathryn), and 2 brothers (David and Andrew, Jr.). A brother (Daniel) preceded her in death on Sept. 7, 1972. She was a member of the Metamora Mennonite Church, where funeral services were held on Sept. 14, in charge of James Detweiler and J. W. Davis; interment in Stewart Harmony Cemetery.

Shoemaker, Lucy, daughter of Christian and Elizabeth (Nafziger) Engel, was born in Washington, Ill., Oct. 7, 1885; died at Eureka Hospital, Eureka, Ill., Sept. 7, 1972; aged 86 y. 11 m. On Dec. 31, 1912, she was married to Arthur Shoemaker, who preceded her in death on Mar. 28, 1964. Surviving are 4 sons (Eugene, Orval, Donald, and Kenneth), one daughter (Mildred — Mrs. Walter Drudge), 20 grandchildren, and one great-grandson. She was a member of the Freeport Mennonite Church, where funeral services were held on Sept. 10, in charge of Paul O. King; interment in the church cemetery.

Shoemaker, Melissa, daughter of Benjamin and Lydia (Brox) Shoemaker, was born in Pilkington, Ky., Jan. 22, 1885; died at the Guelph (Ont.) General Hospital on Aug. 17, 1972; aged 87 y. 6 m. 26 d. On Dec. 10, 1907, she was married to Israel Shoemaker, who preceded her in death Oct. 29, 1958. Surviving are one daughter (Ella — Mrs. Arthur Wagner), 4 sons (Angus, Ivan, Clarence, and Cecil), 8 grandchildren, 10 great-grandchildren, 4 sisters (Mary — Mrs. Sylvester Ziegler, Lydia Ann — Mrs. Abraham Bauman, Kate — Mrs. Thomas Howlett, and Emma — Mrs. George Bauman), and one brother (William). One brother preceded her in death. She was a member of the Bethel Mennonite Church, where funeral services were held on Aug. 19, in charge of Simeon W. Hurst; interment in the adjoining cemetery.

Yoder, Eli T., son of Mr. and Mrs. Daniel K. Yoder, was born in Lagrange Co., Ill., Sept. 29, 1885; died at Newton, Kan., Sept. 14, 1972; aged 86 y. 11 m. 16 d. On June 2, 1920, he was married to Ida Plank who survives. Also surviving are 3 sons (Arno, Lawrence, and Vernon), one daughter (Mary — Mrs. Ransom Stucky), 16 grandchildren, 2 sisters (Mrs. Amanda Kropf and Mrs. Ida Gerber), and one brother (Delos). He was a member of the Hesston Mennonite Church, where funeral services were held on Sept. 16, in charge of Milo Kaufman, and John Duersken; interment in East Lawn Cemetery, Zimmerdale, Kan.

Yoder, Ruth, daughter of Jacob J. and Mollie Hartzler, was born in Belleville, Pa., Feb. 28, 1921; died at the Lewistown (Pa.) Hospital on Aug. 11, 1972; aged 51 y. 5 m. 14 d. On Mar. 2, 1944, she was married to Alpheus Yoder, who survives. Also surviving are 6 children (Gerald, Rita Ann, Carol, Arlene, Kenneth, and Janet — Mrs. Philip Shertler), her mother, one brother (Chester), and one sister (Miriam — Mrs. Urie S. Peachey). She was a member of the Locust Grove Mennonite Church, where funeral services were held on Aug. 13, in charge of Gerald Peachey and John B. Zook; interment in the Locust Grove Cemetery.

calendar

Rocky Mountain Conference Fall Session, Carlsbad, N.M., Oct. 30-22.
Mennonite Secondary Bible Teachers' Institute, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Nov. 2-5.

Virginia Fall Missions Conference, Apple Creek, Ohio, Nov. 1-5.
Mennonite Board of Education, Nov. 9-11.
Southwest Conference, Upland, Calif., Nov. 23-25.

Increased Contributions to Churches

Contributions to some of the nation's major Protestant churches continued to rise in 1971 even though membership was declining according to statistics compiled by the National Council of Churches.

Combined figures for nine churches showed reported contributions of \$2,282,628,529, an increase of \$63,433,445 over 1970. Membership for the nine, however, declined by 266,750 to a total of 25,583,882.

The NCC report on the figures notes that although contributions increased in 1971, the increase did not equal the rate of inflation, estimated at 5 percent.

The 42 Protestant churches issuing reports showed a combined total of 46,993,140 members. Combined gifts totalled \$4,386,682,020. Of this amount 19.3 percent was given to benevolences, or causes beyond the local congregation.

Must Emphasize Mobility

One of the major problems of the urban church today is that it "tries to be a country church located in the city," according to the Rev. Kenneth McCullough, pastor of North Street Christian Church in Halifax, N.S.

Speaking at a panel discussion during the 50th anniversary celebration of the Christian Church (Disciples of Christ) in Canada, Mr. McCullough asserted that the church "addresses itself to problems which are not there and does not address the ones that are."

Suggesting that the church needs to "emphasize its mobility, to go out to the people, to take the church into their homes, their factories, their taverns, if need be," the clergyman warned that it will continue to decline as a force in 20th-century urban life "if it continues as an institution rather than a reaching out of ourselves."

Attempts to Find Security

Attempts to find security by either returning to the past or creating new gods are pointless, the new United Methodist Bishop of the Dallas-Fort Worth area said.

Bishop W. McFerrin Stowe, recently transferred to the Texas cities from Nebraska, told a congregation at First United Methodist Church in his first public appearance that he does not understand persons on the "far right" who want to return to "simplistic forms of social and economic life which never were." But, he added, persons on the "far left" have similar yearnings and try to create new "golden calves" to give them security.

"But you can't go back. You can't have an instant replay on life, as you have with the Dallas Cowboys on television. You can't catch life and hold it."

He characterized today's worship of material things, sexism, and war as modern golden calves. "We should love people and use things, but have loved things and used people," Bishop Stowe commented. "This is what the young people are revolting against. Yet, the young people made drugs their own golden calf. It was a religious search, but in seeking heaven, they found hell."

FBI Report Shows Rise

The Federal Bureau of Investigation has reported that serious crime in all categories rose at the rate of 7 percent in 1971, but that crimes of violence increased by 11 percent.

Murder increased by 11 percent in 1971, aggravated assault by 10 percent, rape by 11 percent, and robbery by 11 percent, the FBI reported.

But it said that while figures in these categories had remained constant over the past three years, the 7 percent increase for all crime was the lowest rate of increase since 1965.

Young Mothers

Chicago has had a marked increase in babies born to mothers under 15 years of age — from 95 in 1950 to 473 in 1970, according to Dr. Jack Zackler, Chicago's assistant health commissioner.

Nixon to End Draft

President Nixon announced that the draft would be ended by next July if Congress passes legislation needed to bring about an all-volunteer force.

After conferring with Defense Secretary Melvin R. Laird, the President said that based on Mr. Laird's report "we will be able, as planned, to eliminate entirely by July 1973 any need for peacetime conscription into the armed forces."

The Selective Service system will be retained, however, he said, for use in emergencies.

Hungry for Bible Reading

Americans have a real hunger for preaching that expounds the Bible and makes application of its message to modern circumstances, according to a British exchange pastor.

Cyril Conah of Wigan, England, served the Hockessin United Methodist Church for a six-week period while C. Edwin

Lasbury of Hockessin filled his pulpit in Lancashire.

A longing for biblical preaching was one of Mr. Conah's basic impressions of Americans.

He saw this hunger partly in relation to the intense stress in personal life in the U.S. Mr. Conah said Americans live under stress because of the demands of the "material."

"The greater danger to civilization is not the bomb, but stress," he said. "The Christian gospel deals with stress. One can be taught to practice spiritual therapy — allowing the peace of God to creep into life."

Another of Mr. Conah's impressions was that Americans eat too much.

Mr. Conah reported that he was "frustrated" by and completely unable to cope with television and radio commercials.

Religion Takes Second Place

Religion, which was the No. 1 topic of interest among Minneapolis-St. Paul area residents in 1966, now ranks second, according to a survey by the Minneapolis *Star's* Metro-Poll.

It has been displaced by sports, the survey found.

Asked which topic interested them the most, the 600 persons polled gave these answers:

Sports, 16 percent; religion, 14 percent; politics and government, 11 percent; music, 10 percent; cooking, 9 percent; science, 9 percent; home decorating, 8 percent; literature, 7 percent; international affairs, 6 percent; history, 4 percent, and art, 3 percent.

In 1966, the comparable totals were: sports, 14 percent; religion, 39 percent; politics and government, 8 percent; music, 5 percent; cooking, 9 percent; science, 4 percent; home decorating, 5 percent; literature, 4 percent; international affairs, 4 percent; history, 2 percent, and art, 3 percent.

Few Finns Attend Church

An average of about 100,000 persons out of a membership of 4.4 million attended worship services of the Evangelical Lutheran Church of Finland in the last year for which figures are available.

According to data on 1970 released by the State Church, an average of only 2.4 percent of the Finns go to church. The percent in rural areas in 1970 was 3.2, with 1.7 in cities.

More than 90 percent of the population belongs to the Lutheran Church. The statistics released by the church's information office confirmed reports that hardly anyone attends worship regularly.

During 1970, the church lost officially 15,264 members and gained 3,623 persons.

Demonstration Then Proclamation

I remember hearing Clarence Jordan tell how before he could talk about the superiority of certain agricultural procedures and products to those he sought to help he had to demonstrate their superiority. He had to take time to prove that hybrids and certain preparations of the soil were better than the old seed and soil.

This same procedure was true of Jesus. He was many times asked to describe what He had demonstrated. What He preached was preceded by practice.

Also the early church and the church since then at every period of vital evangelistic work, became a powerful witness when it demonstrated, then proclaimed. And the proclamation often came at the invitation of the enemies of the cause. "How do you do these things?" "Where do you get your authority?" "Tell us why you live the way you do." These questions arise from the unbelievers where the Christ life is really lived.

Today's Christians too often are proclaiming plenty. There is no lack of words. However, when approached about how the gospel works out in daily experience it is difficult. Excuses or a cheap grace are offered. When people ask us how it works we would be more honest to say, "Well, you know this is the kind of life-style I believe Christ calls us to, but I guess I never really committed myself to it." "This is what salvation means, but some sins I haven't allowed Christ to save me from." "My works aren't where my words are."

When we demonstrate by our lives the work of God, people will no doubt turn to us and ask the same questions they asked of Christ and the early disciples, "Why do you do this?" "By what authority do you say this?" "Tell us why you live the life you do." When such questions come, then the opportunities to share the gospel will be everywhere. And when demonstration is practiced first, then proclamation will be powerful. And not until then.

Without a doubt the most basic question of the church, if it is to do evangelism, is: Will it first demonstrate the gospel? This means that in the days ahead the church itself will need to "go the way" and "show the way." People went not only to hear but to see. People are accustomed, particularly in our day, to having a product demonstrated. They expect a trial period for a worthy product. So also if Christianity is worth anything it must demonstrate reality.

Bruce Larson, in one of his books, tells how his son came home from summer camp. During camp he accepted Christ as his Savior and Lord. "Dad," he said, "I didn't hear one thing at camp I haven't heard before. But I

met some people who were for real."

That's a good insight. And if our evangelism is to be for real, then we must be for real. Before we talk of peace and forgiveness we must demonstrate the way of peace and forgiveness. Before we talk of love and reconciliation we must make love and reconciliation visible. Before we can hope to persuade people that Christ came to redeem us from sin and self and the tyranny of things we must demonstrate our own freedom from such.

If Key 73 or any other evangelistic effort is to be effective, demonstration must precede proclamation. May God hasten the day when the pagans will again come to Christians with questions because of what they see in a life they cannot understand, yet know it to be more real and rich than their own. When God's people live so people begin asking questions, it's rather sure also that God's people will be better able to give some answers. — D.

met some people who were for real."

Conspiracy of Silence

Dr. Herman J. Kregel, director of the Berkeley Center for Alcohol Studies at the Pacific School of Religion in a recent release said that "the time is long overdue for the clergy to break their 'conspiracy of silence' regarding alcohol. "Alcohol is still the number one problem of our society in its search for comfort through chemicals," he said. "It is the fourth leading killer in the United States and reduces the life-span of the problem drinker by ten to twelve years."

Kregel noted that alcohol adversely affects 36 million family members in addition to the nine-million drinkers themselves. In economic terms some \$15-billion is lost to the economy every year. Ministers have shown a "passionate apathy" in the face of this gigantic national public health problem. Yet the clergy have access to people like no other agency or persons has.

Silence of ministers on the curse of alcohol is one of the reasons the curse is more rampant each year. Studies show that most youth who use drugs have first used alcohol. One out of thirteen drinkers is an alcoholic or problem drinker.

Does the church have a word? Will the church be part of the answer in helping persons before they are caught up with drinking alcohol and after they are caught, will the church continue the "conspiracy of silence"? — D.

GOSPEL HERALD

October 17, 1972



Bible Study: Finding Meaning for Today

by Marla Hochstetler

Though caught up in the same fast pace of our highly industrialized culture as the rest of America, members of West Union Mennonite Church, Parnell, Iowa, have discovered deeper meaning in life through more intense study of the Bible. The church, located rurally in a southeast Iowa setting, has over 300 members, most of whom are farmers or small businessmen.

In the recent past, many have started or joined group Bible studies, which have grown to include members of other Mennonite congregations and denominations in the community. One of the first members to belong told how their group expanded. "About a year and a half ago," she began, "a few of us in the neighborhood felt a need for more Bible study and got started meeting together. We each invited a friend and in several months expanded our group from six to fourteen."

She went on, "Fourteen was too large, so we split into five groups with members of the original group taking the leadership roles. Since then, these groups have expanded and changed and others have been started," she concluded.

Another group got started with a note in the church bulletin for interested persons. "Our only qualification was a sincere desire to study," said a young mother, who initiated the group.

In another neighborhood, a concerned young mother and housewife invited interested neighbors to a Bible study.

"We started a couples' group with four women who brought interested husbands," explained one of the original four, "and soon we expanded the group to twelve couples."



Photo by Harold M. Lambert

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This is the exciting story of touching many lives and needs through Bible study.

One young leader told how her group got started, "The other leader and I just called up some of our neighbors and invited them."

Already active in one study group, another woman has started meeting with some of her neighbor ladies, who attend a small community church in the neighborhood.

In addition to these numerous smaller groups, there is the church-sponsored Wednesday evening Bible study and prayer group, the oldest of these organized groups, usually attended by middle-aged and older persons.

Many persons indicated a desire for more in-depth study of the Bible as the main reason for wanting to join such a group. A younger woman, mother of four, said she wanted "more contact and fellowship with people my own age because of other responsibilities during the Sunday school hour on Sunday mornings."

An older lady, who has expressed an interest in Bible study groups for many years, felt that "the Spirit was leading" as she became involved.

"My wife encouraged me to go with her," said one of the men of the couples' group, "and I really did want to learn more about various parts of the Bible."

Another mother of four commented, "With others studying the Bible along with me, I see the passages in a different light than if studying the Bible by myself."

"It's much easier with others," added a young mother of a preschooler.

West Union members involved in Bible study groups range in age from the very newly married to the elderly. Most agree that this is good.

Said a young Baptist mother, who with her family has regularly been attending services at West Union since their arrival in the community several years ago, "I definitely have felt that the presence of both young and old strengthens and enriches our Bible study. Both younger and older women seem to be more understanding of each other."

In recruiting more people for their studies, group members cross congregational and denominational lines in the neighborhood. Because there are almost no restrictions on who can join, no two groups are alike.

"We have a minister's wife, a single girl, young mothers, and mothers with teenagers representing three different Mennonite congregations," explained one young group leader.

"Our group is all West Unionites ranging from twenty to sixty years in age," said another.

"We've got a Methodist lady and two from other Mennonite congregations, but we're all neighbors," added a middle-aged farmer's wife.

Led by the pastor's wife from a nearby daughter church

of West Union's, another group consists of several of the church members and some neighbors, who rarely attend services anywhere.

Most meetings emphasize study, using prayer only to open and close, although an older and more established group has a lot of prayer with the reading of Scripture. "Prayer is more suitable for our group," explained a member of this group.

The Wednesday evening service also combines study with a period of prayer afterward.

"We didn't want to be phony in our prayer time, so it was limited at first," commented a member of the couples' group. "But now, we sometimes have twenty to thirty minutes of prayer if people feel the need."

Almost all of the groups, with the exception of two, use helps published by Interspersary Press. "Though we use these helps, they only provide questions and stimulate thinking," explained one group leader. "The Bible is our textbook. It's better to keep away from doctrines, especially when mixed denominations are present, and concentrate on what the Bible is saying to each one of us."

Groups have studied such books as Mark, 1 Peter, Philipians, and Old Testament characters. One all-Mennonite group studied doctrines of the Mennonite Church. During its summer sessions, the couples' group listened to tapes from the Holy Spirit Festival held at Goshen, Ind., in May of this year, and also some by Larry Christianson on "The Christian Family."

One of the more established groups does not use any type of helps but compares different versions of a given passage of Scripture.

Members who attend the midweek service, held at the church, use both direct study from the Bible and helps, usually from Herald Press. Recently the group has been

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John M. Drescher, Editor

David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.25 per year, three years for \$16.25. For Every Home Plan: \$5.20 per year mailed to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15063. Second-class postage paid at Scottsdale, Pa. 15063. Lithographed in United States.

studying a series entitled *The Family in Today's Society*, edited by Levi Miller.

The other groups meet at various times during the week in the homes of members, some once a week and others every two weeks. Tuesday mornings and afternoons seem to be the time for most of the meetings, excepting the couples' group which meets regularly on Thursday evenings.

"We meet once a week for an hour at 8:30 in the morning," stated one mother of four. "The discipline keeps you studying." However, the couples allow anywhere from two to three hours for their evening sessions.

"Sometimes it just takes longer," mentioned an older member.

Women stressed the importance of dedication and regular devotions and preparation each day of the week before Bible study in a group. "Numbers don't mean a thing if everyone is not really dedicated to studying the Word," said one.

"You have to study on your own before you go or you might as well stay at home," commented another member.

"If we all studied as hard for Sunday school as we do for Bible study, we would probably all get much more out of it," observed another.

Leadership varies among the different groups, but most have one person responsible for keeping the discussion on the Bible study and not on other subjects. "We take turns being leader, those of us who can and want to," said one group member.

"Two of us share the role of leader," explained another.

Problems that can't be solved don't interfere with study sessions, according to the women. One mentioned that her group at first "felt personality clashes among group members, but only because we didn't know each other."

"As far as what to study is concerned, there's no problem," said another. "We often feel led to study certain things. And discussion is good."

"Getting things scheduled can sometimes be rather difficult," commented a young mother, "but everyone gives in a little for the benefit of the whole group. Children aren't a problem either. We take them along."

An older member of one of the earlier groups spoke of some trouble to keep their group going. "We often must remind and encourage members to attend."

Persons belonging to group Bible studies defined the purpose of their meetings as an important means of individual spiritual growth in the family, the church, and the community. "Bible study has meant a real spiritual growth for me as a wife and mother of four," reflected one housewife. "And in church, I listen more intently when our minister preaches from a passage which we've studied."

"Besides providing opportunities for close fellowship with other women, Bible study helps me get things in perspective and makes me more aware of God in everyday life," said another.

A young mother of five said, "Living the Christian life as a family can be a real witness in the community. Part of this involves letting my children see that studying the Bible is meaningful to me."

Reflecting on the effect her involvement in study groups has had on her marriage, an older lady remarked, "I feel it has deepened my relationship with my husband."

"I've been thrilled to see couples who were at first passive grow more in their faith and trust in God, and consequently, become more aware of the needs of others," observed one enthusiastic woman.

"Bible study has really been good for me," commented a young father who belongs to the couples' group. "Hearing Scriptures we've studied makes other services a lot more meaningful."

Sincere study of the Scriptures can only strengthen, not divide, the church according to members. "As individuals grow spiritually, it only follows that the church will grow stronger," asserted one. "But the study must be genuine to be unifying," she added.

"I have come to a greater appreciation of the church and what it stands for because of increased Bible study," remarked another.

"These groups have been a viable means of Christian outreach in our congregation," noted West Union's pastor. "I have noticed a more meaningful wider church experience since these groups have started."

"We don't want our meetings to interfere with other church activities," commented one leader, "And we try to prevent cliques by constantly opening our groups to anyone and everyone interested in sincere study of the Word."

Women agreed that the primary purpose of group Bible study is to strengthen those who are already Christians, but differed somewhat in their opinions as to whether or not such study is or could be a valid form of mission outreach to the unsaved at this point. "Yes, it is a valid way," said an older lady. "People will often go to a Bible study but not a church service."

A young leader with several unsaved persons in her study group commented, "Our study has reached those who have spiritual needs, Christian and non-Christian, and has provided a place for both to share and fellowship."

However, one member argued, "A nonbeliever wouldn't want to study intensely."

Many talked of real possibilities for future involvement of nonbelievers, as groups expand and divide in the community.

Regardless of any minor differences, West Union members have discovered through interaction with others, that the Bible is a very relevant guide for today's living. ☞

Marla Hochstetler, Oxford, Iowa, is a sophomore at Eastern Mennonite College and serves as feature editor of the *Weathercan*.

A Time of Transition in India

by Wilbert R. Shenk

In January 1970 the Overseas Committee of the Mennonite Board of Missions gave preliminary approval to a proposal to complete the transfer of remaining Mission Board responsibility in India to the Indian churches and boards. All missionaries were to terminate what had been long-term assignments and be reassigned to new locations either in India or elsewhere. The target date of July 1, 1975, was set for completion of this transfer.

The history of the development of the Mennonite Church in India has been superbly told by John A. Lapp in his newly published book *The Mennonite Church in India, 1897-1962*.^{*} Among the many valuable points revealed by Lapp's study is the fact that a relationship forged over such a long period of time is a very vital reality. It carries not only human meaning but spiritual significance as well. One measure of the way in which the vision and hopes of a people half a world away in North America became intertwined with the expectations of the people of India is the number of American missionaries who gave of themselves in India. During the period 1899-1962 102 missionaries served in India. Seventy-four served more than one term of service and the average length of service for those who gave more than one term was twenty-one years or an equivalent of 1,454 years.

It is abundantly apparent that such a step as is now in progress is not taken lightly nor without the broadest possible counsel. But it must be taken because it represents the course most faithful to our goals and principles. As a matter of fact, this decision is in direct continuity with a long series of decisions and represents bringing to conclusion a course that was set more than seventy years ago.

The *Manual* of the Mennonite Board of Missions (1899) indicated:

The missionary's ultimate goal was not simply individual conversions but the "raising up of self-supporting and self-extending churches. . . . Native helpers especially should be afforded all possible help and encouragement; as they become able they should be allowed to bear responsibility and the element of foreign teaching, pastoral care, and supervision be gradually withdrawn."

(Lapp, p. 50)

Within twelve years after the arrival of the first missionaries, the Mennonite Church in India was organized as a conference on January 2, 1912, with the strong backing of the Mission Board. In 1915 several Indians were ordained as deacons but it was another twelve years until the first Indian pastor was ordained in 1927.

Throughout the first three decades a prominent missionary concern was to raise the economic standard of the community through medical, educational, and agricultural services, for it was felt that ultimately the ability of the church to become self-supporting depended on lifting the people out of their poor economic situation.

Even more central for the missionaries was their desire to bring people to faith in Christ. During the first twenty years there was steady, though unspectacular, growth in the church. From 1920 on, however, response to evangelism was discouraging. Many methods were employed over the years to bring the message of Jesus Christ to the people of the area around Dhamtari. Dozens of Indians were engaged as evangelists and Bible women. And yet the response was modest at best. (Today's membership stands at 1,830 baptized members in twelve congregations.)

John Lapp's observation that there was continual tension within the minds of the missionaries over this situation could be applied to the experiences of many other missionaries both in India and elsewhere. The programs of social improvement were far more successful than the efforts in evangelization. Furthermore, the missionary was always perplexed by the goal of gradually withdrawing the mission (in order that the church might be set free to be herself) and the obvious economic weakness of the Christian community. The mission had become such an important economic force in the area that considerable dependency on the mission was inevitable in spite of the best of intentions.

The Mennonite Mission in India was founded only a few years before the great movement for Indian political liberation began. At that time India was still a colony of Great Britain. As Westerners, the missionaries found themselves torn in their sympathies. It was nearly impossible to be simultaneously pro-British and pro-Indian. However, the commitment of the Mission from the beginning was to the building of an Indian church and this ob-

jective helped guide both missionary and Indian throughout this dynamic period. In the 1930s serious attention was given by a joint church-mission study group to ways of accelerating the transfer of more complete responsibility from the mission to the church. These efforts were not too fruitful.

In the late 1940s a new concerted effort was made to change the mission and church roles. This led to a major decision and on July 1, 1952, the American Mennonite Mission ceased to exist in Madhya Pradesh. From that time on the work of the missionary took on a new character. He was subject to church or program board control. Finances were channeled through a Coordinating Committee rather than the Mission.

However, during the time since 1952 no definite decision had been made as to when the church should go completely free of American personnel and financial resources. It was this step which was set in motion in January 1970. Looking back on the historic step which was taken in 1952 veteran missionary J. N. Kaufman undoubtedly spoke for more persons than he realized when he observed:

It is possible that the American Mennonite Mission as such continued longer than really necessary. They had built an efficient organization and were reluctant to hand over the authority to the church. Capable Indian Christian leaders began to wonder how long their subordinate role would continue and the missionaries recognized this attitude as perfectly legitimate and natural. Better counsels prevailed and now that the Christian effort is very properly a "church-centered" program in which our Indian brethren are rising to their tremendous opportunities, the original aspirations of the early missionaries have come to fruition.

(*Walks and Talks in Hindustan*, p. 173)

The leaders of the Mennonite Church in India admit that this final transition from mission to church brings mixed emotion. It indeed becomes a moment of truth and much of the rhetoric of the past will now be tested.

John Lapp's study concludes with the words of a leader of the Mennonite Church in India who said in 1971:

Our hope for the Mennonite Church in India by 1980 . . . is that it will not be a time of folding up in this area but an unfolding of new vigour and vision to meet the growing challenges of evangelism at home and abroad especially in Asia . . .

The opportunities before us, to come into our own, to truly be the church by obedience to our Head, call for our humble and resolute commitment and for a positive, dynamic stance. We want to be God's people and to do His bidding.

(Lapp, p. 222)

And thus a chapter in a story is concluded but the story itself continues to be written. An old era dies away in order that the new may come. Structures and methods created for a past generation break up under the weight of their

own obsolescence. In the midst of this time of transition we sense afresh God's graciousness. Already we see new outbursts of the Holy Spirit. Revival has touched some of the older congregations during the past two years. Several new congregations are in process of formation (after many years of seeing none organized) in nearby villages and towns where there is dramatic new industrialization occurring. An increased number of young people are enrolled in seminary in order to get biblical training for future service.

For both the church in the United States and Canada which formed and sent the Mennonite Mission to India and the Mennonite Church which resulted from those labors a new challenge and possibility is posed: to discover the full dimensions of brotherhood in Christ which we were seemingly prevented from experiencing completely within the old mission-church pattern.



*Herald Press, 1972, 278 pp., \$8.95.

Church Emerges from Home Bible Studies

by J. Allen Brubaker

The South Juniata Baptist Church of Port Royal, Pennsylvania, emerged from a nucleus of Home Bible Studies students, reports Susan W. Campbell, who has served as teacher, musician, counselor, and secretary for the congregation.

As long as Susan can remember, her father and mother listened to the radio programs of Mennonite Broadcasts and received broadcast literature. Through this literature they learned of the Home Bible Studies course, *God's Great Salvation*.

At the age of sixteen Susan accepted Christ as her Savior. Because she could not find a Bible-believing church in Port Royal, she joined the First Baptist Church in nearby Mifflintown in 1967.

After attending evangelistic services at First Baptist in the fall of 1967, she sensed that God wanted her to share His "good news" with neighbors around Port Royal. She invited neighborhood couples to her home for Bible study and asked the pastor of First Baptist, Robert Miller, to teach the course.

The first weekly meeting began January 11, 1968, with ten persons present and ran through May 27. The studies were discontinued during the summer. Some of the students realized, however, that they were missing something in their spiritual diet, and began attending First Baptist in Mifflintown each Sunday.

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In the fall, Susan remembered the literature her parents had received from Mennonite Broadcasts, listing the HBS course, *God's Great Salvation*. January 30, 1969, Pastor Miller and three of the former Bible study students met to set up the new course. Long-range plans for starting a church in the Port Royal area were discussed.

February 12, a group of twelve began *God's Great Salvation*. Two weeks later the group planned a special service once a month to provide a religious experience for neighborhood children and adults. The first of these rallies was held Palm Sunday, March 30, at 2:30 p.m., with more than fifty in attendance.


April 29 Pastor Miller suggested that the Bible study group could extend itself into a new church and resigned as pastor of First Baptist in Mifflintown.

The Evangel Baptist Church of Lewistown and Selingsgrove gave support to the new endeavor and helped conduct a survey of the Port Royal area during the summer.

The Home Bible Studies group rented a local roller skating rink and sponsored a summer Bible school July 14-19. Average attendance was thirty-three. Afterward the group unsuccessfully sought a building in which to hold regular meetings.

Plans were then made to find a site on which to build. A plot of land, filled with junk cars and honeysuckle vines, was purchased for \$675. Through the leadership of the pastor, a building was constructed by October 1969, the men of the church helping to finish out the interior.

Lighting, heating, painting, and paneling were added through the winter, the congregation make-shifting when necessary. In April 1970, seven new members were baptized and communion service was shared with the Evangel Baptist Church. Dedication of the new church took place May 10, 1970, with 150 persons in attendance.

"God has seen fit to take 'our junk lot' and use it as an instrument to bring glory to His name," Susan says. "He does that with humanity too." The growth of South Juniata Baptist is a living testimony to that. 

J. Allen Brubaker is director of news service at Mennonite Broadcasts, Inc., Harrisonburg, Va.

Symbol

As one reads the account of the foot washing in John 13, it is easy to think back to the prologue of John's Gospel, and to think of the Word becoming flesh and dwelling with men. Perhaps Jesus deliberately washed His disciples' feet as a symbol of the great downbending involved in His own incarnation.

He had been "with God" and somehow He "was God." All things had been created through His agency, and yet He had come "to His own" — the Word had become flesh in the miracle of the Bethlehem birth.

He said to His disciples, "You call me Teacher and Lord; and you are right, for so I am" (13:13). Yet He had washed their feet.

Symbol of the incarnation? I think so. — Stanley Shenk

"Very Shortsighted"

by Roy S. Koch

There is a difference between being nearsighted and shortsighted. Nearsightedness is a physical affliction with no suggestion of blameworthiness. But shortsightedness is blameworthy and capable of great loss.

The person who makes a poor investment because of shortsightedness stands a good chance of losing his shirt. The teenager who permits a vice to fasten on him is shortsighted indeed because he may pay with cancer of the lung or cirrhosis of the liver or worse.

The Reader's Digest some time ago carried the story of a girl from a good home and family. Her parents gave her every advantage to make good in life. She got involved, however, with young radicals of the extreme left to the great disappointment of her father and mother. Eventually she lost her life in the accidental explosion of a bomb she was making to overthrow the establishment. How shortsighted!

Peter suggests that the Christian who fails to build a Christian character on a Christian experience is "blind indeed, or at least shortsighted." Shortsightedness is always costly. In the world of character a person can bypass completely the ability to "live a strong, good life for the Lord."

I may be nearsighted, too bad; my optometrist can probably help me quickly to see better. But if I am shortsighted I need to remedy that fault at once by toning up my commitment to Jesus Christ.

Love and Freedom

Evangelism is . . . letting the word get around that all of us are loved and are potential children of God. Because we have been loved we are able to love others in a little different way from that of the world, which loves on its own terms, always expecting something in return.

Evangelism is entering into an unequal relationship with those who do not yet accept the fact that they are loved and that their Father God is no longer angry at them. In this unequal relationship we become servants to those who are even weaker than ourselves. We demand nothing, we force no profession of faith (this would be a contradiction of everything faith is), we ask for nothing in return, we simply serve because we are free.

We tell of how once a Man lived and died and rose from the dead — who was very truly God's Son. We do not proclaim what we have done or what has happened to us (although we do live a new and freer life-style), but instead point to what has happened through Christ. The same love shown to us is available to all mankind.

Evangelism is a message of freedom. We are freed from all the demonic forces of the state, culture, economics, and

ideology. We seek to set others free. If we remain silent while brothers and sisters are in slavery, then we admit complicity in their oppression and are not truly free ourselves.

To all men and women of good will, engaged in the struggle for a better world, we say "right on" and become collaborators with them. We are even more free than they, for we know that this struggle is our Father's will for us and they must find some other justification for the struggle.

Evangelism is joyfully entering the struggle for true humanness for all men, in the role of servants, secure in the faith that our God has promised victory and liberation through His Son Christ Jesus. — Dale Suderman, Elkhart, Ind., staff member of Partly Dave Coffeehouse.

For Courage

*When tensions build up on the job
and pressures at home begin to mount
and life becomes almost too much to bear
I sometimes get scared, Lord
I get the urge to run away and hide
like the young man in the garden who fled
when the police came to arrest You.
How is it that You stood Your ground
and did not back off from Your teaching?
A little while before. You sweated blood
but You found strength to yield
to the Father's will
and draw power from it.
The next time I waver
or grow fainthearted
help me to stand firm.
And having found the source of strength —
to reach out to others
who may be just as scared as I.
Amen.*

— Christopher News Notes

Way of Peace

There can be no reasonable question that if the great majority of professed Christians, led by the churches . . . were utterly and wholly to renounce war and decline to participate in it, were positively to do those things which make for peace, reconciliation among the nations could be effected, peace become the normal state of mankind, and international relations placed on the basis of justice.

— Kenneth Scott Latourette.

Minority Council to Convene Annual Assembly

"This is a mission enterprise," said Warner Jackson, chairman of the executive committee of Minority Ministries Council, "and as it states in Ephesians 4:11 we are coming together in order to equip the saints to meet the challenges in their respective locations."

Jackson is pastor of University-Euclid Mennonite Church, Cleveland, Ohio, and was referring to the fourth Annual Assembly of Minority Ministries Council, which will convene Oct. 20-22 at Prairie Street Mennonite Church, 1316 Prairie St., Elkhart, Ind. 46514.

The council is made up of one representative from each of 75 Mennonite minority congregations—having a combined membership of more than 3,100 persons.

According to the MMC Executive Committee, which met in Elkhart Sept. 28 and 29, five key issues will be dealt with at the meeting, which will begin at 1:30 p.m., Oct. 20. First, evangelistic outreach by minority persons will be strongly encouraged.

Second, the progress of the council's programs for economic development will be evaluated. Third, the need for sending minority missionaries to Third World countries will be emphasized.

Fourth, the proposed merger of the council with the Home Missions division of Mennonite Board of Missions will be discussed. And fifth, plans will be developed for making the church strong and self-sufficient in the minority community.

Featured speaker at the assembly will be Lawrence Hart, Mennonite pastor in Clinton, Okla., and a chief in the Cheyenne nation. Friday evening Hart will speak on the subject "No Longer Strangers," using as his scriptural text Ephesians 2:11-22.

In addition to the mass business sessions, an important element of the assembly will be the ethnic caucuses. Ruperto Guedea, Jr., pastor of Alice (Tex.) Mennonite Church and member of the MMC Executive Committee will chair the Spanish caucus. Richard Pannell, pastor of the Seventh Avenue Mennonite Church, New York City, will preside at the black cauc-

cus. In the caucuses concerns unique to the black and Spanish groups will be dealt with.

On Sunday morning persons attending the assembly are making their services available to 38 Mennonite churches in the Elkhart-Goshen-South Bend area. Two other features of the meeting will be a workshop on "Ways of Securing Federal Funds," led by Tom Gibbons of the U.S. Department of Labor, and a slide show on Africa, led by MMC executive secretary John Powell who spent six months there.

"One of the primary purposes for this assembly," said John I. Smucker, New York City, member of the MMC Executive Committee and pastor at House of Friendship, "is that in this setting we discover new resources and leadership—and in the process, rediscover the gifts that each person brings."

Assisting Congregations Object of Media Study

The Pleasant View Mennonite Church in Mt. Pleasant, Iowa, hosted a mass media team from Mennonite Broadcasts Sept. 23 and 24.

Saturday afternoon congregational leaders and outreach persons met with two staff members from Mennonite Broadcasts to discuss the needs of the community and the problems and possibilities in using mass media programs and services offered by Mennonite Broadcasts.

Sunday morning the team presented to the total congregation sample segments of the broadcast and literature programs produced or coordinated by MBI.

Following the sermon and a fellowship luncheon the congregation evaluated these programs in terms of their local mass media needs and opportunities.

Mt. Pleasant is one of 16 congregations taking part in the mass media study which was requested by the board of directors of Mennonite Broadcasts.

The goal of the research is to enable MBI to better serve the local congregation as it tries to reach out to its community with the gospel.

B.C. Holds Third MCC Auction Sale

"Bargains Not Important at Mennonite Sale" headed a news article in the *Vancouver Sun* describing the third auction sale held by the Mennonite churches in British Columbia, Sept. 9. The reporter quoted a sale participant who said, "What I want to do is give some money to the cause. I want to be able to help someone somewhere else in need." While there were many bargains at the sale, the above attitude seems to summarize the spirit behind the sale.

At times there were three professional auctioneers—volunteers like all the rest—simultaneously accepting bids on some 20,000 donated items. In spite of the threat of rain in the morning, the large buildings at the Evergreen Fairgrounds in Chilliwack were at times bursting with the crowd. Sale chairman Dick Neufeld estimated that 9,000 people participated. He gave tribute to the twelve-member Auction Sale Committee and the many volunteers who worked to make the sale a success.

The day began with a Mennonite breakfast of pancakes, farmer sausage, and coffee served in the large auditorium. Mr. Harvey Schroeder, newly elected member of the Legislative Assembly for Chilliwack, officially opened the sale. Mr. Siegfried Bartel, MCC (B.C.) chairman, gave the invocation. Volunteers supervised by Mrs. M. Thiessen served meals featuring local traditional Mennonite foods like vereneki, portselki, cabbage rolls, and borscht.

"Home-baked goods were sold out minutes after the booths opened," said Mrs. Helen Dyck who was in charge. All food was donated by individuals and churches.

The sale featured machinery, furniture, plants and flowers, vegetables, fruits from the Okanagan Valley, 1,300 needlecraft items, used clothing, livestock, 68 homemade quilts (which sold for as much as \$150 each), a few antiques, pictures, and some MCC Self-Help craft items imported from different countries.

The sale netted \$26,000 and the MCC Self-Help Section, organized by Carolyn Reimer, about \$2,200. Proceeds will be sent to MCC for its various overseas projects. — Vernon Reimer

Brunk Speaks to Georgia-Florida Ministers, Wives

Twenty-eight ministers and wives of the Georgia-Peninsular Florida District of the Lancaster Conference of the Mennonite Church met for a Ministers' Retreat the weekend of Sept. 22-24 at the Atlanta Baptist Assembly Grounds, Georgia.

George R. Brunk, Harrisonburg, Va.,

GC Enrolls 32 Overseas Students

Thirteen new and nineteen continuing students from overseas are studying at Goshen College during the 1972-73 school year, according to Miss Viola Good, international student adviser.

The international student program has

served nearly 310 students from about 55 countries between 1946 and 1972. In the beginning most of the students came from Europe, but in recent years more students are coming from the Far East, Africa, and Central America.



Among the new international students welcomed by Viola Good, international student adviser (seated, left) at Goshen College this fall, are: (left to right, seated): Kazumi Aoi, Tokyo, Japan; Samuel Kim, Seoul, Korea; (standing): Nagib Baroudi, Kuwait; Jeh-Huhn Ee, Kongjoo Kun, Korea; Ahmed Sameh Fakhouri, Kuwait; John Kashishian, Amman, Jordan; Fesheha Mekonen, Nazareth, Ethiopia; Vincent Ozor, Lagos, Nigeria.

speaker and resource person, spoke on the theme "Messages to Ministers from the Pastoral Epistles."

Moderators for the meetings were Martin Lehman, David Kniss, and Macon Gwinn. Song leaders Betty Gwinn and Harold Shearer helped to keep the spirit of the retreat one of praise and worship.

Small-group sharing was beneficial in discussing issues that stirred thinking or provoked questions during the messages. At one point ministers and wives separated into small groups, the women discussing "What Is Involved in Being a Pastor's Wife?" while the men talked about "How Can I Involve My Wife in My Work?" Ideas were then shared with the total group.

Minorities-Convocations at Hesston

Hesston College is making a special effort to acquaint its student body with several minority groups this semester. Sept. 19 was Mexican-American Emphasis Day; the focus was on American Indians on Oct. 5 and will be on Jews on Dec. 7.

A Minority Emphasis Day begins with a featured speaker at a 3:00 p.m. convocation. Manuel Fierro, of Minority Empowerment in Topeka, Kan., spoke on Sept.

19 about the struggles of the Mexican-American in the United States. Lawrence Hart, a Cheyenne chief from Oklahoma, is in great demand as a speaker on the American Indian; and he was at Hesston College on Oct. 5. On Dec. 7, Rabbi Thomas P. Liebschutz will be on campus to speak on the topic "In What Way Are Jews a Minority in America?" Rabbi Liebschutz is the spiritual leader of Temple Emanu-El in Wichita.

Guest speakers are only one aspect of the Minority Emphasis Day. The evening meal, seminars, resource persons, films, and rap sessions are all geared toward making Hesston College students more aware of minorities in the United States.

VS Couple Receives Key to City

Roman and Marianna Stutzman, now of Germantown, Pa., received the key to Kansas City, Mo., on Sept. 21.

The Stutzmans have been Voluntary Service workers in Kansas City for most of the past 20 years, beginning their term of service Oct. 22, 1952, with Mennonite Board of Missions, Elkhart, Ind.

Stutzman served as pastor of the Kansas City Mennonite Fellowship since its

inception July 4, 1954. Over the years he and his wife have served as "Pop and Mom" to more than 300 Voluntary Service workers—some of whom attended, along with many community persons, a final farewell for the Stutzmans on Sept. 17 at the VS unit.

Presenting the key to the city and a letter of commendation was the mayor of Kansas City, Charles B. Wheeler, Jr. He cited the Stutzmans for "outstanding service to the people of Kansas City" and noted that they "were instrumental in the formation of the Longfellow Community Center" and that their "dedication to . . . church and . . . community have earned . . . the admiration and respect of all the people of Kansas City."

The Stutzmans left Sept. 26 for a position as hosts and tour guides with the Mennonite Information Center in Germantown, Pa.

Diversified Program Attracts More Students

Enrollment figures at the Associated Mennonite Biblical Seminaries have shown another increase this year.

There are 49 credit students enrolled in Mennonite Biblical Seminary and 54 enrolled in Goshen Biblical Seminary. Goshen Biblical Seminary has experienced a 28 percent increase over last year's figures, with the addition of 10 more students. It is expected that the graduating classes will be larger this year than they have been for several years.

Of the combined total enrollment of 103, 61 are enrolled full time, with 48 enrolled in the three-year Master of Divinity Program. Added to this total are 17 spouses who are auditing classes and 9 ministers from the Elkhart-Goshen area taking classes through the newly implemented "Ministers in Vicinity" (MIV) program. In this program area ministers can audit up to two classes with library privileges at a reduced fee.

Other students are enrolled in either the Master of Religious Education, the Master of Arts in Religion, or Associate in Theology degree programs.

The trend of the past several years in which more women are participating actively in the academic life of the seminaries is continuing.

Three fourths of the combined student bodies have had some pastoral or service experience before coming to seminary. About 30 percent have had previous experiences in pastoral work.

There are nine other denominations represented in the student body besides students from most of the major Mennonite groups. International students come from Vietnam, Taiwan, Indonesia, and Germany.

Rihab Bani Hassan Village Clinic Opens



Rihab Bani Hassan Clinic. In the foreground is the minister of Social Affairs and Urbane Peachey.

During 1972 Mennonite Central Committee, with the cooperation of the Jordanian government, worked together with the villagers of Rihab Bani Hassan to build a clinic. Urbane Peachey, MCC director in Jordan, and Nasri Zanani, assistant to the MCC director, partici-

pated in the opening ceremonies held in August. The Jordanian Minister of Social Affairs cut the ribbon from the door of the attractive concrete structure standing at the entrance to the village. Government clinic personnel have moved in to make their services available to the village.

J. Winfield Fretz Resigns Conrad Grebel Presidency

The Conrad Grebel College Board of Directors on Oct. 3 accepted with "deepest regret" the resignation of its first president, J. Winfield Fretz.

President Fretz will be completing a second five-year term on June 30, 1973, and in a statement read to the Board at its bimonthly meeting, Tuesday, indicated that he would not stand for reelection to that post for another term. He is 62.

"The trend is against long careers in college administration," he said. "Better to err in going too soon than in leaving too late."

In accepting his retirement from the administrative post, the Board expressed the hope that he would continue full time on the faculty, devoting his time to his first love, teaching, research, and writing.

His classes in sociology have consistently had strong enrollments since he came to the campus from Bethel College in Kansas in 1963.

A heavy administrative and teaching load, however, did not prevent him from becoming actively involved in campus, church, and community affairs.

His name is strongly associated with the international service of Rotary, and with

the beginnings or development of Ontario Mennonite Relief Sale, Waterloo County Mennonite Credit Union, and a host of other church and community projects. Some of his heaviest responsibilities of late have been as president of the Mennonite Historical Society of Ontario, co-sponsor of the Amish Sesquicentennial.

On the side he has been researching the sociology of Waterloo County Mennonites with the help of a 1971 Opportunities for Youth group. He hopes to write a book on that subject as soon as he steps down from the presidency.

In accepting the resignation, the board said: "Any phase of the college's activities gives evidence of Fretz's genius for playing a positive and creative role. Internally, his teaching; his relationship with students, staff and faculty; the many programs of study and service that have emerged during these formative years—all bear witness to his positive approach to matters that require considerate thought and action in developing an institution. He has achieved a relationship of understanding goodwill with the other church-related colleges within the university. Through his scholarship, teaching ability, and capacity to cooperate with respect for

all, Fretz has gained the respect and appreciation of the university itself. This quality of personal integrity has certainly enhanced the position of the college within the university community."

The executive committee of the Board was authorized to set up a search committee, which will report to the Board at its next meeting on Nov. 28.

Seed Rushed to Bangladesh

For the farmers of Bangladesh, 57,000 pounds of top quality peanut seed is not just "peanuts." It is their hope for the future. In fact, since farmers can plant peanuts during the Bangladesh "winter" season, they may be able to increase significantly their annual food production.

Following an urgent request from Art DeFehr, MCC director in Dacca, MCC offices from Winnipeg to Akron to Reedley began the intensive search for an adequate supply of the needed type and quality of peanut seed at a reasonable price. The supply was located in Texas at 31 cents a pound.

A ship carrying the 57,000 pounds of seed peanuts left a Texas port the end of September and should arrive in Chittagong by late November.

Seed is both symbolically and realistically at the heart of agricultural development in Bangladesh.

Coordination of Personnel Resources

The Secondary Education Council and the office of the Mennonite Board of Education are announcing a service to assist school administrators, teachers, school boards, and other agencies in locating and contacting personnel. The service has been in effect since February and has been helpful in filling several personnel needs in our secondary schools.

The present arrangement is primarily for persons in or interested in Mennonite secondary education. It is expected, however, that this could also be helpful to congregations seeking to fill a pastor-teacher position or to persons wishing to teach in urban settings and seeking an opportunity to be actively related to a Mennonite congregation.

The overall purpose of this service is one of assisting individuals and institutions in identifying gifts and needs. Today's increased mobility provides many opportunities for persons to move in and out of church-related occupations and from one institution to another. This service is being initiated to help optimize individual fulfillment and gifts development.

Any requests or announcements from any individual, church agency, or institution should be sent to the Mennonite Board of Education. Address: 1700 South Main Street, Goshen, Indiana 46526.

Goal-Setting Workshop for GC Churches

Five staff members from five boards or commissions of the General Conference Mennonite Church participated Sept. 8-10 in a workshop for leaders from twelve central Illinois congregations.

The intercommission workshop was a first for the conference staff in coming to congregations jointly to offer the resources of the conference.

Heinz Janzen, general secretary, said, "We had sensed we were coming piecemeal to the congregations: one week a missionary person, the next week an evangelism man, the next time a stewardship person. We want to look at the congregation holistically and help congregations look at their work as a whole. We want them to have a unity of purpose, without our prescribing what that unity should be."

The workshop primarily at the Congerville (Illinois) Mennonite Church, focused on goals setting for the congregation. One resource was the book, *The Local Church Looks to the Future*, by Lyle Schaller. It states that a lack of clear purpose in a congregation creates tension and prevents the church from fulfilling its mission.

Orientees Serve in Nine Countries

Thirty-one volunteers attended the Sept. 11-22 orientation session at Mennonite Central Committee, Akron, Pa. The orientees will be serving as teachers, secretaries, medical personnel, agricultural and community development workers, and social service personnel in Bolivia, Brazil, Germany, Haiti, Jordan, Zaire, Nigeria, Swaziland, United States, and Canada.



Members of the Mennonite Church, September 11-22 orientation group: David and Ruby Nofziger, Lafayette, Ind.; Bob and Karen Meyer, Wayland, Iowa.



MCC Trainees 1972-73

Seated: Guenther Buercky, Germany, to Reedley, Calif.; Paramjyothi Satarla, India, to Kildonan, Man.; Issa Sweity, Israel, to Altona, Man.; Johannes Bachore, Ethiopia, to Hopedale, Ill.; Rosemarie Wiens, Germany, to Winnipeg, Man.; Joseph Sampson, India, to Troy, Ohio; Katata Marcus Dolis, Zaire, to Archbold, Ohio; Carlos Rodriguez, Bolivia, to Greencastle, Pa.; Erwin Friesen, Paraguay, to Newton, Kan.; Clodionilto Monteiro da Silva, Brazil, to Leola, Pa.; Ademir de Souza Maciel, Brazil, to Harbine, Neb.; Katia Campos de Oliveira, Brazil, to Lancaster, Pa.; Lydia Chang, Taiwan, to Waterloo, Ont.; Helen Chou, Taiwan, to Lebanon, Ore.; Dan Yang, Taiwan, to Blumentort, Man.

Standing: Joergen Pfeifer, Germany, to Winnipeg, Man.; Elfriede Berg, Brazil, to Wichita, Kan.; Veronika Habegger, Switzerland, to Goshen, Ind.; Andre Nussbaumer, France, to Arthur, Ill.; Erna Dettwiler, Switzerland, to Bloomington, Ill.; Elli Dürksen, Paraguay, to Reedley, Calif.; Elisabeth Martin, Switzerland, to Jopka, Md.; Gladisson Barbosa e Silva, Brazil, to Webster Groves, Mich.; Deenadayal Gaddam, India, to Bloomington, Ill.; Toru Machida, Japan, to Nappanee, Ind.; Heidi Luethi, Switzerland, to Rothsville, Pa.; Ruth Zimmerman, Switzerland, to Ephrata, Pa.; Hanneloni Hegnauer, Switzerland, to New York, N.Y.; Rejnald Peter, India, to Lititz, Pa.; Noorgianto Filemon, Indonesia, to Hesston, Kan.

Jean-Pierre Traendlin, France, to Kalona, Iowa; Isaac Sackey, Ghana, to Lancaster, Pa.; J. Rajendra Saimons, India, to Ann Arbor, Mich.; Hanna Kormann, Switzerland, to White Plains, N.Y.; Vreni Andenmatten, Switzerland, to Corn, Okla.; Daniel Engel, Switzerland, to Steinbach, Man.; Renate Pfeifer, Germany, to Winnipeg, Man.; Daniel Andenmatten, Switzerland, to Corn, Okla.; Endang Kusuma Astuti, Indonesia, to Harrisonville, Mich.; Selma Vogt, Paraguay, to Grunthal, Man.; Florence Yebosh, Ghana, to Bronx, N.Y.; Mary Gatura, Kenya, to Akron, Pa.; Nieske Wagenaar, Netherlands, to Hastings-on-Hudson, N.Y.; Tulham Perabu, Indonesia, to Archbold, Ohio.

mennoscope

Iowa Mennonite High School is in need of a Business Education instructor to begin Jan. 2 or 15, 1973. Contact Levi Miller, Iowa Mennonite School, Kalona, Iowa 52247, for more information.

Samuel Gerber, director of the Bienenberg Bible School, Liestal, Switzerland, is spending Sept. 30 to Nov. 20 in North America. The Associated Mennonite Biblical Seminaries (AMBS), Elkhart, Ind., have asked Gerber to spend one month on their campus as visitor-in-residence. The Mennonite Central Committee has invited him to fellowship with a number of Mennonite churches and colleges for the remaining time. Before Gerber began his term at AMBS on Oct. 5, he spent one day at each of the following loca-

tions: Mennonite Central Committee headquarters, Akron, Pa.; Eastern Mennonite Board of Missions and Charities, Salunga, Pa.; Eastern Mennonite College and Mennonite Broadcasts, Inc., Harrisonburg, Va.; and Messiah College, Grantham, Pa.

Anderson, South Carolina, VS-ers opened their youth center on Saturday evening, Sept. 23, after much hard work and cleaning. Events of the opening were ping-pong, pool, a film, and refreshments. The VS-ers are hoping to get closer to the youth through the Center.

Pine Grove Academy, Tegucigalpa, Honduras, has attained full enrollment of 126 pupils with an additional waiting list for the 1972-73 school year. A new

bus reached Pine Grove for the beginning of the year, Sept. 5.



Brian and Ruth Anne Laverty

Brian and Ruth Anne Laverty, formerly of Tavistock, Ont., are serving as host and hostess of the Voluntary Service Center at Mennonite Board of Missions, Elkhart, Ind. Brian is also a student at Associated Mennonite Biblical Seminaries, Elkhart. The Lavertys graduated from Waterloo Lutheran University, Waterloo, Ont., in 1972. They have taught elementary school in Toronto school districts and in Burlington, Ont.

"We are much encouraged by the development of the work here," reported Robert Witmer on Sept. 18, three weeks after their return to Paris, France. "In the next number of months we plan to be working on an extension program of our Paris sheltered workshop. We are currently studying building possibilities.

Delbert Erb, missionary in Argentina and teacher at the new extension of the Evangelical Mennonite Seminary (Montevideo, Uruguay), in Buenos Aires, Argentina, reports on "one of the high points of all our years in Argentina . . . the visit of the Hesston College chorus. They were here in Buenos Aires one week and then traveled in the interior for one week. The quality of their singing, as well as their Christian testimony, won the hearts of the people wherever they went."

In cooperation with Tourmagination, Hesston College is offering a 15-day Anabaptist-Mennonite history seminar in Europe, Jan. 8-22, 1973. This interterm seminar will be codirected by Sol Yoder of the Hesston College faculty and Jan Cleysteen of the Mennonite Publishing House. The group will visit important sites in Holland, Belgium, Germany, Switzerland, and France, and will be in contact with European Mennonites on various parts of the trip. In addition to the students there will be room for a limited number of community people. Persons interested should apply at once to:

Tourmagination, Hesston College, Hesston, Kan. 67062.

Eastern Mennonite College enrolled a full-time equivalency of 921 students for the fall term, a drop of 37 students from the same time last year, according to Paul T. Guengerich, registrar. "When one examines the enrollment reports from small church-related colleges across the nation, EMC has much to be thankful for," commented Myron S. Augsburg, president. He cited a tight job market, general questioning of the value of college on the part of many youth, and the rise of community colleges as factors contributing to the fluctuating enrollment.

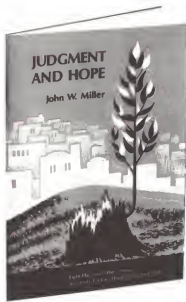
Millard Garrett, missionary in Guatemala, reports that a new church building was recently constructed in Cojaj, a small Indian village. Built by the new believers there, it was ready for the first services on Sept. 24. About seventy attended the services, and two of those be-

came believers, bringing the total believers in Cojaj to 24. Millard also reports that three believers were baptized into the church at Carcha on Sept. 16. They were the first Kekchi baptized into the church there. Three more will be ready for baptism in the near future.

J. Edwin Orr, internationally known evangelist, educator, and author, is delivering the Staley Christian Scholar Lecture Series at Eastern Mennonite College, Oct. 16-20. A frequent lecturer at universities, Orr is speaking on the theme "Science and Faith" during the daily chapel periods, and on "The Dynamic of the Holy Spirit" each evening in the auditorium.

Missionaries in Tanzania report that these are days of tension since the bombing of Mwanza on Sept. 22. Many people have fled the towns of Mwanza and Musoma. On Sept. 25 rationing of gas for nongovernment users began. The

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JUDGMENT AND HOPE, a book of 8 plays, is a unique resource that was designed to supplement Uniform lessons during the December-February quarter.

BUILDER and the Youth/Adult quarterlies will refer to these plays. Each play was carefully selected to supplement one lesson.

The plays can be used for your study and lesson preparation, read in class to add interest and stimulate discussion, or dramatized in a small group or to the entire congregation. They are 15-25 minutes each. Groups that have used the plays find that 2 or 3 hours of preparation is adequate for a good presentation. To act out the plays 8-10 copies are needed.



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KITCHENER, ONT, 117 King Street, West. Box 334
DOYLESTOWN, PA 18901, 110A Chapman Lane

missionaries have not been harmed or molested in any way. They feel they have a real ministry as they try to calm the hearts of the people who are really shaken by the bombings.

Lewis and Elda Amstutz, Kidron, Ohio, celebrated their 60th wedding anniversary on Oct. 10. Lewis was ordained minister in 1915 and bishop in 1922, serving the Sonnenberg Mennonite Church until 1960, when he retired as bishop emeritus. The Amstutzes have one son and three daughters, 26 grandchildren, and 17 great-grandchildren.

John L. Rush was ordained to the ministry on Oct. 1 at the Zion congregation, Birdsboro, Pa. He will continue serving the Zion congregation. The service was in charge of John R. Martin.

Special meetings: Wesley Stoltzfus, Alto, Ky., at Greenwood, Del., Oct. 27 — Nov. 3. Charles Gausche, Archbold, Ohio, at Neffsville, Pa., Nov. 1-5. John I. Smucker, Bronx, N.Y., at Kingview, Scottsdale, Pa., Nov. 5-8. John Lederach, Hesston, Kan., at Market Street, Scottsdale, Pa., Nov. 9-12. Virgil Hershberger, Mio, Mich., at Howard-Miami, Kokomo, Ind., Nov. 5-11. Nelson Roth, Martinsburg, Pa., at Mt. Zion, Versailles, Mo., Nov. 19-26.

New members by baptism: three at Media, Oxford, Pa.

Change of address: John S. Steiner to 308 River Vista Drive, Goshen, Ind., 46526. David Alderfer to 430 West 9th Avenue, Denver, Colo. 80204.

readers say

Submissions to Readers Say column should comment on printed articles.

After reading your editorial, "If You Are Interested in Glossolalia," I purchased and read John P. Kildahl's book, *The Psychology of Speaking in Tongues*. Kildahl's examination of this contemporary phenomenon in the Christian church is down to earth and well integrated with the knowledge of science and some of the working hypotheses of psychology. The straightforward style and unassuming spirit in which he writes makes me say as a researcher more acceptable to us within the Christian community.

As you noted, Kildahl finds that tongue-speakers and non-tongue-speakers enjoy approximately equal mental health. His criteria for mental health make good sense from a Christian point of view: the ability to receive and give love and to take responsibility — in other words to be loving and to do productive work. Knowing that tongue-speakers and non-tongue-speakers enjoy equal mental health should help us to remain open to each other, trusting each others' competencies.

The tendency of glossolalia groups and movements to depend on strong authority figures, which the evidence of this study indicates, is unfortunate because it opposes the biblical teachings to call no man "Father" and militates against the Protestant belief that all Christians are priests to each other before God, Jesus Christ being our High Priest. This over-dependency on idealized leaders causing de-

vise and debilitating results in congregations gives us pause to ask if the church needs to discover creative alternatives that would forestall this destructive aspect of the tongues movement. Kildahl's study confirms the claim that glossolalia is an enrichment and blessing to individuals in the church. Their feelings of happiness, well-being, and personal effectiveness are increased. But if frequently the second major result of glossolalia coming to a congregation is a divisive, embittering, hate-producing antagonism between the tongue-speakers and the non-tongue-speakers, causing the work, witness, and growth of the congregation to come to a halt, then I think we are compelled to seek a better way.

Two notions are sticking in my head. First, if in fact those undesirable divisive aspects of the tongues movement grow out of people's need for and desire for certainty, security, and authority they can trust, then maybe pastors and other leaders of the church need to exert the shepherd role (in its fullness) more actively and without apology. The days in which we live, so punctuated with change, do not make this easy.

Second, Christians need to be effectively equipped with the kind of inner strength and confidence that allows them to accept the responsibilities of healthy love and work without needing to cling to authority figures. The basic stages of the development of such inner strength and confidence begin very early in a person's life — when he is only an infant. If Christian parents are able to communicate love and trust in the early months and years of their child's life, he is on a good way to becoming an independent, responsible, loving person who will not need to cling to unreal symbols of authority and security. It is the church's business to help families make this their business. — Carl L. Good, Maryville, Tenn.

In response to two articles in the Sept. 12 issue, I used to be a Christian too — the Mennonite kind — but today I no longer identify.

If there is any way I think life's experiences should be evaluated, it is by the Way of Love. "I stopped going to church," other teachers tell me, "because somehow it doesn't make a difference." And often we are talking about racism.

Last week my "Christian" landlady asked me to move because of black students and black teachers stopping by the apartment.

"No, we wouldn't appreciate you bringing black friends in," people told me when I hunted for another apartment. "Sure, we're Christians ... no, we're not prejudiced — the neighbors ..."

"The blacks are being punished by God," another Christian lady told me. And I ask how long will Christians perpetuate this myth as a subtle way to justify racism?

Identify with Christianity? No way — but the Way of Love makes sense. — Lois Weber, Mobile, Ala.

"A Missing Dimension in American Evangelism" by Hugo W. Jantz in the Sept. 26 issue of *Gospel Herald* was right on! The mistake he points out is well recognized and deplorable. The early church and the early Anabaptists were beautiful in their wholeness.

But might there well be a second area of "Missing Dimension in American Evangelism" pointed out? And this a transgression also by the "late church" and "late Anabaptists." Just as the typical American evangelical is known to be only interested in an effort for Christ and souls, this segment is known to be only interested in the cold water, helping ministry. This even to the point of verbally denying that Christ rose and is alive today! That to me is not evangelism, it is pure humanism. The missing dimension? Christ. As Brother Jantz suggests "Let's put it all together and recognize the

needs of the whole man!" — Percy Gerig, Eureka, Ill.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Apple, Darwin G., and Ruth Ann (Saner), Richfield, Pa., second son, Bryan Lee, Aug. 20, 1972.

Beiler, Vernon and Betty (Reiff), Elverson, Pa., fourth living child, second son, Brent Eric, Aug. 25, 1972.

Bender, Arnold and Barbara (Smith), Preston, Ont., first child, Jody Marlene, Sept. 20, 1972. Brennenman, Robert and Rachel (Cross), Belleville, Pa., second son, Steven Lynn, Aug. 5, 1972.

Fry, Stanley and Charlotte (Kirsch), West Liberty, Ohio, fourth child, second son, Daniel Lee, Sept. 22, 1972.

Herr, David and Jane (Weaver), Ephrata, Pa., second child, first daughter, Julia Renae, Aug. 20, 1972.

King, Frank R. and Evangeline (Gable), Boise, Idaho, second child, first son, Franklyn Royce, May 27, 1972.

Martin, Ronald L. and Edith (Hartzler), Shippensburg, Pa., second son, Sheldon Trent, Sept. 3, 1972.

Miller, Gene and Nancy (Briskey), Pryor, Okla., second son, Wesley Eugene, Sept. 21, 1972.

Moyer, Philip and Glenda (Detweiler), Enfield, N.H., first child, Matthew Philip, July 22, 1972.

Roes, Norman and Sharon (Zehr), Milverton, Ont., third child, second daughter, Heather Lynette, Sept. 21, 1972.

Rufenacht, Lowell and Velda (Richer), Archbold, Ohio, fourth child, second daughter, Cathy Jo, Sept. 18, 1972.

Scheerer, John and Sharon (Steckley), Millbank, Ont., first child, Jeffrey John Larry, Sept. 21, 1972.

Vance, Bob and Nancy (Horst), Orrville, Ohio, first child, Kimberly Jo, Aug. 30, 1972.

Wittmer, William H. and Marilyn (McCort), Hartsville, Ohio, second daughter, Lucinda Marie, Sept. 16, 1972.

Yoder, Paul R., Jr., and Carol (Detweiler), Durham, N.C., second daughter, Nicole Meredith, Sept. 18, 1972.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Alderfer — Erb. — Harold Alderfer, Powhatan, Va., and Elaine Erb, Detroit Lakes, Minn., by Glen I. Birky, Sept. 9, 1972.

Baer — Beachy. — Joseph N. Baer, Marilla, N.Y., and Patricia Beachy, Darien Center, N.Y., both of Alden cong., by David Beachy, uncle of the bride, and Joseph F. Baer, father of the groom, Aug. 5, 1972.

Ebersole — Swartzentruber. — J. Marlin Ebersole, Quarryville, Pa., Colquitt cong., (Ga.), and Doris J. Swartzentruber, Drumore, Pa., Rawlinsville cong., by David N. Thomas, Sept. 30, 1972.

Fisher — Ryle. — Jesse Fisher and Mala Ryle, both of Newport News, Va., Warwick River cong., by Kenneth G. Good, Sept. 16, 1972.

Gerlach — Beiler. — John W. Gerlach, Lancaster, Pa., New Danville cong., and Marlene Beiler, Intercourse, Pa., Millwood cong., Sept. 23, 1972.

Keeler — Byler. — Mark F. Keeler, Harrison-

burg, Va., Chicago Avenue cong., and Cheryl J. Byler, Harrisonburg, Va., Zion cong., by Jesse T. Byler and Samuel Janzen, Aug. 26, 1972.

Kwilinski—Schrock.—Charles Noble Kwilinski, Middlebury, Ind., Church of the Brethren, and Sally LeAnn Schrock, Millersburg, Ind., Pleasant Grove cong., by Samuel J. Troyer, Sept. 29, 1972.

Landis—Brubaker.—Abram N. Landis, Manheim, Pa., and Dorothy L. Brubaker, Lancaster, Pa., both of East Petersburg cong., by H. Raymond Charles, Sept. 30, 1972.

McCracken—Fahndrich.—Mark McCracken, Tucson, Ariz., Baptist Church, and Deborah Fahndrich, Upland, Calif., Seventh Street cong., by Ted Cole, Aug. 26, 1972.

Martin—Rutt.—Marlin E. Martin, Lebanon, Pa., Indiantown cong., and Marlene F. Rutt, Mt. Joy, Pa., Mt. Joy cong., by H. Raymond Charles, Sept. 30, 1972.

Miller—Fisher.—Gordon E. Miller and Emma L. Fisher, both of Gap, Pa., Sunnyside cong., by Clayton L. Keener, Sept. 23, 1972.

Miller—Miller.—Lynn A. Miller, Shipshewana, Ind., Plato cong., and Doris E. Miller, Lagrange, Ind., Emma cong., by Ivan Miller and Titus Morningstar, Sept. 3, 1972.

Rupp—Nafziger.—Neil E. Rupp, Pettisville, Ohio, Evangelical Mennonite cong., and Janna Nafziger, Archbold, Ohio, Central cong., by Charles H. Gausche, Sept. 23, 1972.

Schueck—Long.—Arnold Schueck, Hereford, Pa., Boyertown cong., and Martha Long, Pughtown, Pa., Pottstown cong., by Noah S. Kolb, Sept. 23, 1972.

Smucker—Rhoades.—Mark Smucker, Indianapolis, Ind., Smithville, Ohio, cong., and Jeannie Rhoades, Indianapolis, Ind., Presbyterian Church, by Richard W. Yoder, June 3, 1972.

Yoder—Hill.—Robert Yoder, Uniontown, Ohio, Hartsville cong., and Robin Hill, North Canton, Ohio, Christian Church, by Richard F. Ross, Sept. 30, 1972.

Zehr—Yordy.—David Zehr and Cheryl Yordy, both of the Albany, Ore., cong., by George M. Kauffman, Aug. 20, 1972.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Berkey, Martha Ellen, daughter of Samuel and Elizabeth (Yoder) Yoder, was born at West Liberty, Ohio, Feb. 19, 1882; died at her home at Wooster, Ohio, Sept. 2, 1972; aged 90 y. 6 m. 14 d. She was married to Joseph Berkey, who preceded her in death in 1964. Surviving are 5 sons (Frank, Marion, Lewis, Wilbur, and Roger), 3 daughters (Margaret, Edith, and Edna — Mrs. Fred Van Gunter), 14 grandchildren, 10 great-grandchildren, one sister (Mrs. Roy Kohl), and one half brother (Harold Yoder). She was preceded in death by 2 sons, one daughter, 2 brothers, and 2 sisters. She was a member of the Oak Grove Mennonite Church. Funeral services were held at the Gresser Funeral Home on Sept. 5, in charge of Lester Hostetler and Peter Wiebe; interment in the Oak Grove Mennonite Church Cemetery.

Bishop, Lilly, daughter of Aaron C. and Katie (Moyer) Hockman, was born in Bucks Co., Pa., May 18, 1892; died of cancer at the Rock Hill Mennonite Home on Sept. 13, 1972; aged 80 y. 3 m. 26 d. On Nov. 13, 1911, she was married to Linford M. Bishop, who preceded her in death May 27, 1953. Surviving are 2 daughters (Mrs. Beatrice Shelly and Mrs. Florence Kulp), one son (Wilmer), 6 grandchildren, 14 great-grandchildren, one brother (Willis Hockman), and 2 sisters (Mrs. Mahlon Wacker and Mrs. Henry Geho). Three children preceded her in death. She was a member of the Blooming Glen Mennonite Church, where funeral services

were held on Sept. 16, in charge of A. J. Metzler; interment in the Blooming Glen Cemetery.

Chittick, Bertha, daughter of Harvey and Lizzy (Richert) Myers, was born at Danboro, Pa., Dec. 22, 1853; died at the home of her daughter near Doylestown, Pa., Sept. 24, 1972; aged 88 y. 9 m. 2 d. She was married to Edward Chittick, who preceded her in death in January 1960. Surviving are one son (John), one daughter (Betty — Mrs. W. Paul Moyer), 8 grandchildren, 3 great-grandchildren, and one sister (Mrs. Laura Haldeman). An infant daughter (Florence) and 2 brothers preceded her in death. She was a member of the Doylestown Mennonite Church, where funeral services were held on Sept. 27, in charge of Roy Bucher, Joseph Gross, and Silas Graybill; interment in the church cemetery.

Croyle, Sarah, daughter of John M. and Christine (Thomas) Eash, was born in Somerset Co., Pa., Apr. 11, 1893; died at Memorial Hospital, July 16, 1972; aged 79 y. 3 m. 5 d. She was married to Moses Croyle, who survives. Also surviving are 2 children (Paul and Edna — Mrs. James E. Lehman), 4 grandchildren, and 7 great-grandchildren. She was preceded in death by 2 brothers and 2 sisters. She was a member of the Thiom Mennonite Church, where funeral services were held on July 19, in charge of Don Speigle and Aldus Wingard; interment in the church cemetery.

Erb, Stella Mae, daughter of Joseph C. and Lina (Drivler) Gingerich, was born near Ulen, Minn., July 15, 1925; died of a rare blood-bone disease at Frazee, Minn., Sept. 1, 1972; aged 47 y. 1 m. 16 d. On June 22, 1947, she was married to Walter Erb, who survives. Also surviving are 3 children (Verla, Daniel, and Merlin), her father, stepmother (Fanny Gingerich), 5 sisters (Margaret Kauffman, Hazel Mast, Pauline Rogie, Ruby Hartzler, and Dorothy Miller), and one brother (Harold). She was preceded in death by her mother, 2 brothers (Gordon and Daniel), and one sister (Gladys). She was a member of the Lake Region Mennonite Church, where memorial services were held, in charge of Glen I. Birky, E. D. Hershberger, and Ottis Yoder; interment in the church cemetery.

Hostetler, Sarah Ellen, daughter of George and Mary (Gonter) Shutt, was born at Shanesville, Ohio, Mar. 12, 1875; died at the West View Manor, Aug. 24, 1972; aged 97 y. 5 m. 12 d. On Jan. 2, 1898, she was married to Alvin Hostetler, who preceded her in death in 1953. Surviving are 3 sons (Mervin, Loyal, and George), 2 daughters (Vesta — Mrs. Darst Remington and Mrs. Lola Hutchison), 16 grandchildren, and 27 great-grandchildren. Funeral services were held at the Oak Grove Mennonite Church on Aug. 26, in charge of Lester Hostetler and Peter Wiebe; interment in the church cemetery.

Kennell, Emma, daughter of Christian and Mary (Ingold) Ringenbush, was born at Ohio Station, Ill., Jan. 1, 1877; died at Maple Lawn Nursing Home, Eureka, Ill., Aug. 31, 1972; aged 95 y. 7 m. 30 d. On Feb. 22, 1898, she was married to Joseph J. Kennell, who preceded her in death on Apr. 4, 1941. Surviving are one daughter (Mrs. Ada Kenyon), 2 sons (Arthur and Reuben), 20 grandchildren, and 51 great-grandchildren. She was preceded in death by 2 sons, one daughter, one brother, 3 sisters, and 2 grandsons. Her husband was ordained to the ministry early in their married life. She was a member of the Linn Mennonite Church, where funeral services were held on Sept. 1, in charge of John Hostetler, Harold Hostetler, and Christy Christner; interment in the Roanoke Mennonite Church Cemetery.

Moyer, William O., son of Henry C. and Hannah (Moyer) Moyer, was born in Bucks Co., Pa., Apr. 11, 1884; died of a heart ailment at Valley Manor Convalescent Home, Coopers-

burg, Pa., Sept. 10, 1972; aged 88 y. 4 m. 30 d. On Oct. 10, 1914, he was married to Valeria Mood, who preceded him in death on Dec. 3, 1962. Surviving are one daughter (Sara — Mrs. Samuel Z. Rittenhouse), one son (Joseph N.), 3 grandchildren, and one great-grandchild. He was a member of the Blooming Glen Mennonite Church, where funeral services were held on Sept. 13, in charge of David F. Derstine and A. J. Metzler; interment in the Blooming Glen Church Cemetery.

Roth, Lee Chris, son of Nicholas and Amanda (Bender) Roth, was born in Milford, Neb., May 17, 1900; died at Camrose, Alta., Sept. 16, 1972; aged 72 y. 3 m. 30 d. On Dec. 2, 1920, he was married to Mary Ann Wideman, who preceded him in death on Sept. 4, 1972. Surviving are 2 daughters (Wilma — Mrs. Clarence Lauber and Lily — Mrs. Wayne Yoder), one son (Lyle), 15 grandchildren, 9 great-grandchildren, one brother (Dave), and one sister (Alta Roth). He was a member of the Salem Mennonite Church, where funeral services were held on Sept. 20, in charge of Harold Boettger and Paul Voegtlin; interment in the Salem Church Cemetery.

Roth, Mary, daughter of John and Susanna (Wideman) Lehman, was born at Maytown, Alta., Apr. 16, 1905; died at Ryeley, Alta., Sept. 21, 1972; aged 63 y. 1 m. 5 d. On Feb. 18, 1931, she was married to Roy Roth, who preceded her in death in 1951. Surviving are one daughter (Vivian — Mrs. David Wilde), 2 sons (Vernon and Donald), 11 grandchildren, and 4 brothers. She was a member of the Salem Mennonite Church, where funeral services were held on Sept. 25, in charge of Harold R. Boettger and Paul Voegtlin; interment in the Salem Church Cemetery.

Stutzman, Katie E., daughter of Andrew and Barbara Burkley, was born in Hopedale, Ill., Sept. 30, 1879; died at Lincoln, Neb., Sept. 3, 1972; aged 92 y. 11 m. 4 d. On Jan. 31, 1901, she was married to Emery Stutzman, who preceded her in death on Sept. 14, 1915. Surviving are 6 daughters (Della Troyer, Verna Stauffer, Alta Stutzman, Clara Enns, Katie Gardner, and Agnes Gotchey), 14 grandchildren, 42 great-grandchildren, 7 great-great-grandchildren, 2 sisters (Mary Stutzman and Lydia Miller), and 2 brothers (Reuben and Nick Burkley). She was a member of the East Fairview Mennonite Church, where funeral services were held on Sept. 6, in charge of Oliver Roth, Sterling Stauffer, and Herbert Yoder; interment in the church cemetery.

Warfel, Minnie M., daughter of William and Martha Good, was born in Lancaster, Pa., Apr. 26, 1884; died at the Lancaster Osteopathic Hospital, July 4, 1972; aged 88 y. 2 m. 8 d. On Nov. 30, 1905, she was married to Amos W. Warfel, who preceded her in death on July 6, 1951. Surviving is one son (Clarence), 9 grandchildren, and 26 great-grandchildren. She was a member of the River Corner Mennonite Church, where funeral services were held on July 7, in charge of David Thomas, Mylin Shenk, and Thomas Grasse; interment in adjoining cemetery.

calendar

Rocky Mountain Conference Fall Session, Carlsbad, N.M., Oct. 20-22.

Mennonite Secondary Bible Teachers' Institute, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Nov. 2-5.

Virginia Fall Missions Conference, Apple Creek, Ohio, Nov. 3-4.

Mennonite Board of Education, Nov. 9-11.

Southwest Conference, Upland, Calif., Nov. 23-25.

Assembly 73—God's People in Mission, Harrisonburg, Va., Aug. 12, 1973.

Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24, 1973.

items and comments

262,807 Abortions in New York

Induced abortions performed in New York state during 1971—the first full year under the liberalized law passed in 1970—reached a total of 262,807, the state health department reported.

Of these, 60.9 percent were performed on out-of-state residents and 206,673 were carried out in New York City. The latter statistic gave the city a ratio of 517 abortions per 1,000 live births.

Drunken Driving by Youth Increased 158 Percent

Arrests of young people for offenses related to alcohol and drug use rose at an "alarming" rate during the 1960s, an official of the Women's Christian Temperance Union said.

Arrests of young people for drunken driving increased 158 percent from 1960 to 1970; for liquor law violations, 149 percent, and for drunkenness 118 percent, according to Miss Rosalita Leonard, general secretary of the WCTU Youth Temperance Council.

"Most alarming, however, was the increase in arrests for narcotic drug law violations for under 18-year-olds, which was 3,197 percent," she said.

She predicted that greatly increased numbers of young people would become alcoholics unless they rejected promotional efforts designed to encourage drinking during high school and college years.

Homosexuals Married

Christianity Today discusses attitudes toward homosexuals:

"A few weeks ago two men engaged in a 'marriage' ceremony in a Washington 'church' which caters to homosexuals. The couple called their relationship a 'holy union'; one of them said, 'We're having this ceremony because we want God to bless our union.'"

"Officials at the ceremony were the pastor of the church, a Presbyterian minister from Charleston, West Virginia, and a clergyman from the Orthodox Catholic Communion. The couple received holy communion, had special prayers offered for them, and were told they will see persecution 'not only because they are gay but because they are Christian.'"

"However sincerely these men want God to bless their relationship, it cannot happen. Scripture includes practicing homosexuals in the list of those who shall not inherit the kingdom of God, along with fornicators, adulterers, idolaters, and others. They are condemned, not for being homosexual, but for engaging in forbidden acts. Heterosexual fornicators and adul-

terers fall under the same condemnation.

"Practicing homosexuals usually accuse their critics of lacking compassion. What they mean by compassion is approval of their wicked ways. This is not and cannot be compassion. True compassion includes telling the practicing homosexual the truth of God's revelation, pointing out the ultimate end of persistently breaking one of God's commandments, and holding out the promise of forgiveness and restoration where there is repentance. True repentance always includes a turning away from the sinful conduct, whatever it may be."

Grounding in the Scriptures Urged

Evangelist Billy Graham, who has frequently praised the Jesus Movement, said that he is disturbed by some of its adherents who have left the church.

"We need to get grounded in the Scripture and linked into the church," he told 3,000 youth and adults attending a Lutheran Youth Congress. "I don't care what you say about the church, it's still God's institution on earth, and Jesus Christ is Lord of the church."

Turning to the college scene, Mr. Graham pointed out that there are special opportunities for mission on campuses. He suggested that young people "capture the campus press" for the gospel.

He told the young Lutherans that suicide is the greatest killer of college and university students and maintained that the subject that 17-to-22-year-olds think about most, next to sex, is death.

"I don't think you're ready for life until you're ready for death," Mr. Graham commented. He went on to urge young people to stop carrying around guilt but to accept Christ's death and resurrection as the salvation for all their sins.

Preach Christ Crucified

"People are not listening to us because we are often preaching sociological drivel instead of Christ crucified," declared the nation's most renowned Roman Catholic preacher. "We have a cross-less Christ and a Christ-less cross."

This indictment by Archbishop Fulton J. Sheen, retired bishop of Rochester, N.Y., and famed television preacher, was leveled at about 685 participants—mostly priests—during the National Congress of the Word of God in Washington, D.C.

It came during one of two major addresses at the National Shrine of the Immaculate Conception opening of the two-day gathering.

A "cross-less Christ," he explained, "is the emasculated, weak defense of an economic and social gospel, a Christ that

never speaks of repentance."

The prelate said that China and Russia, where "order, discipline, and commitment to a common purpose" can be found, is an example of the "Christ-less cross."

"This is why our preaching fails," the archbishop said. "An effeminate Christ who never deals with sin but just 'supports' our position," is preached. "We use Him rather than He using us."

Digest Plans "Family" Motion Pictures

In an attempt to counter the "sex and violence" films which are currently flooding the U.S. theaters, the *Reader's Digest* will begin producing family movies which reflect a "wholesome" American life.

In cooperation with United Artists, the *Digest* has begun production of a \$2.4-million musical version of *Tom Sawyer*—the first in a series of "family-oriented" movies.

A spokesman for the *Digest* said the magazine feels that millions of Americans are tired of "the bad taste in the movies being made today."

"There is a vast family audience that is being alienated by the type of movies available today," the spokesman said. "They don't go to movies anymore. The *Reader's Digest* feels it can provide a very useful service by producing movies suitable for a broad audience."

Tom Sawyer is being filmed in Arrow Rock, Mo. (population 86), a state historic monument whose buildings have been restored to the condition of 100 years ago.

Church Eliminates Flag from Sanctuary

The church council of Our Redeemer Lutheran Church, agreeing with the findings of the church worship committee, has voted against displaying the American flag in its sanctuary.

The decision not to place "our national flag" in the church does not tell visitors that members do not have love and loyalty to the nation, a committee statement declared, "but that our love and loyalty to God must be greater."

The flag, in fact, has not been in the sanctuary of Our Redeemer Lutheran Church for several years. The question of returning the flag to the sanctuary recently was brought before the church council.

"The church should be the one place," the council said, "where people are 'neither Jew nor Greek.'"

"This does not mean there is no relationship between the meanings of the Christian faith and the meanings of true patriotism," the Lutherans said. The council affirmed the need for true patriotism in our time, but felt that there should be no reminder of nationality in the place of worship.

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Courage to Care

My good friend, C. Ray Dobbins, editor of *Cumberland Presbyterian* said his seatmate told him of riding a plane from Miami on which there were sixty-five psychiatrists traveling home from a convention. During the flight a woman became ill and mentally upset. Yet none of the doctors offered to help. The plane had to put down in Nashville so they could take the woman to a hospital. His companion's comment was that life is like that. There is a great deal of intelligence and expertise but often this is of no help in the face of human needs.

And the response of most Christians is many times the same. We see great spiritual need. As Christians we have the answer to help. In fact we go to great length to say that we have what this world needs. But in the situation we continue sitting unresponsive. We sit in another section and assume that we are guiltless.

We lack so often the courage to care. Why? Because caring is costly. It involves the giving of ourselves, our time, our effort. And the implications of caring may last a long time. It may involve follow through and additional days of giving ourselves. So we keep a secret store of indifference about us so that we need not get involved. Or

we surmise that it is someone else's job.

We are often like the man who was telling his wife about passing a woman in the downpour of rain that afternoon. She had a flat tire and was standing helpless by the side of her car. "I thought to myself," he said, "how awful it is of people not to help such a poor woman. I would have stopped if I were not on the way to work."

It takes courage to care because to care usually means that it is inconvenient to do what needs to be done. It means doing more than what is demanded. It means going out of one's way, sacrificing one's time, and sticking with the situation or person until the problem is solved. That's costly. And because it's costly we so often stay in our comfortable seats. In spite of our intelligence and expertise we are of no help in the face of human and spiritual need.

Yet Christianity is caring and the church is the community of the caring. To claim to be Christ's followers means we can no longer pass by on the other side of any person in need. To be a Christian means we have found the answer of life in Christ and we care enough to share that answer where needed. — D.

The Other Side

Every time we engage in wrong we weaken our will and ability to do and to understand right. Every time we turn from truth we darken our eyes so that we are less able to see truth. Every time we yield to evil we lose strength to stand for the good. This shows the seriousness of sin in its blackening, blinding, and binding effects.

This also shows the seriousness of yielding to the age-old, satanic suggestion that in order to make a correct choice for good and God, one must be exposed to both immorality as well as purity, to forms of evil as well as good, to the low levels of life as well as the high levels.

We don't teach our children what good food is by feeding them putrid and spoiled food from the garbage can. We don't teach our children cleanliness by placing a cesspool alongside the bathtub. We don't expect our children to learn what is pure water by placing stagnant, disease-

infested water on the table. We do not teach our children the happiness of strong, stable Christian home relationships by fighting and living adulterous lives as parents.

Yet there arises at times the old, worn, and warped argument that in fairness a person must be exposed to the arena of sin before a proper choice for right can be made. Although becoming a Christian involves a definite choice between self and Christ it does not follow that the further one goes in living for self the clearer the choice becomes to choose Christ.

It is the one who resists temptation, and not the one who yields, who knows the power of temptation. So it is the one who lives in purity, and not the impure, who has the clearest understanding of what sin and righteousness are. The impure fail to see God or sin as they really are. Only the pure in heart see God here and hereafter. — D.

GOSPEL HERALD

October 24, 1972



Politics and the Kingdom of God

by Keith Kingsley

During the last four or five years I've become increasingly ambivalent about my participation, as a follower of Jesus, in the political processes of this country. Now, my direct involvement in American political issues and activities hasn't been all that much—I've written congressmen, I've followed election campaigns, I've voted dutifully, and I've even propagandized a bit for certain progressive, reform-minded candidates for public office.

Others have obviously done much more than I. And yet, I've generally perceived myself as politically oriented. Since my high school days I've talked and argued—goodness, how I've talked and argued!—about political issues from civil rights to the “new” politics of confrontation and about political figures from John Kennedy to Abbie Hoffman and Pat Paulson.

But in recent years I've gradually come to a different understanding of myself in relation to American politics. Stated negatively, this understanding suggests that Jesus does *not* call me (or any of His followers) to be concerned primarily with the political life of one's nation, that is, concerned primarily with helping to run a country. Or, positively stated, Jesus calls me to be given wholly to political life of the kingdom of God.

I'm beginning to understand that God's kingdom is to be seen as a present-day political reality. The words “king,” “kingdom,” and “messiah” are political words. The Bible's use of these and other such words has to do with the allegiance of a people to a political Leader, namely God, or perhaps

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more concretely, King Jesus.

God's kingdom has to do with how people live together, how they make decisions, what they stand for, and how (or whether) they will defend themselves; there are political concerns. It is my growing conviction that Jesus calls those of us who would follow Him to abandon ourselves to the political concerns of God's kingdom rather than to the demands and concerns of American society, or to those of any other social order of this world.

This understanding of God's kingdom finds substance in a rather quick review of several biblical and historical precedents: the people of Israel, Jesus and His early followers, and sixteenth-century Anabaptists.

The people of Israel, almost from the beginning, understood themselves to be quite different from the surrounding nations. One of the most striking differences lay in their notion that they didn't need and shouldn't have a human king or a standing army. They were, as we might think, foolishly confident that God was their King and that He would protect and provide for them.

But, foolish or not, their historical records show that they *did* survive almost three centuries without a king and a standing army. And when the people did insist on a human king — so they could be "like the other nations" — they were apparently opposed by a minority of the community and were warned by the prophet Samuel that this demand was an act of disobedience, and further, that having a king would only bring strife to the nation. Sure enough in less than 100 years the country was torn in two by civil war.

Throughout Israel's history, Samuel's warning was echoed by a small group of antikingship voices, calling Israel back to obedience and allegiance to God alone, away from preoccupation with military conquest and personal struggles for power.

This persistent minority perceived Israel's God-given task to be that witnessing to God's goodness and might by living harmoniously as the people of God in the midst of the nations, a people whose King and Provider was God and whose standing army was God's right arm, a people whose political orientation and life was focused in a covenant with God.

We turn now to Jesus. There has been much talk in recent years about "Jesus the revolutionary." That judgment about Jesus can hardly be doubted, and yet it is often understood only in terms of power politics, the way the Romans understood Jesus.

That Jesus' life and message were political is manifestly clear. He was announced as one who would "put down the mighty from their thrones" and to proclaim the coming of a new kingdom and the release of captives. All this — in an occupied country — can hardly have been taken as anything but political and as a challenge to the Roman gov-

ernors. And yet, what was the nature of this obviously political movement of Jesus? How did it stand in relation to the predominant political processes of the time?

On the one hand, there was the option of accommodation and compromise with the local Roman authorities, an option represented by the Sadducees and Herodians, and perhaps to some extent by the Pharisees. On the other hand, there was the possibility of revolutionary violence against Rome, represented by the Zealot guerrilla bands. (Some of these latter were surely attracted to Jesus by His revolutionary rhetoric.)

But Jesus seems clearly to have rejected these normal political processes presented to Him by the various Jewish groups of His time, including the Essene option of withdrawal from mainstream society.

Instead, Jesus began to create a new political option, a new kingdom, which started to take on concrete form and visibility in the motley group of men and women which He gathered around Himself. In His Sermon on the Mount, Jesus laid down the guidelines, or platform, of this new political movement.

In Jesus' rejection of the normal political methods, Jesus repudiated the power of revolutionary violence as well as the power to be had through accommodation to established authority. Rather, Jesus' movement was characterized by the power of suffering love, by the glad sharing of physical and spiritual resources, and by the voluntary submission to one another under the kingship of God.

As in Israel of old, God, and no human king, was to be the political leader of this kingdom, though to be sure Jesus seems to have made some claim for His own authority in this movement. Again, parallel to ancient Israel, Jesus envisioned the people of God living in the midst of the larger society as a voluntary, suffering community whose political orientation was not drawn from the larger society, but was focused in a new covenant with God.

We look now at an early expression of what has come to be called the Free Church, the sixteenth-century Anabaptists. At the beginning of the sixteenth century, and for

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hundreds of years before, the Roman Catholic Church so permeated European society that virtually the whole society was seen to be the kingdom of God, and virtually every civilized European (except Jews) a member of God's kingdom.

The Anabaptists rejected this view. They denied that God's kingdom was simply identical with European society and that therefore it was the church's responsibility to make sure society was running smoothly. Rather, they felt, the church was a group of people, probably a minority of the total population, who voluntarily gave allegiance to God alone as political Leader and who patterned their life after the teachings and example of Jesus.

Obedience to Jesus led the Anabaptists to reject infant baptism, to refuse to swear oaths or carry the sword, to begin meeting together apart from the officially constituted churches, and to begin living in loving, sharing, worshiping communities. All these activities rapidly came to be seen by the authorities as subversive and revolutionary, a threat to existing social structures.

Consequently, the Anabaptist groups soon became suffering communities, as both Isaiah and Jesus had suggested the people of God would be. And so, here again we find the conception of God's kingdom as a community of people manifesting a real political alternative in the midst of the broader society, an alternative focused in local, visible communities whose Leader was God.

What does all this suggest for Christians today in relation to American political order? It seems to me to suggest that we must begin to break (or at least be ready to break) with American political processes and goals and begin to give ourselves wholly to the political reality of God's kingdom.

American churches, whether fundamentalist-patriotic or liberal-social activist, have largely come to trust American political structures—which of course include violent revolution if necessary—not only as a channel of social reform but also as the primary locus of God's activity in history. American Christians are too much concerned with the reform or maintenance of the total social order, a task God has *not* given to His church, and are too little concerned with being and building up God's *new* social order. God wills to manifest His purposes for mankind primarily through His people, the church, and not through American democracy.


In line with the biblical and historical examples above, the faithful manifestation of God's kingdom today might be small groups of Christians living visibly by the law of

Christ in the midst of the broader society. The members of these communities would live close to each other so as to share their lives fully with each other, economically, psychologically, spiritually. They would worship together, make decisions together under the guidance of the Holy Spirit, discipline each other when necessary, and reach out in service and evangelism to the people around them.

Obedience to Jesus' teachings on nonresistance, economic sharing, marital fidelity, and confession and pardon in personal relations would characterize the life of these people. Presumably, their style of life in itself, with its economic interdependence, obvious care for each other despite different racial or cultural backgrounds, and ability to reconcile people and forgive misdeeds, would reflect to their neighbors a political, social alternative to the American system. As such, the very life of these people would be an invitation to join this new social order.

God's people should not, of course, ignore the social and political issues of the society around them. Indeed, it would seem a matter of obedience for them to make a bold witness against such evils as war, race prejudice, economic exploitation, and sexual infidelity.

But in witnessing to the larger society about God's will for men, Christians must be careful not to take as their own the agenda of the rest of society. It is not the task of American Christians to preserve or reform or smash the American system, but to exhibit God's new order. It is to this task that God calls us to give ourselves unreservedly.

Again, God's people *cannot* ignore the rest of society, for their allegiance to God will surely conflict at some points with the allegiance demanded by the larger social order; at those points society will not be ignored. Such conflicts should be anticipated by Christian communities especially at the point of so-called patriotic expressions, for example, pledges of allegiance and military service. When such conflicts occur, there is every likelihood that Christian communities will again become suffering communities. That should not be disconcerting to us, because, as the Israelite prophets and Jesus' early followers and the Anabaptists knew, God's kingdom is in *His* care. *He* is our Provider, Protector, and King. 

Keith Kingsley is from Elkhart, Indiana.

Be Redemptive

My brothers! If one of you wanders away from the truth, and another one brings him back again, remember this: whoever turns a sinner back from his wrong ways will save that sinner's soul from death, and bring about the forgiveness of many sins. — James 5:19, 20, TEV.

World Conference Message

The Ninth Mennonite World Conference assembled at Curitiba, Brazil, July 18-23, 1972, with joy in our hearts and great thankfulness to God. He has granted us as Mennonites and Brethren in Christ from all over the world another gathering which has contributed greatly to the understanding of God's gift of reconciliation to mankind in His Son, our Lord Jesus Christ.

As God's children and Mennonite churches we have been challenged to cooperate in His work of reconciliation with new understanding of the dimensions of this task in our personal relationships, in relationships among our churches, and among all men.

We rejoice in the growing involvement of representatives from Asia, Africa, and Latin America and the minority communities of North America. We confess that the church is truly whole only when every brother and sister can share fully and equally regardless of race or nation.

In this spirit we call our churches to fresh obedience in being and becoming God's people in truth, people who are brought together only by the grace of our Lord Jesus Christ.

From this conference we come with this message to our churches, to all who love our Lord Jesus Christ and who believe that their salvation and that of the whole world is in His name, and to all the peoples of this world. Through the blessing of the Holy Spirit, we feel that God will continue the work He has begun in us and that He will use our churches and all those who belong to them as agents of reconciliation for His great purpose.

I

We have experienced that the theme of our conference, "Jesus Christ Reconciles," has opened our eyes anew to see the many dimensions this message has for our personal lives as Christians and for the society in which we are members. We have been strengthened in our responsibility toward the Lord who has given us the assurance of His grace in which alone we can trust and live. We have been strengthened in our responsibility toward the human needs and inadequacies that are rooted in man's alienation from God.

As the study of our theme in the plenary sessions, in the discussions afterward, and in the different work groups progressed, some things became very clear to us.

First: that there does not have to be a dissent between those in our brotherhood whose priority lies in the area of personal salvation and those who see it as their primary duty to promote an active program for the liberation of mankind from all forms of oppression and injustice because both are aspects of the reconciling work of Christ. Nevertheless, there is dissension which calls for further repentance and reconciliation. The emphasis upon the total witness should lead us as a people to talk to each other understandingly and not to avoid each other. We have been convinced that the judgment of God comes to all of us because we have been reluctant to seek cooperation with all those Christians who want to work in the service of the Lord to attain that goal; and that we have not been critical enough in the evangelical evaluation of the means to reach it.

Second: that any witness for peace and for the service to the needs of humanity, any taking of a responsible and critical position should be the concern of the whole church and of all its members, so we cannot but promote this need for a personal involvement and decision by all our brothers and sisters wherever they live or work.

II

The message of reconciliation puts before the church the reality that a ministry of reconciliation can only be effective if the church itself is a reconciling community. Forgiveness, repentance, and suffering are the landmarks the Lord has set for His people. Only in the way of the cross can we, in spite of our points of difference, find a real relationship. If we be servants to one another we can stand the test of our ability to serve the world. Our mind has to be reshaped to the mind of Christ, Philipians 2.

We are deeply aware that conflicts will arise where the message of reconciliation is given and the ministry of reconciliation is working. We should not avoid them, for

these conflicts can be a means to test questions of truth, righteousness, and freedom in the gospel. We sense this as an appeal to our Mennonite churches, but it also implies our willingness to find this same relationship with all those Christians who share this faith that the church of Jesus Christ should be instrumental in God's redeeming love for the world and to make our ministry an expression of our common calling. We believe that in a divided world the united efforts of the churches in a testimony of word and deed for Jesus Christ is the will of God.

III

The message of reconciliation and its challenge comes to us in a world situation where conflicts of every kind are prevailing. Looking at this world, at family relationships, at social and economic discord, at racial strife, and at cruel warfare we see the need of reconciliation as never before. But God has taken the initiative; it is His will that we live in peace with Him and with one another. We strongly believe that God is working in this world and not only in the church. In this faith we must proceed even if we need to recognize that our way cannot be any other than Christ's way, the way of the cross. As we have come together for this conference in Brazil, our thoughts go irrevocably to every country and people represented here as they try to fulfill their task in the great family of men, but who mostly fall short of that task. As followers of Jesus Christ we do raise a prophetic voice against all exercise of violent repression, persecution and unjust imprisonment, torture and death, particularly for political reasons. We object to racism and other forms of discrimination, whether in our churches or in society at large. As Mennonites who in their history have experienced what persecution represents, we feel that the thankfulness for a quiet and undisturbed life cannot close our eyes to the many inequities that are inherent to the social and economic structures of today's world. These structures have a violence in themselves and tend to lead men into dependency and exploitation. They cause the loss of self-respect and identity and they prevent the development of a community life. In a world in which the rich tend to become richer and the poor even poorer, the gospel of Jesus Christ cannot but point a way to a human dignity in which all men could share. This human dignity finds its basis in the love of God for all men alike. As the manifestation of the Latin American setting of our conference and the wide participation of our churches in Africa and Asia, we are moved to stress this love and justice of God for all men alike very strongly.

But we feel it as a cause of deep repentance, and we pray God that He might grant us that we in manifold ways on the smaller scale of our own surroundings but also on a worldwide scale show ourselves as reconcilers in the name

of our Lord Jesus Christ who has broken down every wall of partition.

**Adopted at the final session, Sunday evening, July 23, 1972.*

Prejudice

No one is born with prejudice, it is acquired. But once acquired it is hard to disarm. It is one of the most difficult obstacles to combat. The word is derived from two words which mean "to judge before" or "to judge ahead of time." In other words, to prejudge before having heard. It exists when a man is down on something he isn't up on. It is based on feeling rather than reasoning and understanding. It usually comes from pride, anger, greed, or jealousy. Prejudice can be a stronger force than reason.

Prejudice is a very ancient, and at the same time a very modern sin. It is sin, and like all sin is a deadly poison. As such we need to analyze it, and face it frankly. Working like a deadly disease, it is harmful to the heart that nurtures it, as well as to those who come in contact with that prejudiced heart. It is so strong in some people that Christ's own doctrine given out by another than their own group will be utterly unwanted.

Prejudice blinds. It is a mist which in our journey through life often dims the brightest, and obscures the best of all the good and glorious objects that meet us on our way. It poisons our thinking. It is amazing what conceit and prejudice can do to our sensibleness. We have enormous capacity to rationalize our prejudices in order to make them intellectually respectable. Even slavery has been defended on moral and religious grounds. Brilliant and pious men have defended it. It paralyzes Christian usefulness. It always impoverishes its possessor. It is not easy to shake off old prejudices. Prejudice is being positive about something negative. — Christian E. Charles.

Fractured Grammar

I once heard Paul Erb say, "I believe in the principles of grammar and try to follow them, but if grammar gets in my way, it can look out for itself."

Near the end of John 8, Jesus apparently had the same conviction. In witnessing to the Jewish leaders concerning His unique identity, He declared that Abraham had rejoiced to see His day. The Jews were stunned. Why, man, they said, "You're not yet fifty years old, and are you telling us that You've seen Abraham? They figured, you see, that if Abraham had seen Jesus, then Jesus had seen Abraham.

Jesus replied, "Before Abraham was, I am." Simple, majestic language. And the truth within it was so vast that grammar couldn't hold it. Too bad for the grammar. — Stanley Shenk.

Keep in mind in your study that there is a difference between a translation and a paraphrase of the Scripture.

Let's Study the Bible

by Henry Shank

I'm excited about the renewal happening all over our church. Jesus Christ is being acknowledged as Lord; God is pouring out His Spirit in love, joy, and peace; and people are once again studying the Bible in earnest.

The return to Bible study may be due in part to the many new, exciting renditions of Scripture. I think a greater openness to God's working is a larger reason. In any case, I'm thrilled to see an understanding of the Bible begin to replace handed-down religious opinions and clichés in Sunday school discussions, to see young people rising early and staying up late to gather to learn from the Bible and from each other what God is saying to them.

This Spirit-led group study of God's Word was a hallmark of the early church and of the Anabaptist movement. We have today the additional advantage of many translations, which I believe can help clarify or emphasize the truths discovered.

At this point in our church life, no one translation of the Scriptures is considered standard, although most of us have our preferences. This situation will probably persist until all of us learn to read Hebrew and Greek. But I believe this need not divide us if we understand the purposes of various renderings of the Bible.

In this essay I hope to suggest what purposes guided various translators or paraphraser. I have tried to avoid as much as possible the temptation to evaluate their efforts.

I have discovered two basically different ways to render the Scriptures into English. The first is the most familiar translations. Translators try to put the words and ideas of the biblical writers into common English understood everywhere. The result they hope to achieve is a translation which will bring readers as near as possible to the original writings.

Among these translations is a group of four which follow a common tradition even though the translators are influenced by differing theologies. *KJV*, *ASV*, *RSV*, and *The New American Standard Bible* use very similar sentences and traditional theological terms. This is partly be-

cause the later ones are planned as updates of the earlier versions. This English Bible tradition has earned high respect among scholars because it tries to maintain where possible a word-for-word approach to the text. Thus, many difficult expressions are not unraveled. For example, it is left to the commentators to discuss what Paul means by our "being saved" (1 Cor. 1:18).

Within our generation, individuals and groups of scholars have produced many translations, most of them quite reliable. Since this essay cannot be exhaustive, I have chosen from the variety three examples most familiar to me. I have left out entirely the various good or bad one-man versions because I think they can hardly be considered standard.

The New English Bible, *The Jerusalem Bible*, and *Good News for Modern Man* (Today's English Version) are attempts to faithfully translate the original into the language of today. JB stays fairly close to the word-for-word approach, while TEV quite freely cuts down Paul's long sentences into bite size and follows a careful thought-for-thought pattern with theological terms. I would place NEB somewhere between these two, noting that the choice of expressions frequently sounds British. (Some might place NEB closer to the English Bible tradition of KJV, etc. Like those, it does retain "thee" and "thou" for prayers.) I find it quite helpful to use all of these along with at least one from the former group.

The other approach to the text is called paraphrasing. Sometimes misleadingly called translation, this is most often done by one person with a very particular audience in mind. Reading these paraphrases, many people have felt the Bible "come alive" to their need of the moment. I have felt this from more than one paraphrase, and I rejoice that through paraphrases many people are becoming interested in studying the Bible.

Two of these most popular among my friends are *The Living Bible* by Kenneth Taylor and *The Cotton Patch Version* of portions of the New Testament done by

Clarence Jordan. The important thing to note about these is that neither attempts to reproduce the biblical text in English; rather, the goal is to apply it to specific groups of people with specific needs.

Thus Clarence Jordan's work is directed to Southern people, especially white church people. Jordan takes the liberty to replace biblical place names with Georgia towns; the Temple at Jerusalem becomes "The First Church of Atlanta," and so forth.

Kenneth Taylor's work is done in the language of "evangelical" Christianity of twentieth-century America. Making it quite clear that he has paraphrased (not translated) the Scriptures, Taylor feels free to add phrases and comments, and to change difficult terms to the ones commonly used by "evangelicals." For example, "Son of Man" on the lips of Jesus becomes "Messiah."


Some of my friends think that *Living Bible* is great for reading the Old Testament to children or the best thing to give new Christians. Some feel that *Cotton Patch* is the greatest for learning to follow Jesus in today's kinds of decisions.

I would call Clarence Jordan's rather free paraphrase a kind of sermon — that is its style. Kenneth Taylor's paraphrase seems to me to be a kind of commentary. I have profited from reading both.

My bias is that to know what the Bible is really saying one should include at least one accurate translation in his study of the Scriptures. Paraphrases should be understood as the personal work of a Christian brother subject to the same personal emphases as preachers or commentators.

I think I have profited by paraphrasing the Bible for myself. And God can speak to me through others who have paraphrased the Bible, just as He has through Spirit-filled preachers, teachers, and other brothers. But I know from personal experience that all of us — preachers, teachers, or paraphraser — tend to emphasize certain truths and sometimes neglect equally important ones.

Thus, when we want to learn more than we already know, and let the Spirit lead us deeper or higher, I believe we need to use reliable translations done by groups of scholars checking on each other. (Christian discernment means we correct each other; the same should happen in Bible translation.)

Paul commended the Bereans for going to the Scriptures to check out his preaching of the gospel. Let us do the same thing, with the guidance of the Spirit. Whether our minister's name is Yoder, Miller, Taylor, or Jordan let the Spirit in us prove all things by the Bible, and let us hold fast to that which is good. 

Henry Shank, Kidron, Ohio, is a teacher at Central Christian High School.

In Time of Mental Anguish

God,
sometimes I think
physical pain is less hard
to bear than mental suffering.
A toothache or a broken leg
is at least in one place.
But anxiety or tension
guilt or indecision
are everywhere at once — and nowhere.
When Jesus said
"Not My will but Yours be done"
did His pain go away?
I don't think so.
But I do believe that You
made it possible for Him to bear it.
Do for me, Father, whatever it was
You did for Him.
As I try to imitate
His fidelity to Your will
may I experience Your peace —
the peace that, somehow, can exist
in the midst of great suffering.

Amen.

Christopher News Notes

TO DEATH

Seeing you come so softly sandaled, Death,
and soothe away the pain and dry the tears,
and heal the ills that cling to mortal breath,
I wonder why I feared you all these years.

I wonder why I fled and hid my face
and would not look at you when you drew near.
With gladness now I note your measured pace
and wait for you; for you are welcome here.

Seeing you come so softly sandaled, Death,
seeing your touch with mercy's self is blest,
now I can view you with the eye of faith,
God's messenger to bring me into rest.

— Lorie C. Gooding

Sharing the Suffering

by Katie Funk Wiebe

A tourist watched a fisherman's wife in Britain preparing eels for market. One by one she picked up the live eels from the tub before her and with the aid of a sharp knife, stripped the skins from the wriggling creatures. The bystander remonstrated that it must be a painful procedure for the eels.

"Oh, no," denied the woman. "Not at all. I've been doing this now for over twenty-five years and I am sure they are used to it."

Her words echo the attitude of some people to families with chronic illness, a retarded child, or a death. "I guess they're used to it by now."

Though a family may have carried the burden of illness for years, to say they are used to it and it has become a painless procedure is a fallacy. Few families ever really become calloused to such problems. By the grace of God they learn to live with them, but strength and comfort is needed as much the tenth year as it was at the beginning. The battle has not been won forever because a person can smile again.

Dorothy Waitzman, who struggled with cerebral palsy, points out in her book *A Special Way of Victory* how people regarded her at times as less than a whole person because of her handicap. Some treated her like a second-grade individual with inferior mentality and incapable of feeling what others felt because she couldn't keep up with them physically. Because a sick person so often feels dropped down the scale of values in the human ladder, it is worthwhile considering what can be done to share the suffering.

If you would be helpful, have faith to believe that you can communicate spiritual strength to those with burdens. God says in His Word this is possible. Believe that God will use you to strengthen and comfort. Have faith that God's love will draw and reassure the person in need.

But don't feel you have to prove your Christianity to the person in need with frilly religious words. The sick person doesn't demand this of you. In fact, he may be embarrassed when you flounder around for the spiritually correct word. It is best to be yourself.

Don't expect the ones in need to ask for help, even if you have told them, "Call on me if there is anything I

can do to help." When a person feels battered and beaten by circumstances, it is hard to ask for help. If you want to do something, do it. The "what-can-I-do-for-you?" is one of the most difficult questions to answer because it puts the responsibility on the sick person.

Don't take the attitude of censure and judgment with regard to the sick. Leave this up to God. Strange as it may seem, when a family or an individual is thrust again and again into the crucible of suffering, the rumor that mingles with the steam from the coffee cups is, "I wonder what he did to have God make him suffer so."

When a prominent church member died suddenly under tragic circumstances, another person took it upon himself to question each family member to find the Achan in the camp. He didn't bring the dead man back to life and he added bitterness to the sorrow.

Although sickness and suffering is the result of man's fall, it is not always the direct outcome of sin in an individual's life. God is not the author of suffering, but He does permit it to come into a person's life.

Rest assured that the sufferer and also the family have already agonized over the question of "Why?" Pray for them. Leave the judgment to God. Don't try to make the ones concerned blame themselves for the illness. Accept the grace not to accuse them of having insufficient faith for healing. This can be cruel torture. It is not God's will that all sick people be healed. If it were, our hospitals would soon be empty and our morticians out of business.

Anna Snell Nicholson, whose writings have helped many, writes in her autobiography, "We who are ill are often told that our illness is due to our lack of faith for healing. This seems to me a cruel thing. Surely it is hard enough to be ill without being told that there is something wrong in one's spiritual life."

The answer to the problem of human suffering has never been answered fully, even by Christianity. But God through His Word and through His followers can help those in need to bear the suffering of pain, loneliness, and deprivation and to bring hope.

Christ's words are never so true as during a time of suffering: "Bear ye one another's burdens, and so fulfil the law of Christ."





When believers care...

IN THE 1st CENTURY

"I am not trying to relieve others by putting a burden on you; but since you have plenty at this time, it is only fair that you should help those who are in need. Then, when you are in need and they have plenty, they will help you. In this way there is fairness for both."

I Cor. 8:13,14
TEV

IN THE 16th CENTURY

"From its beginning, Anabaptism was characterized by an emphasis upon practical Christianity that embraced all facets of life...faith must find expression...the New Testament pattern of love and peace must be emulated...this expression included property and means of livelihood. Property was to be regarded as a sacred trust, existing not only for the possessor, but also for the benefit of his fellowmen."

Peter J. Klassen

IN THE 20th CENTURY

"Mutual aid is the Christian fellowship sharing in times of economic and social needs...it may be expressed spontaneously by individual Christians without discussion or forethought. Congregations may plan formally for brotherly aid so that none will be neglected. Many congregations may work together for the sharing of common risks."

Mennonite Mutual
Aid statement



Growing Old and Staying Young

by M. T. Brackbill

The little babe that has successfully, though cryfully, weathered the first twelve months of his life is said to be one year old. One year old? No! One year young! A baby cannot be old. That would be a contradiction of terms. I heard someone ask a certain bishop one time how old he was. He replied, "I am sixty-eight years young." And he looked young, he felt young, he was young. That was no contradiction of terms.

Do they say we are growing old? In years it may be true, and we cannot help it. Time will have his way with us, and we must steadily turn the calendar pages while Time continually marks up the decades against us. But they are to our credit as a treasure, a bank account. The years are precious things and bring with them successive increases in the wealth of life.

Shakespeare said, "Time's the stuff life's made of." The years are a sort of measure of our lives, not in depth or breadth, but merely in length. However, with increase in length there should come also an increase in the other dimensions. The years bring wisdom, understanding, and capacity for enjoyment. These are true riches! The years bring hope, assurance, peace, and more and more memories.

Years need not, must not, make us old. Oh, they may say our hair is thinning, or graying, and the wrinkles are becoming deeper, and the step is growing slower, and the whole tempo is slipping into the largo; but gray is a prettier color than black, and the wrinkles are more expressive than the smooth plump cheek, and what is lost in the skip is made up for in the reach. The younger we are the emptier we are. It is the years that enrich us.

Age is the ripeness and the fullness of life. Who at fifty would wish to be a baby again? It was, I believe, one of the evidences of the tremendous love for us that Christ was willing to throw off for a time the infinite riches of an eternity of experience and to become a babe with all its limitations and dependencies.

Why grow old? We are just growing up. We are just coming into our own. Someone said that life begins at forty. Another said, it begins at a hundred. But I am sure it begins earlier than that for many of us, or it never begins.

Life is an increasing variable, but not one that reaches a limit at forty or fifty or any other age, and then thereafter decreases toward zero again; at least it ought not do that. There may be a *diminuendo* and a *ritardando*, but one step at fifty means more than a hundred at five,



and a look at sixty sees more than a dozen glances at ten. The young must travel and try many things, but the old can dwell in the armchair and find richer ores at fingertips and thoughts' ends than the young can find at the ends of the world.

But both are good, and it is perhaps, the far-flung stuff gathered in the years of youth that later enriches the old mine and keeps it workable and delivering a payload. There is a fountain of youth and it is not only in Florida or any other one place. It is anywhere we wish and will to drink of its rejuvenating waters.

They may say that we are growing old. But let us not believe them. Let us laugh at their delusion, quietly to ourselves. It is a good joke. It is better farther on. If growing old means entering on the mellowing process, let it be so, and we can gladly admit it. Wine, they say, betters with age, and you know how good to the touch is the back of an old vellum-bound tome. Old age is not second childhood necessarily, but rather it should be advanced youth.

Growing old is a bit deceptive, perhaps. There may be a time when we think we have reached the top and are going downhill. No, not so. See, the horizon is expanding, we are not going downhill. Nor have we reached the top. There is no top.

Let us keep on climbing the upward way if it is slow going; we must not lose the hope nor the urge to gain greater heights, the ever expanding view. And someday, reaching one of the inns by the roadside, we shall lie down to rest, and wake up refreshed with resurrection vigor to pursue forever the upward climb, forever young.

The late M. T. Brackbill was for many years a professor at Eastern Mennonite College, Harrisonburg, Va.

A Letter from India

Dear Friends,

How long would the Apostle Paul have remained with the churches in India had he established them? Would he have stationed his emissaries here and continued financial support from Jerusalem for fifty, sixty, seventy years? What priorities would he have considered necessary to make the church fully autonomous?

Alarming questions with which to begin a prayer letter? Maybe so, yet these questions have troubled missionaries and mission boards for many years. So I share with you some conflicts we face. The present trend of mission boards, including our own Mission Board, is to confront these questions squarely and to set goals, a specific time, when this former mission-church dependence will be terminated. Indian church leaders and foreign missionaries here agree that this is God's leading as He advances His program of church building in India. Present missionaries who have already relinquished most administrative posts, will gradually leave the area of the Mennonite Church in India (MCI). By 1975, a new relationship will have resulted between MCI and the Mennonite Church in America.

In a meeting of Indian leaders and missionaries, our Bishop P. J. Malagar summed up this new relationship thus: "Let us think of this as the beginning of a new era for the Mennonite Church in India and in all Asia, and yes, for the Mennonite Church in America."

The First Asia Mennonite Conference held in October 1971 strengthened bonds of fellowship among Mennonites in Asia. For some years these churches have been seeking closer ties but only a few top leaders were involved. Now the entire MCI brotherhood had a unique opportunity for deeper involvement as laymen and leaders cooperated as hosts and hostesses to guests attending this conference. The fellowship of those days as well as the evidence of Holy Spirit-directed leadership inspired thanksgiving and praise to Christ who is building His church.

Over the years, the MCI has grown in stature as a self-governing and self-supporting conference. Since last year, the fourteen-member Executive Committee of the conference are all Indian leaders. Church committees have been mostly Indians. Bishops P. J. Malagar and O. P. Lal plus other ordained ministers and deacons along with committed laymen carry on the work of the twelve churches

and several newly forming churches.

MCI institutions have been under Indian management for many years. J. H. Harishchandra serves faithfully as principal and manager of the middle and high schools. Dr. H. S. Martin, a trained surgeon, continues to keep a forward look as medical superintendent of the Dhamtari Christian Hospital. Administrative boards for each of these institutions have representation from outside MCI plus capable MCI personnel, to make and control policies favorable to the goals of these institutions. Dedicated staff in these institutions and related ones contribute to the total picture of a growing, learning, discipling Christian community serving Christ in a non-Christian world.

As I write this prayer letter, I do so with mixed feelings, aware that we missionaries to India also face a new era in our lives. Will God lead us to new areas and to other ministries within India? Or, has He other plans for our individual lives?

When we gathered in February 1972 as a small missionary family for our annual one day of prayer and praise together, we rejoiced that God has been and is at work in His church here. We shared our common commitment to His purpose for both the church and ourselves. We would decrease in performance and personnel so that He may increase the church's dependence on Himself.

Now in June, as I remember the familiar faces of fellow missionaries and their children, I think of the changes that will occur in their lives in 1972. Our lives interacting for nearly twenty years have knitted together as a family. At this stage of our life together, this letter would be incomplete without reference to these "family" members.

Elizabeth Erb, former director of the nursing school, left India the day before Christmas, 1971, due to health reasons. John and Genevieve Friesen in July left the Shantipur Hospital for Leprosy Patients. Pastor, artist, spiritual father to many, John (and Gene, his faithful supporter) will be remembered always. The Leprosy Mission has transferred the management of the Shantipur Hospital to the Dhamtari Christian Hospital. Local workers will continue the church, hospital, and village survey programs. Blanche Sell, after many years at DCH, will move to Shantipur for one year to implement the transfer. Into Blanche's former position of nursing superintendent at DCH steps Suresh Gopal, her assistant up to this time.

In July the Jacob Flisher family moved to Bihar where he serves as business manager at our mission hospital while the present manager trains in Delhi. After two years in Bihar, Jakes will return with their four girls to America.

Katherine Yutzky will conclude her services with the DCH Nursing School in August. The only missionary (foreign) remaining in Dhamtari will be nurse Florence Nafziger. She will continue as director of the nursing school with an assistant who will presumably take charge by June 1973. Then Blanche and Florence plan to leave the Dhamtari-Shantipur area.

S. Paul and Vesta Miller, former missionaries in the Dhamtari MCI area, were appointed by the Mission Board in 1969 to the Union Biblical Seminary, Yeotmal, and will continue there. Many Mennonite youth have trained in this seminary. Our Board has always affiliated with the seminary and an MCI leader is annually appointed to the seminary administrative board. A new Indian principal was inaugurated there this year, but foreign personnel and financial aid will be required by the seminary for some years to come.

To complete this "family history," I will conclude with my role in Christian Education sponsored by the Evangelical Fellowship of India (CEEFI). Since 1969, when at the request of CEEFI our Mission Board loaned me to CEEFI, I have served as missionary consultant and editorial secretary in the Christian Education department of the Evangelical Fellowship of India. Similar to the Yeotmal Seminary, CEEFI serves MCI and other churches throughout India and beyond its borders. We provide literature and leadership in the churches' nurture programs. In the fifteen language areas served by CEEFI, Indian personnel are replacing missionaries from abroad. This is a healthy sign. A few missionaries such as editorial consultants and some financial aid to complete that vast publishing program will be required for a few more years. We missionaries in CEEFI must prayerfully discern the time when Indian personnel can assume responsibility formerly ours. Pray for me this discernment as I conclude this term of service in 1973.

Thus our missionary family is being scattered but this relationship and the one with "brothers and sisters" in the Mennonite Church and in other areas such as Jhansi and Yeotmal will always continue in "Jesus' forever family." Although long-term or professional missionaries as we are sometimes called, may never return to the Dhamtari area, in future years there may be exchanges between our Indian and American churches, of specialists in various fields of work and study who will stay for short terms only. Most definitely our relationship will remain but on a different basis than formerly.

The MCI is also keenly aware of other Mennonite groups and churches in India. The Mennonite Christian Service Fellowship draws them together in a fellowship of sharing and service. Another council of cooperation is MeLARC,

the Mennonite Literature and Radio Council. Besides sponsoring a radio program from Yeotmal, and producing some peace literature, MeLARC is now publishing the English edition of the Vacation Bible School course. The Hindi edition of the adapted Herald Press course was completed in 1963. Now after a revision with some new covers and pictures, we are printing an English edition. Churches beyond India will also want to use these books. Helen Kornelsen and I as coeditors crisscross the country often as we travel in this connection. We are grateful for the help of Paul and Esther Kniss in Ranchi, Bihar, who live at the scene of the publishing. Adapters live in four directions from me so this project consumes much time and energy as well as money. The end product will be a rich legacy for all the Indian churches.

Our VBS Directors' Workshop held this past May was attended by delegates from five states and from many denominations besides the Church of North India. This workshop was a shared venture between MeLARC, Hindi CEEFI, and the Kalvari Bible School in Allahabad. I was delighted to work with the capable, enthusiastic staff from many parts of India.

Often I feel like the director of a drama or like a coach beside an exciting game. But now Indian directors and coaches are also being prepared and then. . . ? The Lord is our real Leader and we follow on. We missionaries may enter into the drama of church building elsewhere should the Lord Jesus so lead us. Following the example of Paul, the apostle, we may continue our ministry to the church here, by letter, by brief visits, and most of all by our prayerful support.

Yours in Christ,

Marie Moyer

Wit and Wisdom

The ideal environment does not guarantee perfect performance. Remember, Adam was in paradise when he fell.
— Vance Havner

A man is like a motor. There is something wrong with him when he knocks. The louder he knocks, the more serious his condition. — *Cleveland (Tenn.) Newsbulletin*

Serviam, the newsletter of the organization CREDO, notes the president of Indonesia has issued an order requiring that a half million naked tribal people will be required to wear clothes by the end of 1972 and wonders if it wouldn't be a good thing for President Nixon to do the same thing.

They were discussing the education of their children. "What's your boy going to be when he finishes at the university?" asked one.

"An octogenarian, I fear," the other replied.



Our Brothers Far Away

Orlando Sanchez is a Toba Indian in the Argentine Chaco. Helping missionary Albert Buckwalter, Orlando translated half the book of Genesis in three months. He uses a simple Spanish version as his basic text. With a commentary, several other Spanish versions for reference, and help from Albert, Orlando is getting his job done.

Since Buckwalter's returned to Argentina in March 1972 for their fifth term, Albert has continued as a counselor in Toba congregations. He is also working on an outline of Toba grammar to be included in the Toba dictionary-vocabulary. The Toba dictionary is a first — the fruit of approximately 20 years of Albert's life. Now the Tobas have their own written language.

With the meager helps available to Orlando, Albert says, "It is amazing how well he is getting into his job. If Orlando has something which more of us need, perhaps it is the courage to stick to a tedious job for long hours in the face of only partial encouragement from his own people.

"Not all Tobas think that translation of the Bible into their language is worthwhile. But on the other hand there is a growing number of convinced readers. So the road becomes somewhat easier because of them."

Orlando, Albert, others — our brothers far away — are seeking for others the difference Jesus makes in life.

Jesus
Makes the Difference.

Missions Week 1972, November 5 to 12

Ontario Amish Commemorations Well Attended

The festive atmosphere of the Canadian Thanksgiving season, invigorating fall winds blowing out of dramatic sky, and the eager anticipation of several thousand participants combined to move the Ontario Amish Sesquicentennial toward a satisfactory and successful end.

The commemoration started on Saturday, Sept. 30, with an address by J. Winfield Fretz at the Steinman Mennonite Church on: "The Pilgrimage of a People." Fretz, president of Conrad Grebel College, is well known as a conscientious historian and is the current president of the Ontario Mennonite Historical Society. Three performances of the "Martyrs Mirror Oratorio" by John Ruth, personally conducted by the composer, Alice Parker, drew large crowds and favorable reviews. On Thursday, Oct. 5, the Pennsylvania-German Folklore Society presented a program in the Pennsylvania Dutch dialect in the Waterloo-Oxford Secondary School "Cafetorium" (cafeteria-auditorium).

The Thanksgiving weekend, Oct. 6 through 9, was filled with a variety of activities, all well attended. Urie A. Bender's excellent historical pageant, "This Land Is Ours," was a sellout be-

fore it opened at the Avon Theatre in Stratford, and two additional performances were added to accommodate the over-flow crowds. The 2 1/2-hour play which employs more than 80 actors (some playing double roles), effectively and accurately portrays the Mennonite-Amish pilgrimage from its beginning in Zurich and Zollikon through the era of the Ontario pioneers into the todays and tomorrows. The call to commitment is passed on to the next generation and to those yet outside. A full review of this play will appear in our Mennonite periodicals shortly.

Three times Jan Gleysteen presented a modified version of his two-hour slide show, "Faith of Our Fathers," with special emphasis on the European origins of the Amish and their migration to Upper Canada. Many slides in this section were photographed in the Alsace-Lorraine and Bavaria only a few weeks ago.

Two four-hour historical tours of Amish farmlands, departing from the Waterloo-Oxford Secondary School, required seven buses each and were designed with frequent stops at special displays and demonstrations. Participants

from eastern Pennsylvania to Western Canada expressed their high praises for the tour organization and content. Other events of the weekend were a German hymn sing at the Steinman Church and two Thanksgiving dinners, family-style, in the Waterloo-Oxford Cafetorium. The decor, in the dining area, a combination of the Harvest-Home theme and Amish-Mennonite heirlooms, deserves special mention. The sesquicentennial ended with a message by Norman Litwiler at the Steinman Mennonite Church entitled "Vision of a People."

In keeping with their tradition (Sonnenberg '69, Germantown '70, Christopher Dock '71) the Historical Committee of the Mennonite Church held its annual meeting at Conrad Grebel College in conjunction with this historical event, the Ontario Amish Sesquicentennial.

Family-Life Survey, N.C. Conference

Norman H. Teague, of Fargo, S.D., in preparation for Probe 72, held in Minneapolis during April of this year, conducted a 22-question probe of his own among the churches of his conference, North Central. The object was to study family affairs in this 500- by 1,000-mile conference.

There was a 95 percent response to the survey. Here are some of the findings. With regard to devotional life and singing, 75 percent had regular or frequent Bible reading and prayer. Sixty-seven percent indicated they sing together.

Sixty percent of the homes have television. The most popular magazines in order of frequency listed were: *Gospel Herald*, *Christian Living*, *Farm Journal*, *Mennonite Weekly Review*, and *Time*. Sixty-five percent of the parents read bedtime stories to their children or did when they were younger. Eighty percent had sets of religious records which were played frequently (no questions were raised concerning teenage record libraries). A sizable majority of the families indicated they had religious radio broadcasting available in their vicinity.

One third of the families said they received weekly visits of persons who contributed to their spiritual growth. Eighty-five percent felt church attendance was the peak of their spiritual experience during the week. The place of home and church relative to Christian nurture was examined. Some of the answers were as follows:

"The Word is taught at church and practiced at home." "Children should receive the most nurture at home." "Love of Christ is found in the church." "Home is the only place for personal



Old and yellow passports and boat tickets, hymnals and diaries tell the story of the Ontario Amish migration and pioneering days.

nurture." "Home should generate interest in the church." "Home provides continuous example of Christian application."

One third of the respondents felt they should be more Christlike as heads of the home. One out of five said they came from non-Christian homes. Twenty-five percent were having "unusual spiritual problems with their children."

Though the methodology of this survey was not spelled out, it is assumed the findings approximate the real situation. Much more remains to be done in getting a true picture of church and home throughout Canada and the U.S. Fortunately, wider research has been conducted and the results will soon be known.

Missions-MCC Retreat at Bienenberg

Looking very unrevolutionary, 70 mission and Mennonite Central Committee workers and a few friends struggled in from different parts of Europe and North Africa to meet in peaceful Bienenberg Bible School. They came by train, plane, car, bicycle, and even hitchhiking, to meet for the annual MCC-missions five-day retreat, Aug. 28 to Sept. 2. Taking advantage of Switzerland's political stability, they came to listen and think comfortably of "The Christian and Revolution."

As advance preparation, most had read Art Gish's book *The New Left and Christian Radicalism*; John Klassen's articles "Jesus of Nazareth: A Revolutionary" and "The Style of Jesus' Revolution"; and Leighton Ford's article, "The Church and Evangelism in a Day of Revolution."

Samuel Gerber, director of the Bible School, welcomed the group warmly and spoke of the school being a place of spiritual certainty, as well as questioning. He also spoke of being tired of too-easy answers, and of the need to be committed to the task of searching for and practicing biblical answers to face this difficult time.

Peter J. Dyck, MCC director of Europe and North Africa introduced the theme of conference. He recalled a statement by Gish: "To be Christian is to be radical-extremist," and challenged them to look into Scripture, history, and into their own hearts—not only as an intellectual exercise, but to open themselves to the Holy Spirit, to brothers and sisters, and to whatever God may lead them to. The Christian, Dyck said, doesn't only react to revolutions—he makes them. How? By living now as if the new society, the kingdom of God, had already begun!

Alan Kreider, Goshen College history professor, currently on sabbatical in London, was the main resource person. Kreider gave daily presentations and discussions on the Christian and revolution.

Mennonites Respond to Floods in India



P. J. Malagar (facing camera with glasses), representing MCC-MCSFI, stands with the recipients of the clothing distribution.

Torrential rains and heavy floods struck Khari Khana, a remote village in the hinterland of the Lanka County of the Nowgong District of the state of Assam, India, on June 17, 1972. Khari Khana and two other villages on an island encircled by a river were completely swept away.

All-India Radio announced immediate help for this area through the deputy commissioner of the district, S. Goswami. Goswami has been handling relief supplies and inviting help from many voluntary agencies.

Mennonite Central Committee (MCC Calcutta) and the Mennonite Christian Service Fellowship of India (MCSFI) collaborated in providing clothing for the flooded villages. Atlee Beechy, interim MCC India director from May to August, purchased 600 saris, 600 dhoties, 200

lungies, and 500 cotton blankets, and MCSFI donated \$700 from its funds.

P. J. Malagar, MCSFI director, represented the MCC and the MCSFI at the clothing distribution, Aug. 12 and 13. Mrs. B. Kidwai, wife of the chief secretary of the government of Assam, took time off to help in the distribution of MCC-donated bales of blankets and children's clothing.

In the distribution, MCC and MCSFI cooperated with other groups, especially the American Baptist Mission in Nowgong. The deputy commissioner called Miss Helen Morris, a missionary who has supervised a mission school for girls for the past 30 years, to help in the distribution.

Much help is still needed in the area. The deputy commissioner requested multivitamin tablets to help check malnutrition among children and mothers.

"We Have to Share Too," Says Japanese Churchman

"A real encounter with Christ changes all," says Yorifumi Yaguchi, one of the preachers at the Sapporo Mennonite Church in Sapporo, Hokkaido, Japan. "However, the way we present Christ is not appealing to many persons, so they do not encounter Him," he continued in an interview at Mennonite Board of Missions following visits in Paraguay, Ecuador, and the United States, after attending Mennonite World Conference in Curitiba, Brazil, during July.

Yaguchi-san enumerated several obstacles to evangelism in Japan: (1) Persons are usually interested primarily in security (house, material goods) or in some more radical social activity. (2) The Chris-

tianity we present does not satisfy the radical desires of many persons; to others it is too familiar. (3) Persons are not moved by Christian preaching if works do not support the words. "It is difficult to break this kind of wall," he said.

In spite of obstacles, Yaguchi-san is committed to calling persons to Christ. He sees the university as a place of evangelism. In Bible classes, fellowship with students, morning chapels, and counseling he endeavors to be a witness at Hokusei College in Sapporo, where he is associate professor of literature. Students are also invited to attend the Sapporo church. About 15 to 20 persons attend the Sapporo congregation. The group includes students, housewives, and other young professional and trades persons. Besides a regular Sunday service the congregation has weekly prayer meetings

and weekly English language classes. The group meets in homes once a month and the women also have a monthly meeting. Women of the congregation participate in the preaching too, usually once a month.

At the Mennonite World Conference in Curitiba, Yaguchi, in a sectional meeting on missions, spoke about what it means to be on the receiving end of the evangelical witness and service of Mennonites. "No matter how much you receive, you still have to share," he said. "We have to share too to experience the full blessing of receiving," illustrating the reaching out of the Japan Mennonite Church in the ministry of Hiroshi and Chieko Kaneko to Japanese colonists in South America through radio HCJB in Quito, Ecuador.

The Mennonite Church in North America too is faced with the question of how to give and how to receive from overseas churches for mutual growth, Yaguchi-san indicated. He sees Mennonites in North America "getting to be very culturized"; many appear to be abandoning Anabaptism for another kind of Christendom. "Some persons are very active, others too respected, to take up radical action as fools for Christ. Many preachers are too fast," he insisted.

Yaguchi-san sees a continuing role for overseas missionaries in Japan "working together with teaching-preaching missionaries like me. . . . Zeal for evangelism, I hope all missionaries have that."

In the countries he and his wife, Mitsuko-san, visited following Mennonite World Conference they found many poor people, especially Indians. "We need to grasp the real sense of Anabaptism," he said, the whole congregation being evangelistic, making peace, and raising voices in response to war, injustice, and other political and social issues. There are many things Mennonites can do in newly rising nations, he concluded.

Presence Continued in Somalia

"Perhaps the road needs some relocation," said Chester Kurtz in a worship meditation from Isaiah 40 shared with Eastern Mennonite Board of Missions and Charities quarterly meeting on September 20.

"Our function as Christians is like that of John the Baptist," he said, "that of road-building. At best road-building is a slow process, and sometimes there are washouts which set back the project."

Kurtz identified the slaying of Merlin Grove as one setback which the Lord overruled to the eventual strengthening of witness. He reminded the Board that

through the past nineteen years our team in the Somali Democratic Republic has experienced a series of seeming setbacks and that in due time one could see some of God's purposes in each experience.

Kurtz also commented regarding the recent trial of Gerald Miller, medical doctor, on a charge of malpractice. He expressed appreciation for the outpouring of prayer for the missionary team during this time. While Miller was fully absolved after an appeal, there were some local folks standing ready to collect money to pay any fine that might have been levied.

This symbolizes again, Kurtz said, the good level of acceptance our missionaries have experienced through friendliness, understanding of Somali culture, and identification with the aspirations of the people. Missionaries are distinguished from other expatriates in the country; they are not merely tolerated, but their services are requested.

"We need to continue Christian presence in Somalia," Kurtz concluded.

Burundi Refugees Resettled

Fifteen thousand Burundi refugees will be settled in central Tanzania, according to a report recently received by Hershey Leaman, associate overseas secretary, from Donald Jacobs, East Africa Area Office.

Following the mass massacres which took place in Burundi some months ago, thousands of refugees spilled across the border into Tanzania. In a recent agreement reached by Burundi and Tanzania, it was agreed that all refugees should be moved from the border areas and settled 500 miles to the east.

For the settlement, Tanzania has allocated a large area in the bush country north of Tabora. Each refugee family will receive a five-acre tract of land.

The Tanzania Christian Refugee Service, an arm of the Christian Council of Tanzania, has been given responsibility and full authority for administering the resettlement program. Resources are being provided by United Nations agencies, and Lutheran World Federation is recruiting leadership personnel.

Roving Service Unit Launched

Service has become mobile in a new way. A General Conference VS unit of five is moving from city to city in Canada this year to assist local congrega-



Members of the mobile voluntary service unit which will be working with four city congregations in Canada during the coming year are (left to right) Norma Klassen, Bob Neufeldt, Kathy Bergen, John Klassen, and Norm Klassen.

tions with the establishment of service projects which the churches can continue after the volunteers leave.

At present the unit is working with the Foothills Mennonite Church in Calgary, Alta., for three months. Its aim is to discover needs in the community which the church can meet. The group is looking specifically for older persons who need people to care about them. Although the unit members will be helping these persons in various specific ways, such as shopping for them, listening to them, helping them with chores around the house, they want the project to be such that members of the congregation will continue these relationships after they leave. A committee from the congregation is working alongside them in the planning.

From Calgary, the unit will move to similar three-month assignments with the Nutana Park congregation in Saskatoon, the United Mennonite Church in Waterloo, Ont., and the Ottawa Mennonite Church. Each congregation will help the unit to isolate special areas of need which could use some probing. In Waterloo, for example, they will look into ways of helping blind persons.

The five members were recruited specifically for this mobile unit. They are Kathy Bergen of Coaldale, Alta., who helped originate the idea for the unit when she was a senior at Canadian Mennonite Bible College last year; John Klassen, Coaldale; Norm Klassen, Clearbrook, B.C.; Norma Klassen, Waldheim, Sask.; and Bob Neufeldt, Regina, Sask.

The team had a week-long orientation in Winnipeg in September before leaving for Calgary. They lived in the inner city during the orientation and participated in various short projects to get accustomed to each other and to the wide scope of activities in which they will likely be engaged during the coming year.

Judi Janzen of the General Conference VS office in Newton, Kan., said that the team was a one-year experiment to see how the idea of a mobile unit would work.

Suffering Humanity Concern of Women's Meeting, Mellinger

The one hundred and twenty-second semiannual meeting of the Associated Serving Circles was held at Mellinger Mennonite Church on Oct. 7. The day's program focused on the theme "My Macedonia."

Several women spoke of needy peoples throughout the world, telling about those among whom they had lived. Idella Otto, with her husband, Emory Otto, serve as the administrator-counselor couple for the Landis Homes Friendship Community, spoke of the special problems of the mentally handicapped. Susie Rutt, of the Mennonite Central Committee, shared needs from around the world caused by man-made and natural disasters.

Esther Kniss presented the overwhelming poverty of the people of India.

In the afternoon, Mary Martin, wife of Luke Martin, recently returned from Vietnam, spoke of the sufferings of the Vietnamese people. Lois Landis, wife of Richard Landis, on furlough from Guatemala, told of the hardships of the Guatemalans who become outcasts when they accept Christ. Winifred Beechey closed the session by describing the situation of the struggling people of Bangladesh.

Those attending the meeting realized anew that each person in his own Macedonia must minister in the name of Christ to the needs of a suffering humanity.

Mennonite Broadcasts Moves

Mennonite Broadcasts moved on Oct. 4 from its offices at 1111 North Main Street in Harrisonburg, Va., to 1251 Edom Road in the same city. The new site borders the Eastern Mennonite College campus east of the high school and lies just opposite the Virginia Mennonite Home.

The new facility, formerly occupied by the Steele Appliance Co., was purchased on Feb. 1 by the Mennonite Board of Missions, Elkhart, Ind., to house its mass communications division, which serves the Mennonite Church. During the past four months the building has undergone minor renovation, with David Hostetter of Louisville, Ohio, supervising most of the remodeling on a summer Voluntary Service basis.

The former Steele Appliance Co. building contains more than twice the floor space of the old site at 1111 North Main, which was occupied in 1955. The additional space will more easily facilitate the increasing flow of correspondence and literature distribution that is an integral part of the broadcast work.

In addition to its involvement in broadcast and literature production in seven foreign languages, Mennonite Broadcasts produces in English television and radio spots, a series of 65 three-minute daily radio programs called *Choice*, a five-minute daily and 15-minute weekly *Heart to Heart* broadcast, *The Mennonite Hour* (the denominational voice of the Mennonite Church), nine Home Bible Study Courses, *Alice* magazine, leaflets, paperback books, records, and the like.

The broadcast releases and printed materials are triggering a growing number

of responses from listeners, Bible correspondence students, and supporters. The first eight months of this year, 9,525 letters were received or about 273 each week. And nearly each one requires a response—a listener to be counseled, a Bible lesson to be graded, or a piece of literature to be mailed.

When Mennonite Broadcasts first moved into its former site at 1111 North Main Street, it employed six persons. Today 34 persons are employed.

Mennonite Board of Missions is offering for sale the former facility at 1111 North Main Street, which contains 13 acres of land facing Main and Charles Streets.

Health Care Services in Nazareth Reviewed

In our hospital on the hill we have our problems. We are short of medical and domestic staff. While salaries are increasing and factories are offering far better ones, why should anybody want to clean a hospital or work in a hospital kitchen? Like all Israeli hospitals, we are short of midwives and nurses.

A few weeks ago the minister of health visited Nazareth. He had arranged a meeting for all officials together with all doctors in the district. We were wondering what the discussion might reveal about the future of our work. There were rumors circulating about the setting up of a big government hospital in Nazareth.

Every speech, be it from members of the municipality or local doctors, contained the same plea: a modern hospital in Nazareth. I was given an opportunity to speak on behalf of the three hospitals, which total a number of 242 beds. During this last year, 31 percent of the non-Jewish pa-

tients had been hospitalized in our three hospitals. Then the minister expressed his appreciation for the work going on here and told us about the plans of the government: not to build another hospital but rather support the existing institutions, as Nazareth has quite a large number of beds and is within easy reach of Haifa, Tiberias, Afula, and so on. He also informed the audience that the government is planning to establish a psychiatric center in or near Nazareth, sometime in the near future.

Thus we are faced with new responsibilities, as we are assured of the need of our service for another spell of years. It is not enough to survive by all means. We need to face new tasks and look ahead into the future in order to keep the door open for the preaching of the gospel. But it is clear that the instrument of the carrier of our witness must be kept on a high standard and be adapted to the newest achievements of modern medicine. This may mean that we should always improve our present standards.

— Hans Bernath, superintendent of the Edinburgh Medical Missionary Society (EMMS) Hospital in Nazareth, Israel. (The hospital staff includes Robert (MD) and Nancy Martin and Joseph and Elaine Haines serving with Mennonite Board of Missions, Elkhart, Ind.)

Sacapano Relays Thanks, Philippines

Felonito Sacapano, pastor and leader of Missions Now, Inc., an independent mission group in the Philippines, wrote in a recent letter to Luke Martin, associate overseas secretary for Eastern Board, the following:

"Please extend my thanks to the Mennonite brethren for their prayers, help, and assistance. This was the worst calamity I ever witnessed in my life. A survey of the area, now that floods have receded to a certain degree, although many places are yet under water, shows that a great portion of the flood-ravaged provinces has become a jungle of debris. What were once gleaming ribbons of road are now wastelands snaking through heaps of rubble.

"Everywhere, dismantled homes stand in a macabre sight. The vast rice fields are littered with hundreds of bloated animal bodies and tons of rotting vegetation. Human bodies were unearthed from landslides and many were fished out in the rising and devastating floods.

"We expect the water to recede to normal by the month of January next year.

"Brother Metzler (James Metzler, Mennonite missionary in the Philippines) has done so much in relating Christianity in deed."

Kaufman Fights for Indian Rights

Voluntary Service worker Gary Kaufman, of the General Conference Mennonite Church, spends one day a week working in a Head Start program for preschoolers. But most of his time is spent trying to inform the people in the state of Washington about Indian fishing rights.

Mr. Kaufman, a native of Hudson, Ill., and a member of the Seattle Voluntary Service Unit since last December, is executive secretary of Citizens for Indian Rights, an ad hoc group dedicated to informing non-Indians in Washington about the special treaty status of Indian fishermen.

"The Indians do in fact possess certain rights that non-Indians do not possess," said Kaufman. "The Washington State Game Department has been illegally denying them these rights by arresting Indians who attempt to fish off the reservation."

"Our purpose as an organization is to create a citizens' lobby to support state legislation that will prohibit the Game Department and the Fisheries Department from harassing Indians who are fishing within their federal treaty rights."

Citizens for Indian Rights has a speakers' bureau of about 20 people operating in Seattle, South Seattle, Olympia, and Tacoma. Speakers show a film "Treaties Made—Treaties Broken" and ask people to sign up to write to their legislators or help in other ways when fishing rights legislation is introduced.

The treaties to which Citizens for Indian Rights refers were made in 1854-55 between the U.S. Government and the Indian tribes of western Washington. These tribes were guaranteed rights to fish at their usual and accustomed places on rivers off reservation forever. In return, the tribes agreed to withdraw to reservation lands.

Since then, says the report of the Governor's Indian Advisory Task Force, these western Washington "fish-eating" tribes have continued to fish for subsistence and for commercial purposes at their "usual and accustomed places." Such fishing still provides an important part of their livelihood, and for some tribes with small land holdings, their fishing tradition is the single link with their ancestral heritage that provides cultural identity.

The U.S. Justice Department and the Department of Interior have charged that the Washington State Game Department has harassed, arrested, and threatened Indian fishermen who do not follow the same game regulations as non-Indian fishermen. The state has released Indian-caught fish and confiscated Indian fishing gear. The city of Tacoma has razed riverside fishing encampments provided for in several fed-

eral treaties.

The state, said the report of the task force, has been directed by its own Supreme Court to restrict Indian off-reservation fishing only to the extent necessary for conservation. Yet the state has not made in-depth studies to determine what and who are causing the deterioration of the fish runs. The Indians say that highway building, dams, industry, gravel removal from spawning beds, flooding, and many forms of agricultural and human pollution have depleted the fish runs.

Legislation to abridge the Game Department's law enforcement powers over Indians was introduced unsuccessfully last year in the state legislature.

"The important thing," said Kaufman, "is that a whole lot hasn't really changed in the realm of Indian-non-Indian relations. The fishing rights situation, to me, is just another example of the white man stealing something from the Indian, another broken promise, another theft to add to the long list: his land, his tribal structure, his resources, his identity."

Twenty Sent to Serve in October



Attending the Oct. 2-10 Voluntary Service Orientation at Mennonite Board of Missions, Elkhart, Ind., were 20 persons who accepted one- or two-year assignments to 16 locations throughout the United States.

Participants at the Elkhart orientation said they enjoyed the speakers, learned to listen to each other, and found praying through hang-ups a meaningful experience. In addition, volunteers spent a worthwhile weekend at Camp Amigo. One fellow said, "I saw my first tubing track and thought it was an irrigation ditch." Others got stiff from playing a new version of kickball. Also appreciated at orientation was the "lack of generation gaps."

Top row (left to right): John and Jeanne Heyerly, Salem, Ore., program directors for one year in Kansas City, Mo.; Joanne Benner, Souderton, Pa., one year as a child care worker at Sunshine Children's Home, Maumee, Ohio; Pat King, Bellefontaine, Ohio, special education teacher for one year with Glenhaven, Inc., Glendale Ariz.; Mary Clemens, Harleysville, Pa., day care worker in Toledo, Ohio, for one year; and Bessie and Charles Miller, Wauseon, Ohio, program directors for seven months in St. Petersburg, Fla.

Second row: Sue Dalton, Bedford, Ohio, one year as a nurse aide at Sullivan

County Home, Claremont, N.H.; Roger Kauffman, Fairview, Mich., orderly and maintenance worker at Maple Lawn Homes, Eureka, Ill., for two years; Denise Boyd, Ft. Wayne, Ind., secretary and teacher aide for one year at Calvary Christian School, Inglewood, Los Angeles, Calif.; Ronnie Good, Hesston, Kan., one year as a child care worker in Indianapolis, Ind.; Brenda Blough, Mogadore, Ohio, secretary for one year in Amarillo, Tex.; and Laura Mitchell, Wellsboro, Pa., nurse aide for one year at Froh Community Home, Sturgis, Mich.

Front row: Bob Schaefer, Phoenix, Ariz., one year as a maintenance worker at Sunshine Children's Home, Maumee, Ohio; Rod Goshaw, Forksville, Pa., youth supervisor with Jackson County Juvenile Court, Kansas City, Mo., for two years; Ken Martin, Elmira, Ont., construction worker for one year in Durham, N.C.; Dale Mast, Greenwood, Del., community worker with the 73rd St. unit, Los Angeles, Calif., for two years; Jim Fisher, Millersburg, Ind., community worker for two years in Winston-Salem, N.C.; Mark Reall, Cumberland, Md., one year as an orderly at Carlsbad Regional Medical Center, Carlsbad, N.M.; and Tim Histand, Goshen, Ind., community worker in Blue Diamond, Ky., for two years.



Small-Group Interaction Significant for New VS-ers

Twenty persons participated in a Mennonite Voluntary Service orientation held from Oct. 2-7 at Eastern Mennonite Board of Missions and Charities headquarters, Salunga, Pa. Orientees involved themselves in Bible study, discussions, community exposure, films, and recreation.

Especially significant for the new VS-ers was small-group interaction. "That was real church happening, and we hope this can continue in VS," reported Larry Newswanger, personnel secretary for Eastern Board.

The orientation ended with a commissioning program held at the Ephrata Mennonite Church. Orientees presented the program, and Jay Garber, chairman of the Voluntary Service Committee, led in the commissioning charge.

The volunteers and their assignments are as follows:

First row (left to right): Barb and Glenn Carper, McClure, Pa., migrant workers in Homestead, Fla.; Brenda and Lester Bowman, Harrison Valley, Pa., housemother and farmer at Northern Tier Children's Home, Harrison Valley, Pa. (have already served six months); Doris Horst, Ephrata, Pa., youth worker in Philadelphia, Pa.

Second row (left to right): Pat Miller, Lititz, Pa., registered nurse in Montgomery, Ala.; Esther Zook, Sheridan, Ore., licensed practical nurse at Northern Tier Children's Home, Harrison Valley, Pa.; Muriel Stoltzfus, Leola, Pa., children's home worker at Youth Haven, Naples, Fla.; Julia Rigby, Manheim, Pa., youth worker in Washington, D.C.; Barbara Glick, Spring Mills, Pa., child care worker at Head Start, Mobile, Ala.; Phyllis Hoover, Schwenksville, Pa., child care worker in Lakeland, Fla.; Becky Hostetter, Belleville, Pa., child care worker in Homestead, Fla.

Third row (left to right): Dennis Eby, Gap, Pa., youth worker in Washington, D.C.; Donna Reinford, Schwenksville, Pa., children's home worker at Youth Haven, Naples, Fla.; Nevin Martin, Mohnton, Pa., construction worker at Koinonia Farms, Americus, Ga.; Joan Ruth, Newville, Pa., to serve in Atlanta, Ga.; Ray Yovanovich, Harrisburg, Pa., hospital worker at Providence Hospital, Mobile, Ala.; Eugene Zoll, Stevens, Pa., construction worker on Johns Island, S.C.; Ray Geissinger, Quakertown, Pa., hospital worker in New Haven, Conn. ●

muddy cellars, and all the shovels we would need.

Not to discourage us, Nelson Hostetter added the Schumachers to our ranks. This swelled our numbers to six. The hundreds of MDS volunteers who had preceded us left a little over 60 homes in need of cleaning. To add to this work, at that point Elmira had failed to make any sort of comprehensive survey of the needs of their flood-stricken masses, nor had church and community leaders come together to discuss these needs.

We began by getting a feel for part of the flood area through the use of some survey sheets. One day of surveying generated almost a week's worth of follow-up work. One housewife would pour out her woes and end by saying, "But if you think we have it bad, you should help 82-year-old Mrs. Hanson. She really needs help, but she will not ask for it and no one has offered."

A quick check proved those neighborly concerns correct, or partly so. In this case the elderly lady lived on the second floor, since both her cellar and first floor were uninhabitable. She had not asked for help because she knew "others needed it worse," would not apply to the Small Business Administration for a flood relief loan because of mistrust and fear of debt, and could not get anyone to fix or replace her furnace until her cellar was cleaned.

In Mrs. Hanson's case, we could shovel out her cellar, dirt floor and all, carry out the debris, and tear up her warped hardwood floors. But we could not get her to trust the government. With others we were more successful in helping them obtain the financial and material services Uncle Sam has to offer.

We realized that the six of us were not enough to handle a survey of immediate and long-term needs which, to be really comprehensive, should touch over 10,000 families. The answer to our problem of limited manpower came locally from the Metropolitan Interchurch Agency and Elmira College. A local minister agreed to take on the survey, who in turn passed it on to Elmira College. The college provided expertise to supervise the project and manpower in students to canvass the city. The survey is now well underway with the help of IBM, who volunteered full-time use of computer and the time of three IBM computer personnel for several months. Elmira will soon have the first exact facts on where her people need help. The future involvement of our MDS representatives will lie in fulfilling these individual needs.

The problem of uniting the spiritual and civic leaders of the community was solved with the aid of the representative of the United States Office of Economic Opportunity and the local county exten-

Mud-Slinging TAP Teachers Double as MDS-ers

This article is being written by a school-teacher. At least that is what I think I am. I mean, Mennonite Central Committee accepted me into its Teachers Abroad Program (TAP) to instruct young schoolboys in Malawi, Africa, in the proper uses of the English language. I am not alone in this identity crisis; my wife, Ruth Dyck Scott, Akron, Pa., and two other TAP couples awaiting visas, Bob and Marty Greenhoe Kaufman, Smithville, Ohio, and Tom and Doris Hamman Schumacher, Pandora, Ohio, also thought that when we waved good-bye to our fellow orientees back on Aug. 15, it would be only a matter of days before our visas would arrive and we too would be winging toward three years of TAPing in Africa. But then we spoke with Nelson Hostetter, director of Mennonite Disaster

Service.

It began in Harrisburg. We were to be the final four, the Kaufmans and ourselves, the last of the MDS clean-up crews to follow Hurricane Agnes there. The next week Nelson suggested we might enjoy the ride up the Susquehanna to the Chemung Valley and join in the "final" cleanup in Elmira, N.Y. There we met Pastor Merle Herr and his happy band of 60 mud-slinging Mennonites. At first we were just four more to be added to the 60. Soon we found that Pastor Herr was taking a special interest in us, and before we knew it, the 60 had vanished back to their farms, businesses, schools, and homes. Pastor Herr returned to his congregation in Bath, N.Y., and we TAP-ers were in possession of one dormitory, two vehicles, a card file full of uncleaned,

sion agent. Together we searched out the available church and volunteer relief organizations, legal aid services, material aid institutions, and employment services, and charted out what each offered and where duplication might arise. Next a meeting was called. Although the political leaders of the community failed to arrive, there was enough unity within the group to form a recovery committee to coordinate all the town's efforts and to express a voice to government leaders on needs not being met.

Success came the very next day when the chosen leader of the committee won an extension of the HUD housing deadline. Hopefully, now the leadership for the long road back to rebuilding Elmira will not come from the outside, either from the federal government or relief organizations such as MDS, but from Elmira citizens themselves.

This article began and now ends with cleanup. Once more our hopes and prayers have been answered with volunteers. This time they did not come from Indiana, Ohio, or Ontario, but on week-ends from churches and colleges in nearby communities. One weekend 80 eager volunteers arrived and the next weekend their number swelled to 150! With these numbers we hope this weekend will be the last for clean-up work.

Well, the Kaufmans received their TAP visas, and by now are happily struggling with the language, customs, diseases, teaching situation, and climate of Kenya. For the Schumachers, Sierra Leone seems only days away. Meanwhile, please forward all mail for Ruth and Jack Scott to MDS Headquarters, the Armory Building, Elmira, N.Y. 14901. — Jack C. Scott, assigned to Malawi

"Death" Subject of Ross Series

Elisabeth Kubler-Ross stressed listening to dying persons as they share their feelings and needs and not isolating or avoiding them in a series of talks on "death," given at Goshen College recently.

Ross is medical director of the Mental Health and Family Services of South Cook County and international consultant in the care of dying patients and their families. Since 1965 she has conducted a seminar on death at the University of Chicago and asked dying patients to act as teachers for doctors, nurses, clergy, psychologists, and relatives.

Individuals need to face their own fears of death before they try to help terminally ill patients. She disapproved of a death-denying society, where children are sheltered from dying relatives. Children should



The restaurant recently received by Hesston College.

Colonial House Given to Hesston College

The owners of Hesston's Colonial House completed details on Aug. 28 for contributing the facility and the business to Hesston College. The donors are: Mr. and Mrs. Paul Roupp, Mr. and Mrs. Willard Roupp, Mr. and Mrs. Milford Roupp, and Mr. and Mrs. Wilmer Harms. The Roupps are from Hesston, and the Harms from Halstead. The college assumed control on Sept. 1 and has set up a subsidiary corporation to operate the new enterprise, according to word from college president, Laban Peachey.

The four families have made the gift to the college as an expression of their concept of Christian stewardship. They believe that this sharing of fiscal resources serves as a useful function for the Christian young people who are coming to Hesston College. It's their hope that the college will operate the business with uniqueness and will conduct it in a way that will reflect upon the heritage of the Mennonite Church and the people who founded and maintain Hesston College. The restaurant was originally conceived and built to give Hesston a special kind of eating place.

The donors have asked the college to keep the prime focus a learning and earning experience for the students. The making of a profit will be secondary. There will be an opportunity for both young men and women to function in a real job assignment and earn a sizable portion of their college tuition. Because the Colonial House will still be operated as a competitive business venture, it will continue paying taxes (both property and income) just like any other private enterprise.

This gift is the largest single contribution that has been made in the history of Hesston College. Eventually it will provide employment for several dozen college students on a part-time basis. The college aims to continue to operate on the basis of community service as originally envisioned by the Roupps and the Harms.

No immediate change in the management of the Colonial House is planned at this time. Every effort will be made to work with the Frys and other Colonial House employees as the college determines the final direction and style of operation which will be used to conduct the business in the future.

be aware of death as a part of life just as birth is a part of life.

Ross pointed out five emotional stages of dying that patients and relatives go through. The first is denial—the "not me" stage. Next the person feels anger and asks the question, "Why me?"

When the person is beyond these two stages, he is in the bargaining stage and makes promises in hope of living longer. The fourth stage is uncomfortable for others because the person is depressed. The last stage is acceptance; the person has no regrets, remorse, or unfinished business.

Ross wrote a book, *On Death and Dying*, and has written articles for *Today's Education* and many medical journals. She has also been featured in *Time* and *Life*.

Keim Explores Social-Gospel Phenomenon

After spending two months researching, reading, Xeroxing, and traveling, Eastern Mennonite College history professor Albert N. Keim says he's "ready to do some digesting."

A \$2,000 summer stipend enabled him to begin research on the 20th-century American Christian socialism movement.

Keim and student assistant Kenton Derrine, a senior history major from Lansdale, Pa., located repositories of material in the Library of Congress and Union Theological Seminary Library and at Harvard and Yale universities.

mennoscope

Friends, former day nursery teachers, pastors, and members of the Bethel Mennonite Community Church of Chicago are invited to a Homecoming, October 29. Persons desiring lodging arrangements may write to Pastor Leamon Sowell or Janice Nafziger, 1434 S. Laflin, Chicago, Ill. 60608.

Sewing class women in Belize, British Honduras, under the supervision of Ella Martin and Elsie Bowman, are getting ready for the annual sale to be held on October 26. They are making rugs and pillows; embroidering pillowcases, bureau scarves, and bed covers; sewing baby dresses and suits, clothespin bags, hot-pad holders, hot mitts, and quilts. The proceeds will go toward the building fund for the new church.

The National Junior College Athletic Association in its September *JUCO Review* featured Hesston College, Hesston, Kan. With four campus shots on the cover, the *Review* gave the center-spread feature to Hesston on the basis of its achievements in soccer. "Probably the most outstanding sports achievement for Hesston has been in soccer. . . . Hesston teams have captured the conference championship every year since 1963," says the article. In non-conference playing, Hesston has taken on Ottawa, Oral Roberts, Kansas State, and St. Louis universities.

The Mennonite Secondary Education Council is sponsoring a Secondary Bible Teachers Institute, Nov. 2-5, at Laurelville Mennonite Church Center, Mount Pleasant, Pa. Ross T. Bender, executive secretary of the Mennonite Board of Congregational Ministries (1972-74), of Elkhart, Ind.; C. Norman Kraus, professor of religion at Goshen College, Goshen, Ind.; and Daniel Yutzky, dean of Eastern Mennonite College, Harrisonburg, Va., are among the resource persons.

Laurelville Mennonite Church Center, Mount Pleasant, Pa., has scheduled a weekend conference for Nov. 3-5, the theme of which is "Anabaptism for Today." Jan Gleysteen, researcher and artist at the Mennonite Publishing House, and John A. Lapp, dean of Goshen College, are the resource leaders. The program begins Friday p.m. and ends Sunday noon.

Allegheny Conference is sponsoring a one-day conference for its ordained and licensed ministers. The meeting will take place on Nov. 11 at the Stahl Mennonite Church. Howard H. Charles, professor of New Testament at Associated Seminaries, Elkhart, Ind., will lead the seminar in a study of the Book of Colossians.

Herald Press has made *Mennonite Community Cookbook* available. There are 30,000 copies in print in a paperback edition. A second printing of 25,000 has already been ordered. HP is also publishing this month *The Christian and Warfare*, subtitled "The Old Testament, War, and the Christian" by Jacob J.ENZ.

Eastern Mennonite College has received 200 books from the library of Ray H. Abrams, author of "Preachers Present Arms," a study of the role of the clergy and churches in World War I. The gift grew out of a personal friendship between Abrams and Grant M. Stoltzfus, professor of church history at the college. The EMC professor studied under Abrams at the University of Pennsylvania 20 years ago. "War, peace, and religion is the chief theme running through the collection," Stoltzfus noted. "Many books which date from the 1920s are now out of print and are of considerable importance to the Mennonite Church," he said.

Eastern Mennonite Seminary is now in its seventh year of operation. It has presently the largest group of new incoming students that it has had at any time in its history. The students come from four states and five foreign countries. The student body is made up of 43 students from 13 different denominations. There will be perhaps ten students joining during the winter term. Some of these will be full time and others part time.

The new mailing address for the Voluntary Service unit which has been located in Ary, Ky., is Mennonite VS Unit, Route 4, Box 6, Blue Diamond, Ky. 41718. Phone: (606) 436-6959. The Blue Diamond unit is administered by Mennonite Board of Missions, Elkhart, Ind.

Kay Yutzky, missionary nurse of Dhamtari, India, returned to her home on Sept. 28, having traveled with friends for several months through the Middle East and Europe. Home address: 428 West Main Street, Plain City, Ohio 43064.

David Powell, San Juan, Puerto Rico, on Sept. 28 reports: "Although we have had a considerable amount of rain in the metropolitan area, there are some parts of Puerto Rico which have recently been declared disaster areas due to drought and are now qualified for federal aid."

B. Charles Hostetter, Lagos, Nigeria, writes: "We have met hundreds of young people since coming to Nigeria who have told us of the blessings they have received in reading some of the booklets and radio sermons I have written. Most

times I am introduced to a youth group as the author of *Keep Yourself Pure*. This book particularly has been used of God to help young people in Nigeria. And we praise God for this continuing ministry of the printed page."

"There are about 200 to 500 Satnamis asking for baptism," reports Florence Nafziger from Dhamtari, India. "The lawyer who was baptized last year was given an allowance by the church to live on and he has been working among his people. He is now asking for someone to come." Immediate plans are to hold Bible classes in Dhamtari for about 12 persons at a time to train leaders to teach their fellow Satnamis. The Satnamis are a non-Hindu, non-Buddhist group numbering between 600,000 and 700,000.

A bequest of \$2,000 from the estate of the late Mary L. Blosser, Orrville, Ohio, was recently received by Mennonite Board of Missions, Elkhart, Ind. Mrs. Blosser was a member of the Smithville Mennonite Church, Smithville, Ohio.

Contributions to Mennonite Board of Missions, Elkhart, Ind., from Apr. 1, 1972, to Sept. 30, 1972, increased by \$21,727, or 3 percent, over the corresponding period in 1971. Disbursements for the same period in 1972 increased by \$46,193, or 3.3 percent over 1971, reports David C. Leatherman, treasurer. To meet this year's planned program \$325,000 more than was received last year is needed by the end of the current fiscal period on Jan. 31, 1973, says Leatherman. Contributions last year toward the \$35 per member-asking in the Board's supporting brotherhood averaged \$29 per member.

Floyd Bontrager, R. 4, Kokomo, Ind., was ordained at Rich Valley Mennonite Church, Sept. 17. Officiating ministers were Harold Myers and Harry Schrock, and home bishop, E. J. Hochstedler.

New members by baptism: three at Stuarts Draft Church, Stuarts Draft, Va.; 13 at Willow Street Church, Lancaster, Pa.

readers say

Submissions to Readers Say column should comment on printed articles.

As a longtime reader of our church papers, I read and appreciate most of your editorials.

However, I am critical of the one in the *Gospel Herald* for Aug. 29 on tithing. Why not say begin to tithe now in 1972, instead of waiting until 1975? Personally I prefer the word stewardship instead of tithe. Then I am dealing with the entire 100 percent that God has given to me. Too many people think when they have given the tithe they can do as they please with the other 90 percent.

We have long ago passed the tithe and can testify that giving and being able to give has been a pleasure and I believe a blessing to us. — Ernest H. and Etta W. Miller.

A Fundamental Gap

A fundamental gap between the pulpit and the pew is causing ministers and seminarians to feel uncertain about their profession, a University of Pennsylvania professor reported.

Part of the gap identified by Dr. Yoshio Fukuyama involves a clergy inclination toward social reform and a laity emphasis on ministers as persons giving service to individuals and families.

The professor of religion said he doubted that most ministers have the technical skills to be social reformers.

He addressed the International Congress of Learned Societies in the Field of Religion. Dr. Fukuyama recently completed a study of attitudes among 1,191 clergymen and 1,283 seminarians in the United Church of Christ. He earlier probed the views and expectations of the laity.

"Ministers and seminary students are committed to a style of ministry which is clergy-dominated and cognitive and action-oriented," he said.

"The laity, by contrast, are primarily interested in forms of church government and leadership over which they exercise meaningful control and . . . which will serve their personal and family needs," he added.

"Permissiveness" Condemned

Pope Paul has sounded a stern warning against a "permissiveness" in society which, he contended, leads to drug addiction and sexual promiscuity.

The pontiff summed up his assessment of "present-day morality" with the statement that "we live at a time when man's animal side often degenerates into unchecked corruption."

"We walk in the mud," the pope told 2,000 men, women, and children attending General Audience at his summer residence.

The pope maintained that the so-called "freedom of senses and custom" were leading people into drug use and sex and other moral offenses.

Smoking Lowers Body's Defense

Nicotine in cigarette smoke can increase a smoker's susceptibility to illness involving not only the lungs but his whole body, a Georgetown University Medical Center researcher has discovered.

The effects of nicotine on the system which defends the body against infection were studied for three years by Dr. Sorell L. Schwartz, associate professor of pharmacology at the Jesuit university's schools of medicine and dentistry.

He reported that he and his colleagues

found nicotine "interferes with (the body's defense-against-infection) system, potentially lowering the body's defenses and consequently causing an increased susceptibility to sickness among smokers."

It has already been observed by scientists and others that smokers have more sick days than nonsmokers. It is generally held that smoking increases the incidence of lung cancer and other respiratory diseases.

However, what has not been well known is that smoking increases the incidence of infective diseases throughout the body. "In the past, the reasons for these latter conditions were not clear," Dr. Schwartz said. "This was because many of the harmful components of tobacco smoke which affect the lungs do not get into the general circulation. However, nicotine, a major component of smoke, does enter the bloodstream and distributes itself throughout the body."

Rejects "Miracles" in Indonesia

Those "miracles" in Indonesia in which people reportedly were "raised from the dead" and others "walked on water" never happened, according to a Minneapolis anthropologist who went there to investigate.

But "thousands" of people have experienced healings and whole villages of pagans have become Christians as the result of a spiritual revival that began on Timor Island in 1966, according to Dr. Pearl K. Englund.

Reports of resurrections, water turned into wine, and other "miracles" were brought to Minneapolis when Mel Tari, an evangelist from Indonesia, addressed the First International Lutheran Conference on the Holy Spirit in August.

He credited them to the charismatic movement—"the tremendous working of the Holy Spirit."

Mr. Tari also described the so-called miracles in a book, *Like a Mighty Wind*.

Dr. Englund, a Lutheran and a teacher at Mankato State College, said it was the book that prompted her to go to Indonesia "to see if I could verify it." She said she went as "an anthropologist, a committed Christian, and a supporter of missions."

During her five weeks of investigation, Dr. Englund said, she checked out the reports of the reported resurrections and found they "just weren't so."

The pastor of the church in Soe told her the revival had little of "speaking in tongues" because, he said, "our people just wouldn't accept it."

He said the pastor told her that Mr. Tari "has embarrassed us and hurt us."

She anticipates that she will get "a lot of reaction" from persons who think she may be trying to discredit the charismatic movement.

She is not against the movement, she emphasized. "It has done some marvelous things," she added, revealing that she often attends Catholic charismatic prayer meetings.

Preelection Prayer

Americans of all political persuasions are being asked to set aside a period of prayer on Nov. 5, the Sunday before the presidential election, by an organization of the Church of the Saviour.

"We would urge people to set aside part of their day on Nov. 5 to engage in contemplative consideration of the critical issues involved in the election," said Sue Soskin in a statement issued by "Dunamis," a "prayer-politic group whose members pray daily for individuals in centers of power and attempt to establish a pastor-prophet relationship with them."

Jesuit White House Aide Meets Skepticism from College Classes

A Jesuit priest who is a speech writer for President Nixon encountered skepticism when he spoke before two political science classes at the College of St. Thomas in St. Paul.

Father John McLaughlin, SJ, had told the students that the president's Vietnam War policies are "moral, necessary, licit, and upright."

One student told the priest, "It's hard to believe so few women and children are being burned and bombed. I really can't believe what you've said."

"Well, this is your option," Father McLaughlin replied. "My recommendation is that you go to South Vietnam and examine for yourself."

Another student, William Reed, 23, a sophomore majoring in political science, told the priest: "Everything you've said is a complete lie."

Mr. Reed said he served as a bodyguard for Gen. Creighton Abrams, President Nixon's nominee for Army chief of staff, and with a convoy unit transporting enemy war prisoners from July 1970 to July 1971.

"We packed them (enemy war prisoners) in trailers, two to three hundred at a time, and locked the door and hauled them for three to four days without food or water," Mr. Reed told the class. "Father, don't get up there to tell me what's right or wrong."

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A Silent Majority

If the term "silent majority" has become a little threadbare, it is because it is such a pertinent description of the situation. There truly is a silent majority in the American society who have suddenly found themselves in the political spotlight. We probably always knew there was this group, but it just took a politician to give it a name.

The surprise is not that there is a silent majority but that so many Christians are willing to identify with it. Apparently there are many who feel it to be a complimentary label, and in the political context this is exactly what it was meant to be. It categorizes everyone as either the silent majority or the noisy minority and there is no doubt as to where most people will place themselves.

Then, too, it creates a favorable image in most people's minds. Silent majority seems to describe those who are the common folk, working hard although no one works harder than they have to, paying taxes (we all pay as little as we can get away with), and abiding by the law (at least those that other people know about).

But the key word is "silent," for it gives the impression of quiet cooperation, unquestioning obedience, and simple docility. All in all, "silent majority" ends up meaning the "ideal citizen" in many minds. And, of course, those others are the trouble making minority who are a threat and a nuisance, if not worse.

Viewed from purely a political perspective, perhaps it is not surprising that most Christians are careful to identify with the silent majority. But from a biblical and historical viewpoint it is an extremely dangerous identification. For the Bible clearly teaches that the followers of Christ will never be silent, nor in the majority, and history reveals that when they were, the church ceased to be the church.

Jesus invited people to a narrow way and promised that if they took it they would be hated and persecuted. It was also His observation that not many would take that way. When Constantine made Christianity virtually the religion of the state, the church became paganized and secularized. When Christians became the popular pets of the state, they also became puppets whose strings were controlled by forces quite alien to the lowly Nazarene.

The temptation for middle-class Mennonites to identify with the silent majority is strong indeed. For generations we were aware of our rating as second-class citizens. Our

convictions concerning nonconformity and nonresistance often made us obvious and sometimes we became the objects of ridicule. That is an uncomfortable position and one that we have tried to escape. And bit by bit we have won acceptance and even the solicitous concern of politicians. This may not be all bad. It may indicate that we have made useful contributions to our society that are significant and which we ought to have done even better.

But to accept now the position of silent majority is to abandon the unique role of the church. The Christian dare not be noted for his silence. "We cannot but speak of what we have seen and heard" has always been the testimony of the authentic disciple. And when ungodly men have demanded silent approval of their evil deeds God's spokesmen have recklessly refused to hold their peace, often to their hurt, as John the Baptist discovered. If Christians lose their voice and fail to proclaim the gospel and protest against sin wherever it is found, it will certainly be the symptom that it has been stricken with the fatal illness of the silent majority.

Christians are not called to be a majority. Jesus rather describes them as the "little flock" to whom the kingdom is promised. As such it will always find itself at odds with the majority to whom it is to minister. Jesus Christ will always be their example who was well acquainted with loneliness because He refused to conform to either the people in power or the whims of public opinion.

If the church identifies with Jesus in His role it will feel miserable and out of place with a silent majority. It will never fulfill its role as salt, light, and leaven as it mumbles the common complaints of the majority of citizens and somehow considers these to be the expression of faith. We are called to be a minority that believes, speaks, and acts out the power of redeeming and reconciling love. For this we will not likely be blessed by the politicians, but neither will we lose ourselves in the confused mediocrity of the silent majority. — Wayne North, editor of *Ohio Evangel*.

* * *

Over 700 years ago Dante said: "The hottest places in hell are reserved for those who, in a period of moral crisis, maintain their neutrality."

GOSPEL HERALD

October 31, 1972



The Forgotten Teenager

by David Wilkerson

Drug abuse is now our number one national problem, according to President Nixon. It's talked about on radio, TV, in churches, schools, and in nearly every home. Youth who use drugs are analyzed, studied, hospitalized — and they are on the front pages of our newspapers. There is so much emphasis on drug abuse today people seem to think every high school youth is a pot head and every college student an acid freak. Statisticians like to remind us that more than fifteen million Americans experiment with pot and that acid trips on campuses are now a part of college life-style.

But all this spotlighting of drugs — all this preoccupation with problems and addictions is causing a terrible side effect. We are developing in our country a whole new breed of young person. I call him: **The Forgotten Teenager!**

The forgotten teenager is not a junkie. He doesn't smoke pot or drop acid or pills. He is not a radical who runs down his country — or who spits on his nation's flag. He is not a hippie on the run — he refuses to split from home. Nor is he hiding in some isolated commune to escape the responsibilities and problems of modern life.

The forgotten teenager is not among the Jesus freaks or even among the honest Jesus rebels. He stands by in silence while they get a billion dollars' worth of publicity while cheering for Jesus.

The forgotten teenager is not an alcoholic — nor is he rotting in some prison or rehabilitation center. He is not a criminal or sex fiend. He is not down on his parents, his



Photo by Galloway

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government, or the church. He is not dressed in funky fashions just to prove something. In fact, he is called square, uncool, straight — or “goodnik.” He is made to feel left out, unlearned, unimportant, and very old fashioned.

You don't have to look very far to find him. He sits in the pew in front of you at church. He sits quietly in the classroom — wondering what's wrong with him. You see, the forgotten teenager is the normal boy or girl who has no hang-ups! He is so normal he is considered a kook. Everybody seems to have forgotten him — just because he is good — unfettered by some big habit — and quietly at work being a good citizen — a good child — a good student. and because he doesn't make good copy for the newspaper — he is forgotten in his integrity.

I think we have spent enough time talking about cop-outs, dropouts, freaks, and runaways. Jesus died for them — and I've spent my last fourteen years trying to help all of them I can. But it's high time to recognize the needs and hurts of the normal, forgotten teenager. The needs and problems of normal youth have been overshadowed by rebellion, revolution, and revelry. That must be changed — now!

We dare not forget the lost, hopeless child of the ghetto. We cannot forsake the young people who wander aimlessly through our streets — bound by Satan. There is a desperate need for more money — more workers — more compassion and concern — to save a whole underground culture of mind-bent youth blinded by heavy habits. But at the same time, we must not neglect that great silent majority of teenagers who are not hooked and shattered — but who now feel no one is concerned about their kind of problems.

A teenage girl came to me recently at the close of a crusade, weeping. She said, “Mr. Wilkerson, you missed me completely in this crusade. For the past three nights you have been preaching about drugs, sex, and alcohol and all your messages were directed to mixed-up hippie type youth. But what about me? What about thousands more like me? I don't do any of these things. But maybe I should. Maybe I ought to just go out and get stoned — like others. Because as it is, no one pays attention. Our school counselors only spend time with problem youth — parents don't have time to talk, unless they suspect you are on drugs and they get worried a little. Who in the world is going to share with me about my problems? You may not think my problems are important — with all your emphasis on those big kind — but to me they are real problems. I'm lonely. My parents and I don't get along. I have terrible doubts about God and I can't seem to figure out where I'm going. I'm just a forgotten teenager.”

Let's do something about it — now. First of all, let us show gratitude in every way possible for youth who have the courage to stand up against the crowd and say, “You



Let's start showing gratitude and expressing appreciation for the youth who stand for right and contribute to the church and community. Photo — Goshen College News Service by Ted Rozumalski.

can have your drugs and hang-ups — I don't need it — I've found what I've been looking for.” A million hallelujahs for every one of them.

Let us quit focusing all our attention on problems. No more panic when drug rumors start spreading. Talk more about the great things our youth are doing; about the Jesus movement; about the thousands of teenagers who now volunteer to do street work helping youth in the ghetto; about cleaning up our rivers and streams — because young people are totally involved; about teenagers who now join missionary tours — who, without pay, are assisting missionaries around the world; about the many teenagers who have organized programs to stop drug pushing in our schools; and about the love and compassion they demonstrate in helping get their friends off hard narcotics.

Let parents, pastors, and politicians show a little more trust and confidence in these youth and challenge them to launch their own crusade against drugs and rebellion. At the same time, let the church instill a new kind of Holy Ghost militancy in the hearts of straight Christian youth — to combat the satanic militancy we have been exposed to lately.

This is not a whitewash of our growing drug problem. I am not asking that we let down our guard. All I ask is that we all take another look around us and see the multitudes of forgotten teenagers who now reach out to say —

“Please, don't forget me — I'm here, too!”

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Possession of Guns and Peace

by Henry P. Yoder and Allan Yoder

"How does the Mormon Church reconcile itself in allowing its young men to enter the armed forces?" The three Mormon missionaries were suddenly on the defensive.

"Well, the same way that all the other churches do. We have to defend ourselves in case of danger." This militaristic view irked our Mennonite sensibilities.

"Our church doesn't believe that violence is a Christian approach to conflict." Their quizzical facial contortions changed to smooth lines of doubt as we hurriedly explained, "We're Mennonites!"

"Are you sure? I mean, that your church believes in nonviolence. We know some Mennonites and they own guns." The Mormons smiled. They had turned the tables on us. To defend the possession of guns along with our profession on nonviolence would have been hypocrisy. We said what we had been thinking privately for some time, "We feel that owning and/or using a gun is inconsistent with the nonviolent position of the Mennonite Church."

Similar conclusions have been drawn by people in a variety of situations. During the morning coffee break in a small, nonunion shop a Mennonite youth announced that his draft board had accepted his application for classification as a conscientious objector to war.

The young man was quizzed by his fellow employees who had served in the military. His answers were biblically founded with memorized quotes, but the older workers were not convinced of the young man's sincerity. They knew that the young man owned several rifles and they reasoned, "If you honestly believe in peace and nonviolence, you should not own the very instruments of violence."

Young men are not the only recipients of this reasoning. The entire church is condemned by this reasoning. An obvious instance occurred in a history class at a state college. A discussion raged on Mennonites and their peace

stance. The conclusion of the class was a harsh indictment against the Mennonites. The consensus was that Mennonites were insincere about their peace witness because having guns in their possession made them susceptible to using them for other than recreational purposes in time of personal danger.

Many Mennonite gun owners find it difficult to believe that their nonviolence is questioned. Unfortunately, the world cannot equate the possession of an instrument of destruction by a person called to be a peacemaker, healer, reconciler.

Possessing a gun and the knowledge to operate the gun puts even a Mennonite in for temptation. During the revolution and the invasions of Russia the Russian Mennonites who owned guns used them to defend themselves.

Revolutions do not give a warning of an impending outbreak of violence. History is littered with cases of sudden violent revolutions in unlikely places. Hiding behind a false facade of calm, peace, and tranquillity will not stave off the temptation to use the knowledge and equipment one possesses to protect personal life and property.

The personal, earthly safety of loved ones is sometimes a sticky point with some Mennonite gun owners. The real worry here is that national law enforcement agencies will not be able to curb crime before it touches the individual. Making the law a private encounter does not work.

Dr. Milton Eisenhower, chairman of the President's Violence Commission, says that the areas where the population of guns is the highest, crime and accidental deaths are highest. In addition, the FBI annual crime report showed that of last year's 14,590 murders, 25 percent were among family and friends, "most of which would not have happened if a gun had not been handy when drunkenness, anger, or both caused temporary madness."

Advocates of gun possession argue that hunting is recreation. Walking through woods and fields is an exhilarating experience. This same feeling could come from hiking and

Henry P. Yoder, former missionary to Cuba, is Secretary of the Franconia Mennonite Mission Board. His son Allan is in VS in Costa Rica after graduating last year from Hesston College.

camping. The added freedom of being unencumbered by a gun should provide the extra impetus for choosing hiking over hunting.

Those who prefer hunting have fallen to ancient honor as described by Thorestein Veblen in *The Theory of the Leisure Class*. He writes, "The men's hunting and fighting are both of the same general character. Both are of a predatory nature; the warrior and the hunter alike reap where they have not strewn." Veblen also says, "Under this commonsense barbarian appreciation of worth of honor, the taking of life—the killing of formidable competitors, whether brute or human—is honorable in the highest degree." These hardly sound like the Prince of Peace.

Owning guns is held to be a right and a privilege. This goes back to the days of the frontier when protection was needed. Not only is this no longer relevant, but rights that we have, as a member of the world community, must be tempered by the demands of the kingdom of God.

Christianity has a sense of sacrifice. New members of the Christian faith are asked to give up habits and lifestyles that will hinder the church from carrying on its witness. New members have given up things and habits that they had felt very dear to their lives. Sacrificing guns would be no different.

"Ask a stranger on a bus or airplane about psychiatry or redwoods or police or taxes or morals or war," writes Charles A. Reich in his book *The Greening of America*, "and you can guess with fair accuracy his views on all the rest of these topics and many others besides, even though they are seemingly unrelated. If he is enthusiastic

about hunting wild animals, he probably believes that. . . ." Obviously nonviolence or pacifism would not be a probable belief of the hunter.

Our actions are effective in our witness to the world. Being truly nonviolent dictates that we must give up possession of guns. This would be a positive witness to our communities and to our government. Ownership of guns is damaging the Mennonite peace witness. This is being interpreted by many around us as hypocrisy.

After this position was presented in a public meeting, many persons expressed frustration with the difficulty they had witnessing to the peace position to persons who knew that they owned guns. Possessing an instrument of violence, they said, puts a question mark over our profession regarding violence.

The writers are realistic enough to realize that this article will not prompt a mass junking of guns, so the following suggestion is offered. Let those who need to hunt with guns store their instruments of violence in the local police station to be checked out for hunting purposes only. What impact would such action have on the local authorities? This action would also strengthen the local authorities' call for gun registration as an effective and proven effort to curb crime.

This issue is one that may be vital to the continuation of the Mennonite Church as a peace church. This issue must be dealt with on a rational level. Emotional discussion is invalid. Restated, the issue is, "Can possession of guns be reconciled with profession of nonviolence by the followers of the Prince of Peace?"

Blessing and Blessings

Recently I have heard a lot of talk about God's blessings. A minister on the radio told his audience that if people would support his program they would "receive a blessing." A man showing his beautiful farm which he had developed over the years concluded by saying, "God has really blessed me." Another familiar statement is, "We are thankful for God's many blessings."

Now have you ever been uncomfortable when people talked, not as a matter of doubting what they say but feeling the whole truth wasn't getting itself said? Well that's how I often feel when I hear people talk about the blessing of God. Often our constant use of a word and our familiarity with it obscures the original intent and meaning of it. Like the man who was trying to chase his cow through the gate and when she kept giving him the slip he said, "That blessed heifer" when I knew full well he meant, "That cursed heifer."

Often we refer to God's blessing as a divine reward for our devotion, faithfulness, or hard work. We even say, "Count your blessings." However, the Scriptures constantly speak of God's blessing (singular) in contrast to our reference to blessings (plural). Whenever the Scriptures

speak of God's blessing, again and again it refers to God equipping people to carry out a special task instead of rewarding them for something they have already done. That task may be one we never bargained for in the first place. Remember Jacob begged God for His blessing, he had to have it. When he got it he never sat still the rest of his life.

So, whenever we speak about receiving God's blessing we ought to be ready to show what we are doing as a result of it. When we pray, "God richly bless us," we had better be ready.—A. Daniel Freeman, Fayetteville (Tenn.) *Cumberland Presbyterian*.

Probably So

The man who can smile when things go wrong probably just thought of someone to blame it on.

The person who hurries through life gets through it quicker.

Those who criticize the younger generation seem to forget who raised it.

Should it be legal to pay for peace?

Some Thoughts on Peace Taxes

by Richard Malishchak

The following article discusses the question of whether those concerned with paying taxes which are used for military purposes should support the World Peace Tax Fund Act which has been introduced into the U.S. House of Representatives. It is a helpful article and is valuable to Mennonites who are concerned with the "war tax" problem. This matter will be discussed at the Peace Section Assembly November 16-18

The World Peace Tax Fund Act is sponsored by Representative Dellums of California and is printed in the Congressional Record, April 18, 1972, pp. E 38 46 ff. Copies of it are available from The World Peace Tax Fund Steering Committee, Box 1447, Ann Arbor, Mich. 48106.

The World Peace Tax Fund Act, which was introduced several months ago in the House of Representatives, has spawned controversy, strangely enough, among the very people and groups who are most in sympathy with the desired goals of the Act.

The Tax Fund Act would permit taxpayers to claim status as Conscientious Objectors to taxation for military purposes. Small segments of the peace movement which have no interest in tax resistance/objection have naturally been cool to the proposed legislation. But doubts have been raised even in the tax resistance movement. The national War Tax Resistance office is deciding this month whether to throw their support behind the Tax Fund Act, and local WTR groups have been encouraging reader responses in their newsletters.

Being a human creation, the World Peace Tax Fund Act is flawed. Some of the doubts expressed about the Act do have merit. Yes, there is the danger that individuals would use a Conscientious Objector tax provision simply to soothe their own consciences, while taxes for military expenditures are collected from other people and the killing continues. But has war tax resistance done any better on this point? The tax resistance movement has yet to demonstrate that resistance alone is an effective tool. The money is frequently collected anyway from the resister

and used in the general fund, and the resister is liable to become an unwilling war-taxpayer. Nor is a large-scale prison witness, large enough to effect a change in national consciousness by itself, a realistic possibility.

As important as acts of individual witness are, the military budget remains monstrous. Ironically the military budget is likely to increase in the coming fiscal year (see the July Tax Talk from WTR, 339 Lafayette St., New York 10012).

It may also be true that legal channels for tax objection would siphon off some potential resisters into the "system." But would this number be significant in relation to the new objectors who would otherwise shy away from "illegitimate" protest?

Furthermore, if the government is still getting the money to buy death and suffering, what is the difference whether an individual protester is called a "resister" or an "objector"? There is naturally a palpable *personal* difference between the witness of the objector and that of the resister. But the World Peace Tax Fund Act is no threat at all to those who would continue to choose resistance. Those who resist war taxation, like those who resist the draft, are in the vanguard of the peace movement and so must be especially careful to avoid the snare of moral elitism, a "more-resistant-than-thou" attitude that may obscure the common goal.

In the case of taxes, the common goal would seem to be to spend more on life and less on death. And in addition to its overall importance, the Tax Fund Act contains two especially significant provisions toward this end.

First of all, the bill would provide for positive peace expenditures: the objector's allotted "peace taxes" would not go into the general fund but into the World Peace Tax Fund and from there into designated peaceful activities.

Second, the Secretary of the Treasury would be obligated to inform every taxpayer, on the tax return instruction booklet, of the existence of the Peace Tax Fund and the qualifications for participation. This provision could be

momentous. Combined with a vigorous tax counseling network, which is already beginning, it could become an effective consciousness-raising instrument.

In recent years, for example, the percentage of Conscientious Objectors recognized by the Selective Service System has been between one and two percent of the total number of registrants. The vast majority of these men became Conscientious Objectors or recognized they were Conscientious Objectors after being confronted with an actual choice between morally opposite courses of action. Most taxpayers, however, write their annual check to IRS or claim their refund with a minimum of decision-making.

If informed every year by the government in the official IRS publication that paying war taxes is not an inevitability, would one or two out of every 100 taxpayers choose to pay for peace instead? If yes, the impact would be far beyond what tax resistance alone can achieve.

Admittedly a hopeful answer to this question assumes a basic "good will" on the part of most Americans, and that lack of information is the best ally of the war makers. Yet how many of today's draft Conscientious Objectors knew that they were Conscientious Objectors before they registered for the draft or before they became "draft-eligible"? Not even a local draft board would deny a Conscientious Objector claim on the grounds that the registrant was not born a Conscientious Objector. In the words of Joan Baez' new album, which she dedicates in part to war tax refusal, more and more people must be encouraged to "come from the shadows." This is exactly what a Conscientious Objector tax provision would do. (A recent Detroit poll, incidentally, showed support for the war tax refusal of Jane Hart, wife of the Michigan Senator, by 55 percent of the survey sample.)

If the Tax Fund Act does not cut the military budget directly, it would at least be likely to help produce an awareness of government expenditures that will cause people to think about, and consciously choose, to buy either peace or war, rather than passively "permitting" the government to buy war on their behalf. This public awareness of where their dollars are going is, in turn, bound to be reflected in the actions of voter-conscious legislators. If the people truly want peace, it will be easier for them to have it.

The World Peace Tax Fund Act is an important piece of legislation. It will need all the help it can get, first to be taken seriously by "old guard" Congressmen, and later to be pushed through the wall of opposition that will form. Draft resisters, military Conscientious Objectors, draft Conscientious Objectors, and tax resisters must begin to form the wedge of support behind this bill. No one else will.

— From *The Reporter for Conscience Sake*.

. . .

Enjoy yourself. These are the good old days you're going to miss in 1980.

Our Days on Earth Are Numbered

(2 Peter 1:14)

Isn't it morbid to talk our days being numbered? It isn't fashionable anymore to talk about death. The emphasis today is on "life" and fulfillment." We want to "celebrate" not talk about death. Peter, you may sit in the back row.

Funny thing, though, that our sublimating and euphemizing doesn't change the fact that the death rate is still exactly 100 percent. We can postpone death somewhat, but we can't dent that percentage. Even the wildest enthusiast makes no promise that we ever shall.

The most lethal death weapon in America is the automobile that plays Russian roulette with our American population picking off something like 55,000 healthy Americans every year. Surprise deaths, every one.

Many people die from causes that "weren't serious." But serious or not, we eventually join the poet who said we "shuffle off this mortal coil." Sunset and evening star awaits us all.

Who does this "numbering of days"? Who determines that some shall die young and others live to be octogenarians or nonagenarians? Idle question. From my side of the question it is more profitable to ask whether I am ready when my number comes up.

My chief concern is that I shall feel the grip of a friendly hand steadying me when I enter my personal valley of the shadow. Then I want to hear that comforting voice whispering to me, "I am the life." I shall recognize Him because I met Him before at a hill called Calvary.

— Roy S. Koch

Silver Anniversary

Oh, your red, red roses!
My darling, once more
They bring me the message
They've oft brought before:
That the love in our hearts,
Knowing never a fear,
Grows deeper and stronger
With each passing year.
My dear love, my one love,
My good love and true —
Thank God for the years
I've been married to you!

— Beth Robertson

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bureaucratic institutions
- ✻ Doctors who are concerned
about their patients as persons
- ✻ Teachers who really put themselves out
for their students

The list could go on and on.

In his *Letters and Papers from Prison*, Dietrich Bonhoeffer, the famous German theologian who was hanged by the Nazis, referred to Jesus as the "man for others." This expression does not say everything about Jesus that needs to be said. However, it does set forth the basic Christian truth that the purpose of life is to live for other persons.

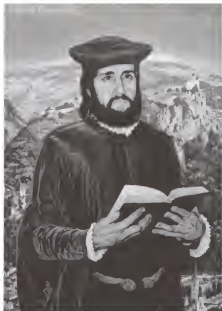
Living unselfishly with special concern for the poor, the ill, the elderly,

and the oppressed is nothing new. Monks, ministers, and missionaries have all lived sacrificial lives. Today, however, the ideal is to prepare young persons to serve sacrificially in everyday life, including through the professions. To be moderate in their demands for security and luxury. To offer oneself to his neighbor in humble service.

If it's your idea that a college should be alert and responsive to the society

around it and that a new man and woman must emerge who transcend the dog - eat - dog, trample - your - neighbor struggle for survival, then you're invited to join us. Help us be an "institution for the world" and our students to be servants of mankind.

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Georg Blaurock



Conrad Grebel

Anabaptist Happenings at Laurelville

The beautiful autumn days of the week-end of September 22-24 provided the atmosphere for a historic "happening" at the Laurelville Mennonite Church Center near Mount Pleasant, Pennsylvania. It was in connection with the annual Laurelville Church Center Association meeting with many of its 119 family members in attendance for a time of evaluation of program, reorganization, promotion, and good Christian fellowship.

The program theme for this year's meeting was "A Creative Expressional Week-end" featuring the unveiling of the Anabaptist paintings by Oliver Wendell Schenk, better known to his friends and the art world as "Tom" Schenk. The program was an attempt to accent the creative arts that are resident in the Mennonite Church as gifts to be used for Christian worship and service.

The unveiling ceremonies were held in the Meetinghouse and it was literally filled to the doors with expectant Association members and many guests. Program director Arnold Cressman (currently on leave for one year) read the brief biography of Georg Blaurock that had been written by Anne Grant-Morris Schenk, the artist's wife who herself is an accomplished artist and sculptor. Then the auditorium lights were turned out and a spotlight was turned upon the painting as it was unveiled. There stood Georg Blaurock against a background of the

medieval city of Klausen (today, Chiusa), Italy, where he was burned at the stake on September 6, 1529, for his Anabaptist faith, a little over four years after he had joined the young movement.

Gerald C. Studer read a brief biography of Conrad Grebel after which the veiling was removed from the Grebel portrait and the spotlight turned upon it. The furs Grebel is wearing and the rich velvet curtain behind him accurately suggest the Grebel family's noble background.

Finally, Myron C. Augsburg told the story of Felix Manz and the picture of this rugged Anabaptist preacher was revealed. The towers and steeple of the Grossmünster are visible through the window of the Manz home on the Neustadtgasse where the first Anabaptist baptismal service took place in January of 1525, marking the birthday of the Anabaptist-Mennonite Church. Each painting measures 41 by 31 inches and is done in oils.

Various persons spoke briefly from distinctive perspectives concerning the paintings. Leonard Gross, executive secretary of the Mennonite Historical Committee, as a historian, noted that Anabaptism must necessarily be represented by a group of portraits rather than by one person as in the case of either Lutheranism or Methodism for it was a group movement with several equally significant leaders. In fact, consideration is being given by the LCC Association members who sponsored these three paint-

ings to commission yet another trio of portraits in order to depict more accurately the leadership of early Anabaptism. These additional portraits would be of Michael Sattler, Pilgram Marpeck, and Peter Riedemann.

Jan Gleysteen gave his impressions as an artist. He noted that he had "followed" Tom Schenk as an artist for many years before he met him, and reported that when the idea was proposed to sponsor the three paintings, Tom Schenk's name was immediately linked with the project due to his meticulous attention to detail and accuracy, his excellent craftsmanship, and his extensive experience in portraiture. The results show that this confidence was not misplaced.

Tom Schenk himself then spoke of the honor he felt at being asked to produce these paintings and of the time and thought required in coming to the conception of each one. Of course, these are the artist's conceptions, since no likenesses of any of these men have come down to us. Mr. Schenk feels that he may be remembered primarily for these portraits. He mentioned the reactions of persons living in the vicinity of his home and studio at Bar Harbor, Maine, such as that of one neighborhood woman who turned from a quiet meditative viewing of the Georg Blaurock portrait with tears in her eyes, explaining that she could identify with Blaurock because she too knew what it was to carry a heavy burden.



Felix Manz

Mrs. Schenk was deeply involved in the development of these portraits, having studied the available materials very carefully in order to write a brief biography of each of the men. These biographies are to be distributed with each set of the prints (12 by 16 inches) sold.

Since the theme of the weekend was broader than painting, there were a variety of creative arts demonstrated in the course of the three days. Myron Augsburg contributed by his dramatic retelling of stories of the first Anabaptist leaders, as well as incidents of later history, and finally several anecdotes concerning early Virginia and the story of his own family. I. Merle Good spoke on the topic: "Confessions of a Mennonite Storyteller." On Sunday morning, Paul Erb read some selected poetry; Egla Birmingham from Panama, and currently a student at Mennonite Biblical Seminary in Elkhart, choreographed her conversion experience; and J. Lawrence Burkholder brought a message on "The People of God — Which Culture?"

Also during the weekend some examples of sculpture were shown and commented on by Abner Hershberger. Marvin Bartel gave a pottery-making demonstration. Both men are artists on the staff of Goshen College, Goshen, Ind.

Just as God has spoken in many and various ways to our fathers so in these last days God is being glorified and proclaimed by earnest Christian artists working in many different mediums.

Treat Offender in Community, Psychologist Says

Federal prisons should be abolished and offenders should be treated instead in community programs, said E. L. V. Shelley, chief psychologist of Ingham County Probate Court, Lansing, Mich.

Shelley was the keynote speaker at an offender ministry seminar, Oct. 6 and 7 at Goshen, Ind., sponsored by the Central District Peace and Service Committee (General Conference) and Region IV of the Mennonite Church.

The seminar, the first of two planned by the Mennonite groups, focused on the offender and his needs. A second in February will discuss the prison system and changing the structure.

Shelley told the seventy-five people at the seminar that if the community does its job well in treating offenders, only half as many people would be in penal institutions.

Among the changes Shelley advocated was use of jails and other retention centers only for those people who would otherwise be a menace to the public and themselves. Other suggestions were taking chaplains off the prison staffs, tutoring, supporting halfway houses and work-release programs, beginning one-to-one inmate-outside volunteer programs, and abolishing parole boards. Parole decisions should be made by the persons who work with offenders, not by boards who see only files.

The criminal system just doesn't work, said Shelley, pointing to the high rate of recidivism.

He felt that, beyond changing the penal system, Christians should do something about America's poverty, racism, and other problems that cause crime. Programs to deal with predelinquency and early delinquency should be established. National and district church conferences should pass resolutions on penal reform addressed to government officials.

Shelley called on the people at the seminar to "clean up the crime and delinquency within us" and to minister to each other.

Also speaking at the seminar were: Ray Keim, social worker at Oaklawn Psychiatric Center, Elkhart, Ind.; Judge Stanley Raymer, Elkhart Superior Court No. 2; Bob Haydon, Elkhart County rehabilitation director; and Mike Oyer, Elkhart probation officer.

Lois Rensberger, Middlebury, Ind., chaired the seminar.

Seminar participants did not urge establishment of a large inter-Mennonite organization for work with the offender, but preferred community-centered approaches. At least one person planned to organize a local seminar on the offender.

Participants did suggest the need for

some form of printed communication with each other, such as the Mennonite Central Committee newsletter *Liberty to the Captives*.

This seminar was one of several regional seminars on the offender planned within the next year and growing out of a seminar on the offender sponsored by the Mennonite Central Committee Peace Section in September 1971 in Washington, D.C.

Kansas area Mennonites are planning a seminar, Jan. 12 and 13 in Newton, Kan. Cooperating groups are General Conference Mennonite Church, Mennonite Church, Mennonite Brethren Church, and Church of God in Christ, Mennonite.

Mennonite Central Committee-Manitoba is planning a seminar for Mennonites in Manitoba and Saskatchewan in Winnipeg, Feb. 9 and 10.

The General Conference and Mennonite Church peace offices have a joint grant from the Schowalter Foundation through the MCC Peace Section to support these offender ministries.

Board of Missions Met in Rosemont

Mennonite Board of Missions, Elkhart, Ind., held its first Annual Meeting Oct. 6 and 7 in Rosemont, Ill., as restructured in August 1971. Formerly a representative and semiautonomous organization, the Board of Missions now functions as an administrative Board of the General Assembly and General Board of the Mennonite Church.

Directors include James Detweiler, Metamora, Ill.; Gerald E. Good, Elmira, Ont.; Samuel Janzen, Harrisonburg, Va.; Doris Kramer, St. Jacobs, Ont.; David Mann, Phoenix, Ariz.; Leamon Sowell, Maywood, Ill.; Lewis E. Strite, Harrisonburg, Va.; Roy Vallarta, Milwaukee, Wis.; Lloyd Weaver, Jr., Newport News, Va.; Donald E. Yoder, Phoenix, Ariz. The Board re-elected Samuel Janzen president and James Detweiler vice-president.

In other actions H. Ernest Bennett was reappointed secretary and David C. Leatherman, treasurer. All divisional program secretaries were reappointed. The Board took action to recommend four persons for appointment on Mennonite Central Committee. Actual appointment to MCC will be made by the General Board. The Mission Board annually budgets \$240,000 plus above-budget emergency relief contributions to Mennonite Central Committee. Ernest Bennett currently serves as MCC chairman.

Future plans for Board program were reviewed "in light of the open doors before us at home and overseas," Ernest



Board of Directors of Mennonite Board of Missions, Elkhart, Ind. (From left front): H. Ernest Bennett, executive secretary; Samuel Janzen, president; Doris Kramer; Roy Vallarta; Donald E. Toder. (Back): Lloyd Weaver, Jr.; Lewis E. Strite; James Detweiler, vice-president; David Mann; Gerald E. Good; Leamon Sowell.

Bennett says. Directors responded enthusiastically to a proposal to meet with divisional administrators to become better informed about their programs and future projections. The Board's seven administrative committees carry on programs in health and welfare, home missions, mass communications, minority ministries, overseas missions, relief and service, and student services.

The Board gave final approval for the 1973-74 budget, based on a per-member contributions asking of \$38. The new budget includes Minority Ministries Council, which will replace the previous above-budget Compassion Fund. The Minority Ministries allocation is \$200,000 from a contributions goal of \$2,415,000.

The Board heard an extended report from Ernest Bennett on his recent personal review of ten church and mission areas in Latin America following Mennonite World Conference in Curitiba, Brazil,

in July. He noted significant contributions Mennonite workers (both Mission Board and MCC) are making throughout Latin America. The directors expressed enthusiasm for additional fraternal visits with Mennonite churches overseas. Lewis Strite was given recognition for his 20 years as (retiring) chairman of Mennonite Broadcasts, the mass communications division of the Board. Strite was commissioned by the Overseas Committee as an associate commissioner for a six-week church and mission visit to countries in Asia, the Middle East, and Africa beginning Oct. 14.

On another item, the Board reviewed the organization and structure of Home Missions and Minority Ministries Council and discussed future directions for these programs. They agreed to further study on a proposal for merging Minority Ministries and Home Missions in a new program division. A major block of time was also spent reviewing promotion efforts.

Social Involvement Urged at COMBS Encounter

A review of developments in Latin America received prominent attention at the semiannual meeting of Council of Mission Board Secretaries and Mennonite Central Committee administrators in Rosemont, Ill., Sept. 28-30. The group also spent time in review and reflection on the Mennonite World Conference. At another session the group spent a morning in a search to discover some of the signposts that are appearing in the new era of missions.

The recommendations coming out of the Second Latin American Mennonite Conference (LAMC) held in Montevideo, Uruguay, July 11-15, just prior to the Mennonite World Conference, were the focus of the discussions on Latin America. Among these were a call to the Mennonite churches to "profoundly study our Anabaptist heritage," a plea to "evaluate all factors regarding political issues and social action," and a search to find ways "to give expression to our doctrine and

Christian life, attempting to determine in what manner it is possible to participate in the solution of various problems." Still another urges the churches to "prepare themselves to serve in aspects of reconciliation and nonviolence, including the renouncing of injustice, as a service to society."

Eleven delegates representing the countries of Latin America where Mennonites work attended the LAMC. Before adjourning the group called for a Third All-Mennonite Latin American Conference to be held in 1975.

For the discussion on the future of missions by the COMBS/MCC group papers were used. These included "The Missionary in the Angry Seventies" by David Adeney, veteran missionary and student worker in Asia; "Mission in Retrospect and Prospect" by Wilbert R. Shenk, overseas secretary for the Elkhart board; and a statement by the Commission on Overseas Mission, General Conference.

Adeney urged that missions "be willing to listen humbly to the critics, recognizing that we cannot divorce ourselves from our political, economic, and cultural background." He also pleaded for a re-examination of the church's attitude toward the injustice and suffering in society.

"We must discover in new dimensions that the Holy Spirit is the agent of mission. . . . The role of the Spirit in mission has been largely ignored in the past," is a major thrust in Shenk's paper.

A number of other subjects and projects were discussed by the administrators, including aid to overseas students, Bangladesh developments, child adoption guidelines for overseas workers, planning for representation to the 1973 Urbana missionary convention, and a review of a paper previously published, "Giving with Understanding."

At the COMBS meeting on Saturday the group heard reports on the American Bible Society, the American Leprosy Mission, MCC Peace Section, and Al-falit, a literacy organization working in Latin America.

The COMBS group elected Vernon Wiebe to serve as chairman for a two-year period and adopted an administrative budget of \$1,600. A project budget of \$7,800 was also adopted to be shared by those with specific interests.

The "New" Historical Committee

With the change in church structure, what has happened to the historical concerns of the Mennonite Church? An answer to this question requires some background and interpretation.

At Yellow Creek, the Assembly reaffirmed the long-standing status of the Historical Committee, and in its bylaws placed the Historical Committee as a standing committee of the Mennonite Church—the only such committee presently in this category. The Historical Committee, along with the boards, is responsible to the General Board. What sets it apart from the other agencies, however, is that the General Board funds the Historical Committee's total work and program.

The new commission given to the Historical Committee by the Mennonite Church is reflected in the change of title, from the former "Historical and Research Committee," to the present "Historical Committee of the Mennonite Church." During the '60s the H. and R. Committee had been asked to take on both historical and sociological projects. Now, the emphasis will be on heritage, defined with the broadest implications; for heritage in itself is part and parcel of witness.



The Mennonite Historical Committee, 1972, Waterloo, Ont. Left to right: Leonard Gross, archivist; Lorna Bergey, John A. Hostetler, James O. Lehman, John S. Oyer, and Grant M. Stoltzfus.

October 6-8 the Historical Committee met at Conrad Grebel College, Waterloo, Ontario. Besides the six committee members who are representatives of the Mennonite Church, another score of participants gathered, some, from other branches of the larger Mennonite family. Waterloo was celebrating at the same time the coming of the Amish-Mennonites to Ontario in 1822. A deeply moving pageant was the high point of the Ontario sesquicentennial: *This Land Is Ours*. It began at the only genuine place of Christian beginnings: the birth of a new idea, inherent in Christ Himself. This most vital aspect of heritage tends to be forgotten sometimes in the minds of twentieth-century Christians. But Jesus too is heritage!

The attempt to recover this Christ-idea by the Anabaptists was a logical stepping-stone to the present. The Pageant is an eloquent song of gratitude to the perhaps slow, but definite process of reconciliation between Amish and Mennonite that has been in progress over the decades.

The Pageant was an affirmation of Christian unity and brotherhood: the cast, gathering from many congregations; the audience, pan-Mennonite. Of course, a witness extended to the many general theatergoers who also gathered at the great Avon Theatre in Stratford to see the stuff that Amish-Mennonites were made of.

In a sense, the Pageant, and other Ontario celebrating of heritage, is exactly what the Historical Committee is all about. This includes the Gleysteen presentation of history in pictures, the *Martyrs Mirror Oratorio*, yes, even the old-fashioned hymn sings.

The Historical Committee of the Mennonite Church carries on research, keeps the Archives, sees that the books get written. But it also keeps an eye on heritage, to make certain that we see our past clearly, and with realistic eyes.

Presently there is a renewed interest in history. Fortunately, the Mennonite Church saw fit to keep the Historical Committee burners glowing during the decades of the '30s and '40s when the church almost lost its desire to understand heritage. — Leonard Gross.

Seven VS Units in Transition



At Caldwell Labor Camp near Caldwell, Idaho, VS-er Bruce Kooker (tallest) distributed awards to four fellows on 4-H achievement day. The Caldwell VS unit terminated Sept. 14.

Three Voluntary Service units are opening and four have recently terminated in the VS program of Mennonite Board of Missions, Elkhart, Ind.

Programs are being developed in Champaign-Urbana, Ill.; Downey (Los Angeles), Calif.; and McMinnville, Ore. In all three locations volunteers are needed to staff the emerging projects.

In Champaign-Urbana Mennonite Board of Missions and the General Conference's Commission on Home Ministries are co-operating on a joint VS unit — in conjunction with First Mennonite Church of Champaign-Urbana which is affiliated with both the Mennonite Church and General Conference Mennonite Church.

One General Conference volunteer, Bruce Chrisman, has begun work in Champaign-Urbana. According to Dave Miller, regional director for VS with Mennonite Board of Missions, volunteers are needed to work in a community center in a low-income area to do nursing, to work in a day care center, and to counsel drug users.

In Downey, located near the heart of metropolitan Los Angeles, Faith Mennonite Church has requested VS involvement in the church, in the community, and in local institutions.

Four or five volunteers are being sought for drug counseling, hospital assignments, and prayer cell leadership. Paul Landes, regional director for VS, sees Downey as an "excellent opportunity for involvement in a middle-class community where the Jesus movement is growing in the lives of formerly disoriented youth."

In McMinnville, a town of 6,500 located about 35 miles inland from the West Coast and the same distance southwest of Portland, a request for a VS unit has come from Rock of Ages Mennonite Home, in conjunction with the Pacific Coast Mission Board.

Approximately five volunteers are needed to work in the nursing home and cottage facility as nurse's aides, orderlies, kitchen helpers, or maintenance workers. VS-ers will also become involved in the youth and club programs of First Mennonite Church in McMinnville and may work with seasonal farm laborers in the area.

The VS units in St. Louis, Mo., and Nyssa, Ore., ended their involvements Oct. 12; the units in Caldwell, Idaho, and Puebla, Mexico, terminated Sept. 14.

In St. Louis an 11-year VS involvement has come to a close as the last VS-ers, Don and Connie Garber, Harbor Springs, Mich., finished their two-year assignment Oct. 12. Since 1961 a total of 20 persons have served in St. Louis, working closely with Bethesda Mennonite Church.

The Garbers were involved in church library and church kindergarten work. Dave Miller comments that members of the Bethesda congregation are grateful for the contributions VS-ers have made, but that volunteers are no longer essential to the operation of ongoing Bethesda programs.

In Nyssa, a small town in extreme eastern Oregon, the VS unit which was established July 1, 1967, closed when Ed and Linda Meyers, Fountainville, Pa., terminated their two-year term of service.

The Meyers were involved in day camping, 4-H, and the Migrant Health Clinic in Nyssa. According to Paul Landes, Ed and Linda "had the rug pulled out from under them when a local ministerial group which had invited and supported them suddenly folded." Paul also notes that polarization in the community made working relationships difficult.

In Caldwell, located less than 25 miles southeast of Nyssa, a profitable eight-year involvement came to an end when Bruce and Sheryl Kooker, Harleysville, Pa., completed their two-year service term Sept. 14. Twelve VS-ers served in Caldwell since the unit opened Mar. 3, 1964.

According to Bruce, the primary purpose for VS involvement was to serve as a catalyst in uniting the town of Caldwell (population 10,000) with the Caldwell Labor Camp, a community where up to 1,500 persons make their home during peak farming periods. Under VS-ers' leadership club activities, a teen center, and numerous sports programs—including an area-wide athletic banquet—helped bring the two communities together.

mennoscope

Grad Fellowship Will Study Life and Death in Lincoln

Mennonite Graduate Fellowship will meet Thursday evening through Saturday noon, Dec. 28-30, in Lincoln, Neb. The topic for the seminar is "Issues of Life and Death." Discussion will deal with the bio-ethical questions of abortion, population control, and euthanasia. Several resource persons will be attending but student participants are encouraged to present papers (long and short) on these topics. Papers should be submitted by Dec. 1 for duplication purposes. A registration fee of \$15 will cover food, lodging, and other program expenses. Travel scholarships are available to those who apply.

MCF is an informal organization of graduate students which meets once a year during the Christmas holidays. Each year the group decides on continuity and elects a steering committee to plan the program. Topics in the past have included: "Nonviolence," "Responding to Social Change in Developing Countries," "The Christian and World Revolution," and "Man and the Sciences."

For further information, write Richard Friesen, 844 Hiawatha Drive, Elkhart, Ind. 46514.

Peace Section Program Planned

A forum for the discussion of peace issues, the Mennonite Central Committee Peace Section Assembly, will be held at the Chicago YMCA, Thursday evening, Nov. 16 through Saturday noon, Nov. 18. The discussion will focus on "Militarism, Money, and Peacemaking." The Assembly is planned for lay people as well as people in full-time church work. Structured time blocks for discussion as well as input sessions are planned. Friday

In Puebla, governmental red tape caused the Sept. 14 termination of the VS unit in the southern Mexico city, fourth largest in the country. The last two VS-ers, Karl and Ellen Steffy now of Manheim, Pa., ended their involvement approximately nine months sooner than intended.

The Puebla VS unit was begun in 1967 in cooperation with Franconia Mennonite Board of Missions. VS-ers worked with the small Mennonite church and taught English to local students who ranged in age from 15 to 76.

Paul Landes says: "I feel we had a very significant program in Puebla and regret that we needed to close out. I hope we can start again, perhaps at another location in Mexico."

afternoon will include open time for special interest groups to caucus. Tentative resource persons include Heinhold Fast, Mennonite pastor from Emden, Germany, and Millard Fuller, Koinonia Farms. For further information write MCC Peace Section, Akron, Pa. 17501.

MBI Announces Open House

Mennonite Broadcasts, Incorporated, has scheduled three open house dates for its new headquarters on the edge of the EMC campus. Each of these dates ties into a happening at EMC. The first is Nov. 4, 3:00-5:00 p.m., to be followed by the play, *The Potting Shed*, presented by the EMC drama guild. (The play is presented Thursday, Friday, and Saturday evenings.) The second open house is Dec. 1, 4:00-5:30 p.m., in connection with "A Christian Education and Discipleship Seminar" on the campus. The third is Dec. 8, 4:00-5:30 p.m., at the time of a symposium on Conscience and Society: "The Amish, Compulsory Education, and the Supreme Court."

Rosedale Bible Institute is receiving applications for the second term which begins Nov. 8. Applications for this term should be in immediately. Any applications for the third term beginning Jan. 1, 1973, should also be sent immediately. A limit of 200 has been set by the Board. Applications may also be mailed in now for the fourth term beginning Feb. 19, 1973. Send applications to Philip Shetler, R. 1, Irwin, Ohio 43029.

A head cook (salaried position) is needed at Frontier Boys Village, Larkspur, Colo., effective Nov. 1. Interested persons should immediately contact John Lehman, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514; tel. 219 522-2630.

The First Mennonite Fellowship of Cincinnati, Ohio, which has been meeting at 1413 Sycamore St., Cincinnati, has merged with the congregation at Newport Chapel, 726 Park St., Newport, Ky. Mailings to 1413 Sycamore St., Cincinnati should be discontinued. Andrew Gingerich, whose address remains the same, is serving as pastor.

Annual Songfest for EMC alumni at the MCC Dining Hall, Akron, Pa., on Saturday, Dec. 2, at 7:00 p.m. Please bring copies of *The Holy City*, *Master Choruses*, and *The Mennonite Hymnal*.

Hershey Leaman, associate overseas secretary for Eastern Mennonite Board of Missions, received the report that the Tanzania-Uganda conflict caused the Christians to consider more deeply than before where their security really lies. Some had real opportunities to witness to the peace of God, even in the turmoil. The atmosphere seems to be quiet, although still tense as a result of the fightings and bombing which took place in Mwanza a few weeks earlier. East African Airlines flights and Lake Steamer to the town of Musoma have again been resumed.

Harold and Annetta Miller left the United States on Oct. 13 for their third term of overseas service. They will serve with the Christian Council of Sudan for up to one year on secondment from the Christian Council of Tanzania. Their address is Commission for Relief and Rehabilitation, Box 469, Khartoum, Sudan.

John Zook, missionary in the Somali Democratic Republic, is fully occupied in the building of the Community Centre for Education and Development in Mahaddei. He reports that the buildings connected with the health center and staff housing are now well under way. In fact, construction is ahead of schedule. The Centre, when finished, will have facilities for a number of functions, beginning with girls' and women's education, public health service, and agricultural development.

The annual gathering of the Zion's Reunion and Fellowship Meeting was held on Oct. 14 at the mission board headquarters, Salunga, Pa. Over 200 persons from Mennonite churches in New York City, Philadelphia, York, Lancaster, Reading, Washington, D.C., and Baltimore attended the day's events. The most interesting feature of the program was the music festival. Groups from Fox Street, N.Y.; South Seventh St., Reading; Pulaski St., Baltimore; and Good Shepherd Spanish Church, Lancaster, participated. In the afternoon Elam Stauffer, a bishop of the Lancaster Conference, talked with the adults, while Gerald Kauffman, social worker at the Hershey Medical

Center, discussed "Love or Lust" with the youth. Children's activities were directed by Erma Ressler. Harold Davenport, pastor of the Good Shepherd Mennonite Church in New York City, also gave two inspirational messages.

Two VS-ers began working at a new Voluntary Service location in Naples, Fla., on Oct. 16. The two girls are working at Youth Haven under Eastern Board's VS program.

Mel Lehman, young Mennonite in Washington, D.C., produced the first edition of his paper, *The Columbian*, on Oct. 5, 1972. *The Columbian* is a community newspaper, aimed toward helping the neighborhood of Adams Morgan be a "community," instead of merely a collection of houses, stores, and apartment buildings. Among other goals, it hopes to aid in getting people in touch with each other and act as a forum for community issues. Eastern Board assisted the project through a loan.

Ella May Miller, speaker of the *Heart to Heart* radio program, visited the Mobile, Ala., Mennonite church in an evening service that attracted persons from the district and the local community. She reported being happy with the listener response she is receiving from Mobile. While in Mobile, Ella May was interviewed live on radio station WMOB.

A traveling seminar in Germany, Switzerland, and Italy, plus courses in Germany and Greece are announced by Goshen College for its spring and summer 1973 "Goshen in Europe" program. Marlin E. Miller, a 1960 Goshen College graduate, a resident of Paris, France, for the past four years, will lead the traveling seminar, patterns of reform and renewal, July 9-27. His students will visit Weierhof, and Worms, Germany; Strasbourg, France; Basel, Zurich, and Geneva, Switzerland; and Prali, Italy, to focus on 16th century events. Flashbacks to earlier centuries, like the Waldensian movement of the 1100s, will also be included.

Ray L. Landis was ordained to the ministry at the Allentown, Pa., cong., Oct. 15. John E. Lapp was in charge of the service assisted by Winfield M. Ruth and Willis A. Miller. Bro. Landis' address is 811 S. Sixth St., Allentown, Pa. 18103. Tel.: 215 435-5061.

Mrs. Paul Swarr, Ramat Gan, Israel, Sept. 28 wrote: "An Arab pastor born in Jordan, but now living in New York, is having an effective ministry in Nazareth, Gaza, East Jerusalem, and Haifa and will also be with us Oct. 10-11 and sharing with the prayer group, at which time some Kibbutz friends have asked for lodging in order to share in the ministry of Brother Bitarsi. Brother Bitarsi has shared news of renewal in Jordan and

Egypt. . . . We've also been mailing out Bibles (N.T.) as requested, so there is plenty to do."

Edwin and Irene Weaver, Dhamtari, India, Sept. 30 reported: "Some of our programs have been revised. For example, the ministers' meeting here in Dhamtari had to be revised because five of the church leaders (ministers) were away taking care of a new movement (among the Satnami group). Reports will be made to the Annual Conference at Sankra Oct. 23, 24. O. P. Lal told us yesterday a thrilling story. He feels the whole church will be awakened and revived by what is happening. . . . One can already feel some of the awakening and enthusiasm of the beginning of new things. We both spoke to a packed house in the large Sunderganj church house for three nights this last week. Our schedule has been heavy but we have experienced a tremendous time."

Mario Snyder, Moron, Argentina, Oct. 2 wrote: "Friday we are going to Pehuajó for a youth gathering; they are expecting some 80 young people. Praise the Lord our young people are turning to the Lord and being filled with the Spirit and working in the church as never before. Dan Nuesch is the guest speaker and the theme is 'Youth and Revolution. . . .'"

About 50 students, mostly students, attended the annual fellowship dinner for Mennonite students, faculty, and professional persons associated with or attending southern Michigan universities. Held at the Church of the Brethren in Lansing, Mich., the get-together included an informal discussion of Exlo 72 held in Dallas and of Mennonite World Conference, led by Virgil Brenneman, secretary for student services with Mennonite Board of Missions, Elkhart, Ind.

Two small groups of Mennonite students from Michigan State University, East Lansing, Mich., are meeting together on Sunday morning for worship. Some students attend Bethel Mennonite Church 14 miles away. The small groups are continuing on Sunday afternoon or evening with informal sharing in singing, discussion, and prayer. Contact persons for the two groups are Dave and Anna Bishop, 1543 Spartan Village, MSU, East Lansing, Mich. 48823, and Mark Headings, 1106 E. University Village, MSU, East Lansing, Mich. 48823.

The Homestead Mennonite Church held a congregational retreat at Lakewood Retreat near Brooksville, Fla., Oct. 13-15. Paul G. Landis, Landisville, Pa., was the resource person, giving teaching on "getting it all together in the congregation."

Gordon Kaufman, author and professor of divinity at the Harvard Divinity School

will be guest lecturer for the annual Canadian Mennonite Bible College lecture series, known as "Bible Week" to be held at the college Nov. 9, 10. The general theme for the four lectures will be, "How Shall We Think About God?" The lectures will be based on material from his most recent book, *God the Problem*, published by Harvard University Press in 1972.

Special meetings: David Thomas, Lancaster, Pa., at Bossler, Elizabethtown, Pa., Nov. 5-12. Milo Kauffman, Hesston, Kan., at Holdeman, Wakarusa, Ind., Nov. 5-12. Edward Stoltzfus, Iowa City, Iowa, at New Holland, Pa., Nov. 10-17. John M. Drescher, Scottsdale, Pa., at Yellow Creek, Goshen, Ind., Nov. 12-15. Howard Zehr, Elkhart, Ind., Nov. 16-19. William Miller, North Liberty, Ind., at Upper Skippack, Skippack, Pa., Nov. 12-19.

Don Augsburg, Harrisonburg, Va., at Finland, Pensburg, Pa., Nov. 17-19. Emerson McDowell, Toronto, Ont., at Floradale, Ont., Nov. 19-24. Nelson Litwiler, Goshen, Ind., at First Mennonite, Fort Wayne, Ind., Nov. 26—Dec. 3. Lloyd Hollinger, York, Pa., at Strickler, Middletown, Pa., Oct. 29—Nov. 5. Glendon Blosser, Harrisonburg, Va., at Stauffer, Hershey, Pa., Nov. 12-19. Fred Augsburg, Youngstown, Ohio, at Elizabethtown, Pa., Nov. 29—Dec. 7.

New members by baptism: three at Cottage City, Md.; three by baptism and two on confession of faith at Cedar Grove, Greencastle, Pa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Kaufman, Dale and Vicki (Gerber), Millersburg, Ohio, first child, a daughter, Bridget Renee, Oct. 3, 1972.

Leichty, Roger and Evelyn (Roth), Washington, Iowa, third child, first daughter, Sara Michelle, Sept. 3, 1972.

Lipshutz, Kenneth and Lois Anne (Tulezki), Galt, Ont., second child, first daughter, Lori Anne Marie, born May 15, 1972; received for adoption, Sept. 25, 1972.

Meyers, Edward and Linda (Alberts), Nyssa, Ore., first child, Ryan Edward, Sept. 29, 1972.

Miller, Elwayne and Susan (Buttermore), Goshen, Ind., third child, first son, Matthew Elwayne, Oct. 6, 1972.

Patton, Charles and Janet (Runion), Zaire Republic, first child, Charles Leslie, Sept. 12, 1972.

Richer, Joe and Sue (Reed), Wauseon, Ohio, first child, Jennifer Jo, Oct. 7, 1972.

Rohrer, Richard and Audrey (Younginger), Lancaster, Pa., first child, Richard Dean, Jr., Oct. 6, 1972.

Roth, Ronald and Carol (Bender), Tavistock, Ont., second child, first son, Jeffrey Ronald, Sept. 6, 1972.

Shank, Philip M. and Carol (Rahn), Adrian, Mich., second son, Daniel Edward, Oct. 1, 1972. Swartz, Don and Joyce (Graber), Spencer, Ind., third daughter, Michele Leigh, Sept. 18, 1972.

Zehr, Richard and Brenda (Temin), Newfane, N.Y., first child, Dylan Richard, Sept. 12, 1972.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bell — Aschliman. — David Bell, Bellefontaine, Ohio, First Christian, and Marlene Aschliman, Fayette, Ohio, Tedrow Mennonite cong., by Carl V. Yoder, Aug. 19, 1972.

Buckwalter — Mongeau. — David R. Buckwalter, Smoketown, Pa., and Gail Marie Mongeau, Lancaster, Pa., both of Melling Mennonite cong., by Paul G. Landis, Oct. 6, 1972.

Clemmer — Derstine. — James B. Clemmer, Harleysville, Pa., and Elaine Derstine, Dublin, Pa., Deep Run Mennonite Church, East, by Richard C. Detweiler, Oct. 7, 1972.

Diller — Smucker. — Kelvin Diller, Walnut Hill, Fla., and Connie Smucker, Tiskilwa, Ill., Willow Springs cong., by Don Heiser and Ralph Stahl, Apr. 22, 1972.

Encarnacion — Plank. — Esteban Encarnacion, Aibonito, P.R., and Shirley Plank, Pedro, Ohio, Wayside Chapel, by Chauncy Grieser, Aug. 26, 1972.

Gerber — Brenneman. — Harold Gerber, Wellesley, Ont., Mapleview Mennonite cong., and Maureen Brenneman, New Hamburg, Ont., Hillcrest Mennonite cong., by Henry Yantzi, Sept. 2, 1972.

Grieser — Hostetler. — Dana Grieser, Pedro, Ohio, Wayside Chapel and Sharon Hostetler, Hartsville, Ohio, Hartsville Mennonite cong., by Richard Ross and Chauncy Grieser, Oct. 7, 1972.

Gunden — Miller. — Roger Leon Gunden, Pigeon Mill, Pigeon Mennonite cong., and Malinda Marie Miller, Smithville (Ohio) Mennonite cong., Powhatan, Va., by Leon Shrock, May 13, 1972.

Hostetler — Spicher. — Ralph Hostetler, Belleville, Pa., Locust Grove Mennonite cong., and Mary E. Spicher, Belleville, Pa., Allensville Mennonite cong., by Paul E. Bender, Sept. 22, 1972.

Karshin — Shetler. — Paul Karshin, Johnstown, Pa., and Evelyn Shetler, Hollisport, Pa., Carpenter Park cong., by Glenn Steiner, June 10, 1972.

Lyndaker — Widrick. — Gerald Earnest, Lyndaker, Jr., Croghan, N.Y., and Linda Kay Widrick, Croghan, N.Y., both of Croghan Mennonite cong., by Gilbert R. Steria, Sept. 30, 1972.

Moser — Youssey. — Lawrence Moser, Castorland, N.Y., and Linda Youssey, Carthage, N.Y., both of Naumburg cong., by Elmer Moser, June 24, 1972.

Moshier — Gingerich. — Mark Moshier, Castorland, N.Y., Croghan Mennonite cong., and Dawn Gingerich, Lowville, N.Y., Naumburg Mennonite cong., by Elmer Moser, Sept. 2, 1972.

Roth — Erb. — Ronald Roth, Millbank, Ont., Crosshill Mennonite cong., and Bonita Erb, Millbank, Ont., Hillcrest Mennonite cong., by Henry Yantzi, Sept. 29, 1972.

Schrag — Roes. — Wilfred Schrag, Lowville, N.Y., and Lois Roes, Lowville, N.Y., both of Naumburg Mennonite cong., by Elmer Moser, June 17, 1972.

Schultz — Bain. — David Schultz, Milverton, Ont., Poole Mennonite cong., and Marilyn Bain, Milverton, Ont., Presbyterian Church, by Herbert Schultz, brother of the groom, and Robert Cochran, Oct. 7, 1972.

Sellers — Bontrager. — Bruce Sellers, Winona Lake, Ind., Alto Calvary Brethren cong., and Ruth Ann Bontrager, Middlebury, Ind., Forks

Mennonite cong., by R. D. Sellers, father of the groom, and Sylvester Haarer, Aug. 5, 1972.

Soules — Widrick. — Thomas Soules, Waterstown, N.Y., and Charlotte Widrick, Castorland, N.Y., both of Naumburg Mennonite cong., by Elmer Moser, Aug. 26, 1972.

Weaver — Forrer. — Harold Roy Weaver, Apple Creek, Ohio, Salem cong., Wooster, Ohio, and Debra Ann Forrer, Apple Creek, Ohio, by Leon Shrock, Aug. 19, 1972.

Weaver — Miller. — Vernon Weaver, Fredricksburg, Ohio, and Martha Miller, Marshallville, Ohio, both of Salem cong., Wooster, Ohio, by Leon Shrock, June 10, 1972.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bender, Allan Y., son of Daniel Bender and Magdalena Yantzi, was born in East Zorra Township, Ont., on July 26, 1899; died at St. Mary's Hospital, Kitchener, Ont. of a heart ailment on Oct. 2, 1972; aged 73 y. 2 m. 6 d. On June 4, 1918, he was married to Veronica Lichty, who survives. Also surviving are one son (Delmar), 3 daughters (Madeline — Mrs. Alvin Roth, Jean, Grace — Mrs. Oliver Brunk), 9 grandchildren, and one sister (Elizabeth — Mrs. Nicholas Kuepfer). He was preceded in death by one son (Vernon), one brother, 3 sisters, and one grandchild. He was ordained minister on Apr. 27, 1952, of the Wellesley Mapleview Mennonite Church, where funeral services were held on Oct. 5, in charge of Alvin Leis and Jacob Roes; interment in adjoining cemetery.

Martin, Emma Vada (Leshner), daughter of David R. and Elizabeth (Strite) Leshner, was born in Washington Co., Md., Mar. 7, 1893; died of a heart attack at her home, Oct. 12, 1972; aged 79 y. 7 m. 5 d. On Nov. 21, 1912, she was married to Benjamin Martin, who preceded her in death on May 15, 1927. Surviving are 2 daughters (Mrs. Viola Martin and Mrs. Alta Martin), one son (Ezra B.), 9 grandchildren, and 6 great-grandchildren. She was preceded in death by one son and one sister. She was a member of the Cedar Grove Mennonite Church, where funeral services were held on Oct. 15, in charge of Nelson L. Martin, John F. Grove, and Paul McBeth; interment in the Reiff Mennonite Church Cemetery.

Martin, Lovella, daughter of John D. and Velina (Shantz) Stecke, was born in Huron Co., June 4, 1896; and died at Scott's Pavilion, Kitchener, Ont., Oct. 8, 1972; aged 76 y. 4 m. 4 d. On Dec. 21, 1920, she was married to Menno Martin, who survives. Also surviving are 4 sons (Albert, Harvey, Irwin, and Melvin), 3 daughters (Velina — Mrs. William Oesch, Alma, and Louella — Mrs. John Zandvick), 25 grandchildren, 2 great-grandchildren, one sister (Elizabeth Martin), and 2 brothers (Josiah and Elias). She was preceded in death by one daughter (Emma). She was a member of the Zurich Mennonite Church, where funeral services were held on Oct. 10, in charge of Clayton Kuepfer and Ephraim Gingerich; interment in the Zurich Mennonite Cemetery.

Moyer, A. Vernon, son of Abram K. and Katie (Nice) Moyer, was born in Sabetha, Kan., June 8, 1895; died at Souderton, Pa., Sept. 28, of an apparent cerebral hemorrhage; aged 77 y. 3 m. 20 d. Surviving are his wife (Sallie Moyer), 2 daughters (Florence — Mrs. Karl Histand and Eleanor — Mrs. Ernest Wambold), one son (Vernon), 7 grandchildren, and 6 great-grandchildren. She was a member of the Souderton Mennonite Church. Funeral services were held at the Paul M. Hunsicker Funeral Home on Sept. 30, in charge of Rich-

ard C. Detweiler; interment in the Souderton Mennonite Cemetery.

Rabe, Henry, son of John and Elizabeth (Jahn) Rabe, was born in Waterloo Township on Sept. 26, 1902; died at Kitchener-Waterloo Hospital, Sept. 10, 1972; aged 69 y. 11 m. 15 d. He was married to Lucinda Wilhelm, who preceded him in death on May 27, 1962. A sister also preceded him. Surviving are three sons (Claude, John, and Roy), five daughters (Beatrice — Mrs. Ward Detweiler, Dorothy — Mrs. Vernon Metzger, Margaret — Mrs. Cyril Derbyshire, Mary — Mrs. David Eby, and Helen — Mrs. Edward Crowther), a brother (Clarence), and 32 grandchildren. He was a member of the Wanner Mennonite Church, Hespeler, Ont., where funeral services were held on Sept. 13, in charge of Merle Shantz and Herbert Schultz; interment in Wanner Cemetery.

Ruth, Horace K., son of Bishop Joseph C. and Mary (Kratz) Ruth, was born in New Britain Township, Pa., Sept. 1, 1891; died of a heart attack in New Britain Township, Sept. 26, 1972; aged 81 y. 25 d. On Apr. 17, 1915, he was married to Bertha Moyer, who survives. Also surviving are 3 sons (Clarence, Joseph, and Colmar), 2 daughters (Eva — Mrs. Paul Swartley and Miriam — Mrs. Robert Covens), 14 grandchildren, 3 great-grandchildren, and 2 sisters (Mrs. Henry Delp and Alma Ruth). He was a member of the Line Lexington Mennonite Church, where funeral services were held on Sept. 29, in charge of Floyd Hackman and Claude Meyers; interment in the Line Lexington Mennonite Cemetery.

Strite, Earl C., son of Andrew C. and Lizzie (Landis) Strite, was born in Washington Co., Md., Nov. 20, 1899; died of a heart attack at Chambersburg Hospital, Oct. 10, 1972; aged 72 y. 10 m. 20 d. On Nov. 1, 1928, he was married to Ada Burkholder, who survives. Also surviving are 5 sons (Clarence B., Russell B., Gerald B., Orville B., and Mahlon B.), one daughter (Louise — Mrs. Richard Hunsicker), 32 grandchildren, and 3 brothers (Irvin, Abram, and Cyrus). He was a member of the Chambersburg Mennonite Church, where funeral services were held on Oct. 13, in charge of Preston Frey, Omar Martin, and Harold Hunsicker; interment in Chambersburg Mennonite Church Cemetery.

Swartz, Resie Pearl, daughter of Amer and Emma (Wright) Gassman, was born in Rockingham Co., Va., Sept. 30, 1896; died at her home, Oct. 27, 1972; aged 75 y. 11 m. 27 d. On Dec. 20, 1916, she was married to Claude C. Swartz, who preceded her in death on Oct. 3, 1958. Surviving are 2 daughters (Ethel — Mrs. Marion Coakley and Geneva — Mrs. Lawrence Tusing), one son (Carroll), 5 grandchildren, one great-grandson, and one sister (Mrs. Ethel Musser). She was a member of the Mennonite Church. Funeral services were held at Weavers Mennonite Church on Sept. 29, in charge of Howard Brubaker, Mahlon Blosser, and Daniel Brubaker; interment in the church cemetery.

calendar

Mennonite Secondary Bible Teachers' Institute, Laurelville, Mennonite Church Center, Mt. Pleasant, Pa., Nov. 2-5.

Virginia Fall Missions Conference, Apple Creek, Ohio, Nov. 3-4.

Mennonite Board of Education, Nov. 9-11.

Southwest Conference, Upland, Calif., Nov. 23-25.

Milwood Winter Bible School, Gap, Pa., Feb. 5-16, 1973.

Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12, 1973.

Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24, 1973.

Press Bob Jones U. on Ban of Blacks

Bob Jones University, an independent fundamentalist institution, is under pressure from two agencies of the federal government because of its refusal to admit black students.

The university is contending that separation of the races is ordained of God and that the government's attempt to penalize it for this conviction is a violation of religious freedom.

The federal agencies taking action against the university are the Internal Revenue Service and the Veterans Administration. They charge that the admissions policy violated the 1964 Civil Rights Act.

A spokesman for the university said in a telephone interview that the IRS ruled early this year against continuing the school's tax deductible status. He said, however, that the university had secured an injunction to prevent the removal of that status pending further legal action, and that the IRS was appealing the injunction. The case is now before the Fourth Circuit Court, he said.

More Spectacular Than Games

More than 2,000 young Jesus people from the U.S. and Europe staged a massive evangelistic campaign during the Olympic Games in Munich, which in some ways was "more spectacular than the games," according to a *Christianity Today* reporter.

"Thousands of Bibles, Gospels, and tracts in Eastern European languages were gobbled up by athletes and tourists from communist bloc nations," news editor Edward E. Plowman said in the Sept. 29 issue. "Millions of pieces of literature were handed out."

He said Jesus groups literally stormed the city, staging music festivals, witness marches, manning coffeehouses, and rapping about Christ. They were allowed to enter the well-guarded Olympic Village "almost at will," where they participated in Bible studies with athletes and witnessed to others.

But the young Christians were perhaps at their best during and immediately after the tragic bloodbath that marred the games, the editor observed. "Clusters gathered outside the Olympic Village in prayer vigils as a somber mood settled over the city. . . . Guitars and tracts were laid aside; believers sought quietly to comfort nonbelievers."

Mr. Plowman reported that two days later, Olympic officials canceled the

free entertainment featuring nude acts which had been going on in the main amphitheater at the Olympic site, and gave the Christian group free use of the facility for the last four days of the games.

"It all led an Australian journalist to observe that sports had failed as a medium of world unity but that the Jesus people were proving Jesus to be the answer," the *Christianity Today* editor said.

Churches "Take to the Streets"

Christians should close their churches, sell church buildings, and return to the streets and communities from which they originally sprang, according to a report sent to 400 leaders of all major denominations who attended Britain's biggest ecumenical conference in England.

The report also rejected the uniting of local churches because, it said, this has so often meant that small congregations of varied social and cultural background had been thrust together in the interests of organizational convenience.

"We believe," it said, "that there is need for widely differing, culturally diverse, and socially distinctive manifestations of Christianity, cutting across denominations, but not based on large 'united' church buildings."

Churches Should Pay Taxes

Many buildings controlled by churches should be taxed, according to N. Bruce McLeod, the new moderator of the United Church of Canada.

He told a journalist, "I wish the church would . . . ask to be taxed."

"Some churches in the U.S. are remitting money to the government," he said. "If you're poor, you get a tax rebate. Stores and farms owned by the churches should be taxed automatically. Churches and church buildings, if they perform a service, can get rebates."

The moderator said that too many buildings are set aside for worship. "There are six in the space of two blocks to do what three can do with more uplift," he said.

Suit by the "Children of God"

David Wilkerson, who founded Teen Challenge in Brooklyn, N.Y., 14 years ago and now heads a youth crusade operation in Dallas, accused the radical youth cult of "gross immorality" in an

interview with Louis Moore of the *Houston Chronicle*. "I feel a divine obsession to oppose the Children of God," he told the *Chronicle* reporter.

The Children of God, which is reportedly moving its members out of the United States, has been under fire for allegedly encouraging members to give up their families and all worldly goods when they join.

As a result of his statements denouncing the Children of God, Mr. Wilkerson told Religious News Service he has been notified that the group is suing him. "It is now in the hands of our attorney, but I intend to see my fight through to the finish," he said. "The Children of God must be stripped of their influence."

Trend Opposing Abortion

A Maryland Congressman said that there are "many signs" that a "new trend" against legalized abortion is growing, particularly where the dreadful results of legalized abortion are becoming manifest to the public consciousness, as in New York.

In a speech before the House of Representatives, Rep. Lawrence J. Hogan (R-Md.), one of the strongest opponents of abortion in Congress, noted, however, that it must be admitted that "legalized abortion has made impressive gains in America" since five years ago when the "big drive for legalized abortion started."

Oppose Ordination of Women

The Episcopal Diocese of Dallas went on record as being opposed to ordination of women to the full priesthood.

Some 500 delegates to the diocese's annual convention overwhelmingly voted to ask the denomination's 1973 General Convention to reject petitions permitting the ordination of women.

Some dioceses have favored the move. Women are currently permitted to become deacons but not to become full priests.

Dallas Episcopalians cited three reasons for their opposition:

— Ordination of women "would virtually terminate further ecumenical discussions with the Roman Catholic Church and with all Orthodox churches of the East."

—"Would be a grave deviation from the faith, practice, and teaching of the historic church from the time of its inception."

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Colorful Charter

Citizens of Katsuta, Japan, drew up a city charter which has color. "We are citizens of Katsuta, which is full of industrial vigor, surrounded by blue sky and natural beauty. . . . Let's love nature and make our city a place of flowers and plants. Let's have pride in our jobs. . . . Let's help each other and be kind to anyone. Let's enjoy sports and take an interest in arts. Let's make our city a place free of accidents and public nuisances."

I'm not acquainted with many city charters but, knowing how we often write up who we are and what we stand for, I surmise most of the time we write in so negative a way that all inspiration is lost. What would be the effect if every town had a charter similar to Katsuta's and if every citizen of the town kept the charter on his living room wall as a reminder?

Or better yet, what might happen in our congregation if we'd take time to write a statement telling who we are and what we are about? Of all people on the face of the earth God's people ought to be able to write the most cheerful and colorful charter.

We are citizens of Christ's eternal kingdom, which is made up of those who know true joy, peace, and love, surrounded by the mercy, provision, and protection of our loving Creator. Let us love one another with a sincere heart and make wherever we move a place of beauty. Let us find our greatest joy in doing Christ's work. Let us reach out our hands in glad service to all. Let us enjoy our faith and share the good news of Christ wherever we go. Let us make wherever we dwell a place free from fear and sin. Let us be Godlike here and now for we are His children.

— D.

Freedom and Dictatorship

Plato wrote: "All forms of government destroy themselves by carrying their basic principles to excess. . . . The democracies become too free, in politics and economics, in morals, even in literature and art, until at last even the puppy dogs in our homes rise up on their hind legs and demand their rights. . . . Disorder grows to such a point

that a society will then abandon all its liberty to anyone who can restore order."

I think of this after a conversation I had while waiting in the airport last week. I was chatting with a person who was much afraid of what is happening in our country. She felt insecure, concluding that what the country needs is a dictator who would use marshal law to straighten things out.

Strange as it seems, it is times of greatest freedom that fear takes over. And when each man does what is right in his own eyes the time of despair and destruction is not distant. Even freedom, carried to excess, creates disorder. When disorder grows too extensive people look for some political savior, who, although he takes all freedom away, restores order for a time. Hitler was such a savior. And North America will be no exception when it abandons right and truth for a false freedom to do evil. A despot or dictator has an easy path to power when disorder becomes widespread. And often disorder develops out of a wrong concept of freedom. — D.

Anabaptists and Alcohol

Faced with the teaching of Scripture, the Anabaptists took a stance on drinking alcoholic beverages.

"Early Swiss Anabaptists, our forefathers of Reformation times, were among the first Protestants to put abstinence into practice.

"Their abstinence got them into trouble. You will remember that Anabaptists were considered religious fanatics and were hunted for their lives. In those days it was customary, upon entering an inn, to drink to the health of the company. If a man came in and refused to drink, it was a dead giveaway: here was an Anabaptist. He might be arrested on the spot, put into prison, and—in at least one case—burned at the stake. This happened to a man named Michael Seifensieder in Vienna on March 31, 1536.

"The abstinence of Anabaptists was not some brave rule they set up for themselves, but a part of their desire to obey Christ." — From *Alcohol and Your Life*. Herald Press.

GOSPEL HERALD

November 7, 1972



Missions: Commitment to the Lordship of Christ

by Donald E. Yoder

Why should anyone take the gospel message to other men and women in the world? The answer to this question is basic to all Christian missionary endeavor. For centuries men have accepted the Great Commission, "Go into all the world and preach the gospel . . ." as a final ground for missionary motive and imperative. But the Great Commission in itself is not final. It rests upon another pillar which, for the Christian, is the ultimate ground on which the motive for mission rests. This pillar is the lordship of Jesus Christ. Who is Jesus Christ and upon what authority can He command us to "go into all the world and preach the gospel . . ."? Our acceptance of the imperative of the Great Commission depends upon our understanding of who Jesus is.

Who is Jesus Christ? A myth, a mere man, or the Son of God? Consider several selected passages from the Word of God concerning Jesus.

"Christ is the visible likeness of the invisible God. He is the firstborn Son, superior to all created things. For by him God created everything in heaven and on earth, the seen and the unseen things, including spiritual powers, lords, rulers, and authorities. God created the whole universe through him and for him. He existed before all things, and in union with him all things have their proper place. He is the head of his body, the church; he is the source of the body's life; he is the firstborn Son who was raised from death, in order that he alone might have the first place in all things. For it was by God's own decision that the Son has in himself the full nature of God. Through the Son, then, God decided to bring the whole uni-

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verse back to himself. God made peace through his Son's death on the cross, and so brought back to himself all things, both on earth and in heaven" (Col. 1:15-20).*

"In the past God spoke to our ancestors many times and in many ways through the prophets, but in these last days he has spoken to us through his Son. He is the one through whom God created the universe, the one whom God has chosen to possess all things at the end" (Heb. 1:1, TEV).

"He is the key that opens all the hidden treasures of God's wisdom and knowledge" (Col. 2:3, TEV).

"God did what he had purposed, and made known to us the secret plan he had already decided to complete by means of Christ. God's plan, which he will complete when the time is right, is to bring all creation together, everything in heaven and on earth, with Christ as head" (Eph. 1:9, 10, TEV).

Jesus was born over one thousand nine hundred and seventy years ago. For hundreds of years the great prophets of Israel had foretold His coming. The Old Testament, which was written by many individuals over a period of fifteen hundred years, contains over three hundred references to His coming. At the age of thirty, He began His public ministry. In the three years that followed, He gave man the formula for a full and abundant life and for the life to come.

Just before Jesus was taken up to heaven to be seated at the right side of God, He said to His disciples, "I have been given all authority in heaven and on earth. Go, then, to all peoples everywhere and make them my disciples. . . . And remember! I will be with you always, to the end of the age" (Mt. 28:18-20, TEV). Those men to whom Christ spoke these words became the apostles in the early church. These apostles responded to this command of Christ by boldly proclaiming the good news and calling all men to a commitment to the same lordship of Jesus which impelled them to go into all the world.

Jesus not only commissioned these apostles to go into all the world and make disciples, but He also promised to provide the resources and abilities which they needed to fulfill this commission. Jesus told them, "You will be filled with power when the Holy Spirit comes on you, and you will be witnesses for me" (Acts 1:8, TEV). As we read the historical accounts of the early church, we note that within a few decades of the resurrection of Christ, the first Christians had spread the gospel over the then-known world. All of this was accomplished without the aid of radio, television, recordings, printing, modern travel, and modern education which we have today. This was even accomplished without the printed Bible as we know it today. Today, in spite of the assistance of all of these modern tools to use in the spreading of the gospel, we are failing to keep pace with the growth of heathenism.

Did the early church have some secret which we have

lost today? Did they have some specialized tools and equipment to help them in witnessing that we are not aware of? A close examination of the New Testament shows us that while they preached the same message which we have today, the key to their success in winning men to Jesus Christ, was their unreserved commitment to the lordship of Jesus Christ. When Jesus said, "Go," they went without question! If it meant that they would need to sell property and possessions, they sold property and possessions. The very simple but dynamic confession of faith for the early church was — JESUS IS LORD! It was the acceptance of this confession of faith as the control upon their lives which impelled them to be obedient to the command of their Lord to "go into all the world and preach the gospel."

Jesus was not merely a person who had walked and talked by the shores of Galilee. He was not the only one who had been crucified outside the city of Jerusalem — but He was one who had been raised by God from the dead and was alive and ministering to the needs of every Christian by His Holy Spirit. He was alive and fulfilling His promise to every believer to give him the power and ability to be His witness.

The believers in the early church were committed to the lordship of Jesus Christ. They moved out from Jerusalem to every part of the world with the deep conviction that Jesus Christ was Lord! That Jesus was alive and living in them by the Holy Spirit! That He would supply everything which was needed to get the task of witnessing done.

This same Jesus is alive today! He is ready to empower and equip every Christian for the important task of witnessing. We must commit ourselves to the lordship of Jesus and be controlled by His Holy Spirit. He has asked us to "go," therefore, we must go! There is excitement and joy whenever God's people commit themselves in faith to be led by His Spirit into new avenues of witness and service.

The church brings into focus and fellowship people who have an allegiance to Jesus Christ and who profess Him to be the Lord or the King of their lives. The New Testament clearly sets before us the concept of Christian discipleship. As disciples of Christ, we must be obedient to

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John M. Drescher, Editor

David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.25 per year, three years for \$16.25. For Every Home Plan: \$5.20 per year mailed to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

*Donald E. Yoder is pastor of the Trinity Mennonite congregation, Glendale, Ariz., Southwest Conference Overseer, and a director of Mennonite Board of Missions, Elkhart, Ind. His article was solicited as part of the spiritual preparation for Missions Week 1972, November 5 to 12.

His commands. All Christians are missionaries and all are obligated to tell others—to be witnesses of those things which God has done in our lives. The first command of the risen Lord to His disciples following His death and resurrection was a missionary command. John tells us that

Jesus stood in the midst of the disciples after the resurrection and showed them His hands and His side. He said, "As the Father has sent me, even so I send you." 

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Alternative to War: A Story Through Documents

Part 1

by Leonard Gross

The year 1972 is the year of Mennonite World Conference, of "Probe 72," and "Mission 72." It is also the year of historical celebration: the coming of the Amish to Ontario in 1822; a Virginia sesquicentennial focused around the building of the first Virginia Mennonite Meeting House at Trissels. Both Virginia and Ontario celebrated—Trissels, on September 29 to October 1; Kitchener-Waterloo, October 1-9. (The Historical Committee of the Mennonite Church convened October 6 to 7 at Waterloo, joining in with the celebration there.)

This year, 1972 is also the year of national politicking and the all-too-usual international warring, reminiscent of a slightly revised saying of old: "There shall be wars, and rumors of peace."

The times-of-old which reflect something of the present mood are those of the late 1910s and early '20s, as, for example, a communication on November 18, 1918, from the National Civil Liberties Bureau (forerunner of the present American Civil Liberties Union):

... The coming of peace will bring with it a challenge for the serious work of regaining liberties that have been lost, of gaining recognition for those who are in prison because of their beliefs, and of securing the repeal of those measures of oppression whose life is not limited to the duration of the war.

The present series, adapted from the July 1972 *Mennonite Historical Bulletin*, also reflects something of this mood of half a century ago, both within the Mennonite brotherhood and from the vantage point of the state.

But we also look to a century ago for some striking parallels. Recently we discovered, in the possession of James Rhodes, Middlebury, Indiana, an extensive diary of his ancestor, Samuel A. Rhodes, recounting the latter's Civil War experiences from March 1, 1861, to April 3, 1864. Rhodes fled from his Harrisonburg, Virginia, home, rather than be subject to an almost certain induction into the

Confederate Army. The refugee spanned the Midwest in his journeys, generally stopping with relatives and acquaintances, working wherever there was opportunity, that is, if his frail health would permit. Rhodes' travels took him from Pennsylvania to Iowa during the three years he remained in the North. His sojourns were a mortal threat to his well-being. Consumption, most probably, brought about his death in 1864, while a grueling war was still raging. The excerpts below have been slightly edited, the original spellings, however, retained in most cases.

Part One: Nonconforming to the Civil War

The Rebellion, the Cause of My Traveling Adventures to the North

Samuel A. Rhodes was born near Harrisonburg, Rockingham County, Virginia, in the year of our Lord, July the 19, 1841.

When this rebellion first broke out I had my residence in Virginia. I was well satisfied. I was unmolested, no one to make me afraid. But it appeared to grow worse and worse until the authorities called for troops. Then I began to see the darke cloudes of Civil war hovering over us. But I still remained there a period of time longer untill a draft was issued by the arthorities of that visinity, taken about one-half of my relitive friends from my side, including my brother whitch began to give me sorrowfull feelings. For that draft I was exempt until Mar. 1, 1861 when all the balance of the men left between 18 and 45. But I still was unmolested. But I felt verry lonely, delicate of health, and somewhat affected with the blues. Sorrows were continueally flowing ever my mind. My exemption lasted untill that summer, untill spring, Mar. 1, 1862, when the people become dissatisfied and got the law and court-marital upset. The cause of this law being upset was this that some men got off by paying the board of the court-

martial Sirtain amounts of money which the people would not suffer this. The first courtmartial was held at Port Republic where I got exmpted. The second was held at Harrisonburg of our county. This struck my mind that perhaps this was some trap that they had plotted out to get the men together and take them wright in to service. I had thought of making my escape if I could instead of going to Harrisonburg, to try the board of exemption. I started a journey to make my escape. I started at Pleasant Run near J. B. Mill and traveled about 9 miles to Muddy Creek about 2 miles west of a village called Rushville. Here was a company of about 50 that was a going to try to make there escape, this being about the middle of March, perhaps [the] 15[th]. But I being too late, the company being gone, I remained there until the next evening. Then I in company with 7 others started on a journey, the pleasant circumstances being gloomy at the time that we consulted one another for some time. But at last [we] started about 10 o'clock in the night with rashons for better than a week, taking a western course from Muddy Creek near Whisons Mill. After traveling several miles through fields and woods we reachet a public road that was cald the Dry River Road, or Mountain Road. We traveled on this road untill 2 o'clock when we reached a house that was in the neighbourhood of some gap at the mountain. Here we feard some dainger in crossing this gap, but supposing these people to be for the Union, one of our company went in to get some instruction. Aff[t]er a short time, called us all in the house, builded up a large fire witch appeared very comfortably. We staid here untill 4 o'clock. They informed us that there was about 50 just on before us. Directed us to take a pth way on to the

Petersburg Road. So at 4 o'clock we again started, increased our company to 12 in number.

... Finally we came to a house in the mountains. We all past the house, but one of the company staid back and then he went up and maid some inquiries. They informed him that we were going towards Brocksgap instead of Petersburg, informing us that the company on before us was caught, taken up by the citizens of Petersburg. This discouraged our little company. We were then in dangerous disposition wright there in the public road, and it being almost daylight we became confused. Some got angry at the leader and some wanted to go back and take the other end of the road. . . .

After two months, much of this time being spent in hiding at home in Harrisonburg, Rhodes is game to begin again.

... On Monday my friend A. J. Bowers and myself started out to see what was going on, and before night the Confederate troops got in Harrisonburg with about 300 calvery. Now the time began to get gloomy. I proposed to my friend Bowers that if he would go with me to the West, the state of Ohio, that I would pay the way as far as my money would reach, and the balance of the way we would walk. Now we was about to start, but our friend all advi[s]ed us that we would better to try the tramp. But I told my friend that if he would go, that I insure that I could flank the arma as I was well acquainted with the roads. So about 10 o'clock in the night, it being May 5, we started on a journey to the state of Ohio. . . .

The young men reach their destination. Rhodes continues his diary for another twenty-five pages, recounting how they managed to slip through the Union Army and move into the North. . . .

The main part of the diary closes with the following:

I wish to note the time from January 1864 to each day of all my future life. I am very sorry that I did not note the time from the time I left home. The foregoing pages gives some account of my adventures as well as I could give, according to my ability. The latter claus of the book will give my adventures of the future and notes of each day. So I will close this by adding no mo. Written by Samuel A Rhod, a refugee of Rockingham County, near Harrisonburg, Virginia.

Brother Christian Good, Whose Gun Was "Out of Order"

Another Civil War story, known only from oral history sources, centers in the experiences of Christian Good. The account is found in a letter from L. J. Heatwole to J. S. Hartzler, requested by the latter as documentation for a projected book he was writing on the Great War (Mennonites in the World War, or Nonresistance Under Test, by J. S. Hartzler, 1921.) We include the entire document which recounts quite a different story from that of Rhodes. It is one individual's attempt to come to terms with the gospel of love in times of great civil crisis.

Church and State in Times of War

The original idea for this series surfaced last October. Grant M. Stoltzfus, Eastern Mennonite College, had just completed researching the extensive Peace Problems Committee files, located in the Archives of the Mennonite Church, and requested Xerox copies of a representative selection of letters and documents. The story was so well told in these documents themselves, and many aspects seemed so current, that Stoltzfus was asked about the possibility of a special issue focusing upon the Mennonites and the First World War. Stoltzfus then suggested a limited set of documents which became the basis for this series. Some of his interpretative comment has also found its way into the reference notes. Guy F. Hershberger, Goshen, Indiana, the acknowledged expert since the 1920s in this whole field of the Mennonites and war, made further suggestions which were also incorporated into the story. Leonard Gross then made the final selection, including two items from the Civil War era, and wrote most of the interpretative comment.

Dale Enterprise, Va.
Dec. 11th, 1918

Dear Brother [J. S.] Hartzler,

Your card of the 9th is at hand and noted. — In regard to Bro. Chr. Good's experiences and trials in time of the Civil War, I am almost sure that he never left any account of them in writing, but I have heard the story related again and again by himself and younger brothers; besides I have a distinct recollection of the time when these incidents occurred.

Christian and a younger brother, Daniel Good, were drafted early in the beginning of the war. They were sons of a widowed mother and almost her sole means for support of herself and a number of small children. A strong plea was made to the officials for their release, but these appeals were not heeded and both sons were sent to camp at Winchester, Va., where they remained during the winter of "61 and 62." Daniel found his way home and later attempted to pass through the lines with 60 or 70 others as refugees who had been captured and carried as prisoners to prison at Richmond, Va.

Christian remained in the ranks and with the opening of the campaign against Harpers Ferry, he and other brethren were finding their consciences violated while standing picket where the rule was, "when a soldier or stranger approached the line, he was commanded to halt, then to advance toward the picket's bayonet, and give the counter-sign."

Later they found themselves out in the firing line, when Christian Good's pledge to his mother was brought to the test. On the order given to fire, when he and other brethren refused to shoot, Christian was the first to be discovered and was reported to the officer, who called him to appear before him to answer to the charge of disobeying orders. He was ordered back to his place with the threat, that if the offence was repeated that he would have him court-martialed and shot. The offence was repeated a number of times and became generally known among all members of his company, among whom he was known as "the man who would not shoot."

Because of his firm stand, other brethren also withheld their fire, and were joked with by their comrades as the boys whose guns were "out of order." Christian, with others were again brought before the officer to answer to the charge of not firing their guns when commanded to do so, when he boldly replied that his gun never would be fired at his fellow man if it cost his own life and that he had left a widowed mother at home who had expected him to keep a sacred pledge that forbade him to fire a gun at an enemy or any other man.

Upon this declaration the officer broke out into a hoarse hearty laugh, and in short order had him and other brethren detailed to drive teams.

This duty they performed during the rest of the campaign of 1862, when the Southern army retreated southward

through the Shenandoah Valley. When reaching a point on the Valley Pike near Harrisonburg, he abandoned his team by allowing the horses to continue with the wagon on into town of their own free will.

He reached his mother's home at a late hour in the night, where appearing before the awakened family, his first question was "Where is Dan?" meaning his brother who had disappeared from the army some time before; he was told that he had just started as a refugee on his way through the lines, having started shortly before he came. To him the news was a great shock, — he said "The lines are all guarded on the frontier, and he will surely be captured," which prediction became too true.

Christian remained at home during the six weeks' captivity of [his] brother at Richmond and at the time of his home coming, himself and brother were exempted as Menonites on payment of \$500 dollars each.

These fines were paid by the Church, and Christian worked on the farm for two years to redeem himself.

Respectfully submitted.

[signed] L. J. Heatwole

Self-Inflicted Blindness

(John 9)

"This story possesses an irresistible and unfailing charm. A subtle humor pervades the dialogue between the Pharisees and the man who had been born blind; their ruffled dignity and exasperation, and his irritating irony, are little less than amusing . . ." (Erdman).

I agree — and I think there are at least four bases for the charm and the subtle humor of this narrative. First, it's a sort of David and Goliath story; we root for the little man. Second, the excellent use of irony by the ex-blind man. Third, his individualism and courage as he faces his overstuffied opponents. And fourth, our recognition of the rightness of his cause.

Cathy Conrad, one of my students in a recent Gospel of John class, phrased her reaction this way: "Picturing the dialogue between a once-blind beggar and the Pharisees, I can't help laughing. And yet — there is something that frustrates and saddens me in the inability of these educated men to see the truth that is before them. They are so like the intellectual community of today . . . in their blind gropings through minor points of law and logic, their confusion at the paradoxes of life which confront them, and their incapacity to accept the one condition that would unify all of life's experiences. This self-inflicted blindness! It is the greatest tragedy I know." — Stanley C. Shenk

. . .

"The peace churches have rushed to be 'respectable' at the expense of being disciples of Christ. We have tended to become apologetic about our discipleship." — Dale Brown, Brethren moderator

Autumn and Life

by M. T. Brackbill

Autumn is the best time of the year. It is also the best time of life. *If life begins* at forty, as someone has said, it *must begin* along about the autumn time of life. When I was a boy, my grandmother told me that she liked the autumn best. I could not understand that then, for when autumn came, winter soon came too, but spring brought the summer. When autumn came it was soon dying time, but spring brought life. I was living then in my springtime and I liked it. Grandmother was living in her autumn, late autumn, and she liked it. Now that I am in the autumn, early autumn of my life, I too like it.

Autumn is the maturing time, the harvesting time, the culminating time. It is the rich time of the year, the delicious time, the colorful time, the glorious time, the best time of the year. Spring is light and fickle, unsettled, changeable, unpredictable, but full of promises; leafless, roseless, starless mostly, but full of hopes and dreams. But autumn! Autumn is the prime and prize of all the seasons. Autumn is what all the rest of the seasons promise to be. It is the year's celebration. The blooming cheeks of the Winesaps, the juicy sweetness of the Bartletts, the refreshing lusciousness of the Concordes, and all the rest of the delights of the delicious fruits of the late summer make the close of the year a time of exhilarating enjoyment.

Life's autumn is like that. The experiences and the knowledges of spring and summer bring rich fruits to the garner of the mind, and ripe judgment, seasoned senses, and mellowed memories supply tasty dishes to the menu of the soul in the autumn time of life.

There's a calmness, a steadiness, a dependability, a satisfaction in the autumn. There's a substantial substance in this season, something to lay hold on, to delight in. So it is in life. There's substance in the autumn: peace and tranquillity, abiding satisfaction, enduring happiness. There's something of a solid quality in autumnal phil-

osophies. The doubts and fears, the distress of uncertainties, the bewildering newness of the untried in youth's springtime are gone, and in their place comes faith — firm, unfailing, steadfast faith.

There's color in the autumn. Spring comes round with her little posies, the filmy, fringy, fragile things, and she gives them just her foundation coats, pale and dull. She saves her heavy pigments and varnishes for autumn, and then splashes her flaming, flashing colors on everything



The late M. T. Brackbill was a professor at Eastern Mennonite College, Harrisonburg, Va.

everywhere. Faces are browner and ruddier. Flowers are bigger and more brilliant. Leaves take on their rainbow hues. Even the skies grow richer as the Milky Way with its gorgeous constellations arches overhead, and the brightest of the stars gradually rise out of the east into early evening autumn skies.

Life's like that. Glory comes in the autumn. Not, perhaps, the glory of fame, the glory of power, the glory of wealth, the glory of things—perhaps not these—but the glory of receding horizons, the glory of unfolding mysteries, the glory of enlightened understandings of God, of His breath-taking works and Word and challenging love. Oh, these are glory, unfading glory, and it comes to flood tide in the autumn.

Autumn passes and winter comes, and all the delicacy, all the richness, all the beauty, all the glory of the autumn-tide fades and vanishes.

Not so with life, the Christian life. There is no winter. There is no fading, there is no perishing. Life comes to the full in the autumn. The ripeness and the richness and the glory all culminate in the autumn, and then the autumn of life slowly or quickly slips into the autumn of eternity. Eternity is autumn. The seasons of heaven are all and always autumn, a succession of autumns, if you please, always fruit time. Yes, autumn is the best time of the year. It is the heavenly time of the year. It is also the heavenly time of life. ☺

Congregational Historians

As a small lad I held in great respect Timothy Thut, our local, congregational historian. From time to time he would report on various aspects of the Doylestown Mennonite Church heritage. White-haired Brother Thut stood in great awe of his own traditions, so human and fallible and yet so great, as they most certainly were from his point of view.

I cannot help but feel that this one man and brother, who emanated such a reverence for the past and present life of one local congregation and conference, exerted a tremendous spiritual influence upon those of us who follow him in years and station.

Perhaps more congregations within the Mennonite Church ought once again to reconsider the importance of God's working among them, for to chronicle the past adds a godly depth to the present.

It could be noted that the Archives of the Mennonite Church has a supply of pamphlets entitled "The Work of the Local Church Historian." These are free for the asking from Archivist, Archives of the Mennonite Church, 400 South Main Street, Goshen, Ind. 46526. — Leonard Gross

I Am Debtor

(Rom. 1:14)

There is much talk these days about our national debt. The enormity of it staggers the imagination. But there is another indebtedness hanging over our heads. It is a debt we shall owe the rest of our lives.

Paul acknowledged his indebtedness in the words of the text. It was the basis of his purpose to visit Rome. Debt is an obligation. Paul had a deep sense of his obligation, which was the constraint of the gospel. Because God had saved him, he considered himself to be a debtor. Someone brought the gospel to us, so we are obliged to relay it to others.

Paul did not say I am a benefactor; or I am a hero, doing you a great favor, showing you unusual generosity. He only claims to be an honest man ready to pay his debts. He did not view missions as a charity, but as an obligation, a debt to be met and paid. It constitutes a first claim; it demands one's utmost effort and resources, to meet and discharge it.

Debts are or should be troublesome. Those who meet their obligations will be further entrusted with yet more. Those who fail will not be entrusted with more, but will be faced with a penalty. How careful we should be to pay our honest debts, which will give us peace of conscience. — Christian E. Charles.

Wit and Wisdom

Nothing is quite so annoying as to have someone go right on talking when you're interrupting.

A man who had just been promoted to vice-president boasted so much about it to his wife that she finally retorted: "Vice-presidents are a dime a dozen. Why, in the supermarket they even have a vice-president in charge of prunes."

Furious, the husband phones the supermarket in the expectation of refuting his wife. He asked to speak to the vice-president in charge of prunes.

"Which kind?" was the reply. "Packaged or bulk?"

There are few, if any, jobs in which ability alone is sufficient. Needed also are loyalty, sincerity, enthusiasm, and cooperation.

• • •

Two caterpillars were crawling across the grass when a butterfly flew over them. They looked up, and one nudged the other and said: "You couldn't get me up in one of those things for a million dollars."

Financial Support for Your Minister

In 1 Corinthians 9:3-18, Paul asserts that it is the right of a minister of the gospel to be supported by the church, but he did not claim that right from the Corinthians because some would be critical and be offended. He uses himself as an example of what he taught in chapter 8—limiting Christian liberty to keep from being a stumbling block to others who wouldn't understand.

There are many reasons why the minister has a right to expect support from his congregation. First, Paul proved this right by appealing to common sense. 1. The congregation exists and is maintained because they have a spiritual leader who teaches them the Word—verse 2. 2. Soldiers receive their keep, plus wages while in the army—verse 7. 3. The vinedresser expects fruit from the vines he has planted and cared for—verse 7. 4. The shepherd expects to receive milk from his flock—verse 7. 5. The farmer plows and harvests with the hope of receiving food for his living—verse 10. 6. Spiritual truths the minister gives are of much more worth than material possessions, so can't the thing of lesser worth be given in return?—verse 11. 7. You pay others for services they do for you—verse 12.

Second, Paul appeals to the Old Testament law. 1. The ox that was threshing should not have its mouth tied, so it could eat while working. Not that God cared that much for oxen, but that the principle of reward for labor would be shown—verses 9-11. 2. The priests received a portion of the meat that was brought for sacrifices because they worked at the altar. The tithes and offerings that the congregation brought in were given to the Levites for their living—verse 13.

Lastly, Paul declares that the Lord had ordained it—verse 14—possibly referring to when Jesus sent out the seventy disciples and told them to eat what the people give “for the labourer is worthy of his hire” (Lk. 10: 7, 8).

Paul was willing to give up his right for the sake of the gospel. He was more willing to die than be accused of seeking material gain. He says that his real reward was to be able to preach the gospel without asking pay.

Many ministers should be receiving much more support than they get today. It is a trick of the devil to suggest that ministers are out for money; they have a soft job and a big paycheck. (Alas! too many are taking up the ministry as a profession for that very reason, but I was thinking of the sincere, God-fearing ministers.) The congregation must recognize that the minister does hard work and his work is important. Be sensitive to his needs and be willing to meet his needs. The minister should not expect to live above the standard of living of the congregation. Neither should the congregation expect him to live

on a lower level and sacrifice more than they are willing to sacrifice.

Many ministers do not want to take payment from the congregation. This is good if they can give adequate time to the work of guiding and caring for the congregation, but too often the work of the church becomes secondary, while making a living takes most of their time. The minister should be careful in selecting a secondary occupation so he is not too busy for church work throughout the week and can have off when necessary to care for urgent church business, conferences, meetings, and so on.

The amount of support a minister receives depends on the size of his congregation. I think small congregations are ideal because in them there is close fellowship among members—each caring for the welfare of the other. The minister knows each one well and can give counsel. He has time to, at least partially, support himself. The closeness in the congregation helps members to see how and when they should give additional support. Helping when there is a need is better than providing a salary and the best help isn't always in the form of money. Help should also come in counseling and sharing in teaching and evangelism.

When ministers are on full support there is a tendency for members to let the work of the church for the minister—they pay him to do it. The Bible teaches that every member should feel responsible to promote the gospel. Each one has a gift that must be used for the benefit of all. Each is, first, a Christian, and secondarily, a wage earner.

A second tendency of full support is for the minister to be given a high place in society—he's free to attend community affairs and make a good impression for their church. A minister is a God-called servant.

Another tendency of full support is for the congregation to be critical and withhold money if he doesn't meet their expectations of church growth, or preach what they like to hear. 2 Timothy 4:3. It is a trick of the devil to entice ministers to watch from where the money comes and to compromise, preaching sermons that are easy to receive so the support continues or even increases. Ministers should be more willing to give up their pay than to consent to preaching less than the full truth of the gospel.

Whether the minister receives no financial support, little, or full support, his responsibility to God and the congregation remains the same. He has been given a divine commission as a steward of the gospel and must give account to God. This is his first vocation. He must claim the promise in Philippians 4:19: “. . . my God shall supply all your need. . . .” —Dwight Beachy, Rolette, N.D.



One Dollar Does the Work of Five, But Where Does the First One Come From?

More than \$5 return for each dollar contributed to missions?

Mennonite Board of Missions, Elkhart, Ind., in the fiscal year ending March 31, 1972, received almost \$29 per member from its supporting brotherhood, for a total of \$1,908,692 toward planned program.

With designated or emergency contributions, MCC material aid, and locally purchased radio time, contributions totaled \$3,381,563. These contributions were the foundation for a gross program of \$19,307,858.

Your dollars in regular offerings and special Missions Week contributions are vital to make all Board programs possible, especially between now and January 1973. During this period we are urging a contributions increase amounting to \$6 per member beyond last year's giving throughout our supporting brotherhood.

Where else can a contributed dollar multiply so much?

Jesus
Makes the Difference.

Missions Week 1972, November 5 to 12

Reflections on Tongues

by Alexander D. Stewart

I would like, as a bishop of the Episcopal Church, to state my feelings about the phenomenon of "speaking in tongues" or "glossolalia," which some persons mistakenly call "baptism in the Holy Spirit."

Christians must always be sensitive to the diverse ways in which God can work. As He spoke in sundry and diverse manners in time past to our fathers by the prophets, and disclosed Himself completely and supremely in Jesus Christ, so He continues through His Holy Spirit, to guide and strengthen His people and the church His Son died to establish.

Paul railed at "stiff-necked people . . . [that] resist the Holy Spirit. As your fathers did, so do you." We must remain open to movements of the Holy Spirit in the church in our day. Like Gamaliel in Acts, we believe, "If this movement is of men, it will fail; if it is of God, then let us not be found opposing it." And yet we must not be so receptive to every new movement and idea that we never have time to study deeply the cardinal doctrines of the faith.

Fights. Throughout its history, the church has had to guard against schismatic movements that would take one aspect of Christian experience and mistake it for the whole. Foremost among these movements have been those involving the Holy Spirit—the third person of the Trinity. Tremendous energy that could have been used to forward the kingdom of God and the claims of Christ has been dissipated in fights between Christians over subjective religious experience.

Although non-Roman Christendom in our country is represented by some 260 sects, denominations, or communions, more than 91 percent of the membership is in nine major groups. The remaining 250 groups account for only eight percent of non-Roman Christians. Of the 250, some 150 are "pentecostal" or "holiness." This is typical of the splinter effect that Pentecostals have had through history. They cannot even agree with each other as to what constitutes a valid religious experience. The tragic result has been a holier-than-thou attitude. The Church of God reportedly had a splinter group that called itself the *True Church of God*, and when this group splintered, the new group called itself the *Only True Church of God*.

Splits. Where speaking in tongues has occurred in Episcopal churches, the result often has been split congre-

gations. In some parishes that have taken up speaking in tongues, the result has been beneficial, strengthening many in their faith. But too often at some point, human beings—tainted with original sin as we all are—misuse the experience. They imply that unless one has this experience one has not really shared the full Christian life. Often those who are most responsive to the appeal of the experience are persons who are searching for answers to problems of family life, failing health, or personal inadequacy. When they cannot achieve the experience—which they are so sure will solve their pressing problems—they are thrown deeper into despair; they feel that God has let them down by depriving them of help that He has given to others.

More dangerously, such seekers may assume that everything positive and glowing in the life of the Christian veteran who has had this experience or gift is due to this particular experience, when in reality the veteran was a sincere and radiant Christian long before he had the experience.

At some point along the line those who have a markedly limited knowledge of Christian history start referring to this experience as baptism *in* or *by* the Holy Spirit. The seeker then infers that this is the only way the power of the Holy Spirit can "baptize" a person. Nothing could be further from the facts of history or more remote from the experiences of great Christians through the ages.


Danger. At no point do we deny the validity of this experience, or the fact that it may be quite helpful for those *to whom it happens*. The greatest danger in this experience, as in other experiences, is that the persons who have the experience will try to manipulate others into maximum exposure to it. Rather than simply permit the experience to happen to particular persons, when and if God wishes it to descend upon them, the veteran decides to give God a helping hand, to lead the uninitiated to the experience. The veteran has decided to play God. He thinks that the Holy Spirit of God can be manipulated by human beings.

Extreme danger lies ahead. First, if the seeker thus pushed does have the experience it may well be premature, an induced religious state that can damage and upset rather than help, which it seems to do when it simply *happens* to a person. Second, if the seeker does not have the experience, the veteran feels compelled to try one

technique after another to help him reach his goal. The seeker becomes despondent. God has withheld from him the gift He has given freely to others. The seeker begins an excessive introspection in search of the sources of his unworthiness; his spiritual state may be far worse than it was before he heard of this phenomenon. Often the result is estrangement between the unfulfilled seeker and the veteran. On occasion, the unfulfilled seeker loses his faith in God.

When we thus tamper, when we think we can manipulate the Holy Spirit and induce a religious state in another person, we are playing with dynamite.

Grace. Very few persons are so gifted in the nurture of souls that they should rush headlong and hastily into an experience that has split the church through the ages.

If anyone is in need of God's grace, be assured our heavenly Father will bestow it upon him. He knows our needs before we ask. We will receive His grace in many diverse ways. So it is with speaking in tongues—for those to whom it happens, a source of grace; but for those who are manipulated, a spiritual tragedy. Excerpted from *The Living Church*, Vol. 164, No. 17, 407 E. Michigan St., Milwaukee 53202, and reprinted in *Psychology Today*. Used by permission. 

Evangelism of the Masses

by Katie Funk Wiebe

The loudspeaker at the discount store blared out that some free samples of merchandise would be given away at a nearby counter within a few minutes. We joined the shoppers who rushed to share in this unexpected windfall.

We need not have hurried for it took several long minutes before the hefty salesman moved to his store podium to inform us that his company was giving away as advertising samples a new-type, gold pen and pencil set valued at \$5.95. The set gleamed in his hand.

But it wasn't ours yet. Fifteen minutes later we were still waiting for our free gift while he prattled on about another pen and holder set worth \$2.95 which he was also going to give away free. A little later he had the crowd raising and lowering their hands in response to his appeals for advertising support like a seasoned evangelist.

By then I had had enough. He had taken enough of my time and convinced me the hook was coming soon. No one gives away about \$10.00 worth of merchandise for nothing. I walked away, disturbed at having been a sucker for this length of time.

Most thinking people brace themselves against the super-salesman. They look with suspicion upon the multitudinous health insurance folders which promise "\$100 per day while hospitalized." Mrs. Olson hasn't yet convinced them that her coffee is the "richest kind" nor the man who "ate the whole thing" that his product is best.

They are wary of the politician who makes whale-sized promises or the evangelist who comes on with a clearly manufactured charisma, a too smooth delivery, and too many well-chiseled jokes.

All of the foregoing are openly propagandistic so the reader or listener has his guards up, ready to fend off the phony message, sometimes quite unmindful that he is being evangelized by other forces without his conscious knowledge.

I was particularly aware of this in summer as I studied

the periodicals of various denominations. As I thumbed through issue after issue, looking for specific information, I was dimly aware that something was missing. It took me a while to figure out what was wrong.

Some of these church organs were written as if the only things that concerned its members either took place in the church building or on the overseas mission field. That some staunch church members probably spend more time before the television set or at sports events than at church activities didn't seem to enter into the picture. Life had become divided into two very separate worlds. A visitor from Mars reading some of this literature would have been sure the world of public media didn't exist, or if it did, it didn't affect the readers of these magazines.

Yet it does.

Television, for example, has become a part of the daily lives of most Americans, including Christians. It is now generally accepted that the average child spends 15,000 to 18,000 hours watching TV before he finishes high school—most of it quite willingly. If he attends church about three hours per week, he spends about 2,500 hours there during the same period, some of it quite unwillingly.


Adults spend about as much time watching TV. Some slump before the set after a difficult day at work for relaxation, letting their brain shift into neutral while they watch a movie, a soap opera, the late night talk show, or a sports event, quite unaware that they are being evangelized to change their attitudes to life, particularly those related to family, home, and moral values. By repeating certain ideas again and again, the mass media, such as TV, radio, magazines, newspapers, etc., both affirm and confirm that the values they present are the acceptable ones. Yet because it is only entertainment, why should one be concerned, questions the uncritical viewer or reader.

Yet as one sifts through the mass of vulgarized material

often presented on television, it soon becomes apparent that one aspect of the gospel it preaches is that the most important commodity a person has to give, sell, or trade with another person is sex.

Television portrays with great enthusiasm that the only sure way to settle difficulties, and certainly the most interesting way, is by means of violence. Peaceful people don't make good newspaper copy or good TV heroes. How long would a TV show keep its rating if the good guy and the bad guy tried a little peaceful arbitration instead

of a gun battle? The experiences and language of faith and peace are dull stuff as TV program material.

The many tenets of this gospel are powerful and far-reaching. We need to alert ourselves that though we may never have raised our hands in response to a TV commercial or walked down a sawdust trail to greet the host of a talk show, we may already be giving our allegiance to the gods of this world in greater measure than we realize. What happens in the church building or on the overseas mission station doesn't say it all. 

Poetry as a National Monument

by Maynard Shelly, MCC Bangladesh

Bangladesh won its freedom with poetry as its secret weapon.

The Bengalis of this newly liberated country on the Indian subcontinent have this thing about poetry. They have always written and sung poems with a driving passion. And now they've turned an old poet who hasn't written a couplet for thirty years into a national monument.

The West Pakistanis must have been out of their minds to think that their military terrorist operation during 1971 would subdue the people of what was then called East Pakistan. It seemed, at first, a reasonable assumption. Bengalis are by nature more inclined to be ballad singers than warriors. But watch out for those ballads. They can be more deadly than bullets.

While traveling in the train the other day,
I saw a Babu Saheb, a member of the so-called gentry,
Throwing down on the ground a person
For the simple reason that he was a coolie.
Tears rushed into my eyes.
Will the poor get beaten like this,
Throughout the world and forever?

That's the social protest of Kazi Nazrul Islam, Bengal's greatest living poet, writing before World War II. It breathes that Bengali feeling — the anger at oppression whether by the white British or the brown Punjabis of faraway West Pakistan.

His writings implied that oppression would someday be removed — that the oppressor would have to get off the backs of the oppressed. When people have this kind of hope, don't try to hold them down.

Now that the Bengalis have escaped the colonial grip, they have formed Bangladesh. And one of the early official acts of the new government was to bring Nazrul to Dacca from exile in Calcutta. But he is paralyzed and cannot speak — has not spoken for thirty years.



Everyday, people from all walks of life come to catch a glimpse of Nazrul Islam, the 73-year old invalid poet who many years ago said it best about what it means to be a Bengali.

Every day, students, professors, government ministers, and hundreds of ordinary people come to his house in Dacca to pay their tribute to a man who among the thousands of poets of Bengal said it best, though long before this country was carved out of British India in 1947 and before people knew that the name of Pakistan would be given to two chunks of territory on opposite sides of northern India.

Pakistan was the vision of a homeland for Muslims and a state organized after the principles of Islam. It didn't work. Promising brotherhood, Pakistan turned out to be just another defender of the colonial/feudal status quo which meant that the rich became richer while the poor paid for it all.

Nazrul never had a chance to speak on the Pakistan experiment. But during British days, before 1947, he dared to say that the established order was not good enough, that it was, in fact, downright rotten.

Having insulted British pride and threatened the supposed safety of the empire, Nazrul landed in jail. That's what you get for telling it like it is, even in a poem.

I shall uproot this miserable earth effectively and with ease
And create a new universe of joy and peace.
Weary of struggles, I, the great rebel
Shall rest in quiet only when I find
The sky and the air free of the groans of the oppressed.
Only when the battlefields are cleared of jingling, bloody sabers,
Shall I, weary of the struggles, rest in quiet,
I, the great rebel.
That's the Bengali spirit — and the real human spirit,
also.

Everyday, a uniformed nurse awakens the seventy-three-year old poet from his afternoon nap in his upstairs bedroom, helps him on with his shirt before the daily procession begins. Students and young people stream through his room, salute him quickly, turn, and leave the room.

Nazrul's powers to write have long since left him. Yet, Sheikh Mujibur Rahman, the heroic prime minister of Bangladesh, and many other government leaders have come to sit with Nazrul and to be photographed with him, a man who cannot speak to them and probably does not understand what is happening around him.

It's all a bit embarrassing to see, as can we who live in a house beside Nazrul's in the Dhanmondi residential area of Dacca. One feels that the man whose poems are enshrined in the literature text of Bengal and who once wrote so fiercely taking the part of the exploited is now himself being exploited by the government who brought him here and put him on display.

But Bangladesh is in search of its soul, a prime task for all newly independent nations.

"What does it mean to be Bengali?" For the first time in centuries, that question can be pondered in the free air of a Bengali nation.

No one can bear to be a nobody. Everyone has to be somebody. After years of being a Bengali nobody — earlier under the British and then since 1947, as the people of East Bengal, a nobody in the lost cause of Pakistan — you are a somebody called Bengali.

So, what does it mean to be Bengali?

The answer must come from many directions. In the building of the nation, in participating in world affairs, and in the affirming of freedom, the people of Bangladesh, the world's eighth largest nation, will put new meaning in the definition of being Bengali.

They will turn also to their great poets, to Nazrul Is-

lam and to Rabindranath Tagore, now deceased, winner of a Nobel Prize, whose poem about Bengal is the national anthem: "My golden Bangla, I love you. . . . If your face darkens, my eyes overflow with tears."

Those who come daily to pass briefly through the room of an invalid poet ask themselves, "What does it mean to be Bengali?"

Nazrul's lips are silent. He'll not speak again except through his poetry written many years ago — before World War II, before Hiroshima, before Vietnam, before man on the moon.

Does what he wrote so long ago still have meaning?


Bengalis want to be a people apart — the people of Tagore and Nazrul.

But they want to belong to the family of nations, too. That's why the matter of recognition was so important — and the withholding of recognition by the United States for several agonizing months so cruel.

The Bengali vision is also a bid for the unity of the world family. Besides songs of protest and rebellion, Nazrul sang of unity. He dreamed of a state . . .

Where all obstacles, all differences have mingled into one—

Where have united the Muslims, the Hindus, the Buddhists, and the Christians.

That's a vision to contrast with the Pakistani vision of an exclusive Muslim state that brought the bloody carnage of 1971 and ten million refugees. 

Escapade!

by Elaine Rosenberger

My desperation, fear, and need
Took shelter in the house of Greed,
His door was open wide.
I sobbed my sadness on his breast,
He called me "Broken" and "Oppressed,"
Each heart to other cried.

That summer long we courted, wild,
Until the birth of winter's child
(We named him "Ugly," "Bitter"),
Then in the night I crept away
Rejecting lover, child, and play,
A drained and shameful quitter.

At length I found my home again,
Though overgrown with want and pain
'Twas not a shroud to live in,
I pruned the thicket from my door
And lo! its gleaming nameplate bore
The single word: FORGIVEN!

Assembly 73 = God's People in Mission

The General Assembly of the Mennonite Church will convene on the campus of Eastern Mennonite College at Harrisonburg, Va., Aug. 7-12, 1973. This meeting place was chosen in response to a long-standing invitation from the Virginia Conference to serve as the 1973 host.

God's People in Mission

The general title and theme identifying this church-wide meeting is "Assembly 73—God's People in Mission." This theme will characterize the business sessions, the small-group meetings, and the large-group worship experiences. All of these meetings are open to any who are interested in attending. It is hoped that every Mennonite congregation in Canada and the United States might have at least one family present. There will be planned activities of interest for every member of the family.

Convention Planning Committee

A Convention Planning Committee has been chosen and is already at work making detailed plans for this large meeting. Those on the committee are: Truman Brunk, Jr. (chairman), A. Don Augsburger, Mary Emma Eby, and Glendon Blosser of Harrisonburg, Va.; Gloria Martin of Elmira, Ont.; Maria L. Snyder of Hesston, Kan.; Ted Hughes of Souder-ton, Pa.; Robert Hartzler of Des Moines, Iowa; Mervin Shirk of Sarasota, Fla.; and Ivan J. Kauffmann (coordinator) of Rosemont, Ill. This committee has selected the theme as one that characterizes the present emphasis of the Mennonite Church and as one that can challenge the church to renewal and greater dedication in 1973.

Church-Mission Emphasis

Assembly 73 is a church-wide meeting designed to represent the total program of the Mennonite Church. It replaces the biennial session of Mennonite General Conference and the annual Mission Board meeting sponsored by the Mennonite Board of Missions at Elkhart. It is planned that a strong church-mission emphasis will be retained. For this reason the Convention Planning Committee is

using the theme: "God's People in Mission."

The Hosts

The Virginia Conference has selected a General Planning and Coordinating Committee to plan for the hosting of Assembly 73. Those serving on the committee are Dewitt Heatwole, chairman; Grant Herr, Robert Mast, Evelyn Mumaw, and J. O. Lehman, secretary. They are now in the process of appointing committees and assigning responsibilities.

General Assembly Delegates

Three hundred representatives from all over Canada and the United States will serve as official delegates to the General Assembly. They will receive reports from the program boards, approve budgets, discuss issues vital to the life of the church, and elect officers to various Boards and committees. The delegates will meet for the first business session on Wednesday morning, Aug. 8.

The 300 delegates are being selected from various conferences and regions of Canada and the United States. Travel costs for delegates to General Assembly are generally covered by their respective conferences or regions. Inequities of travel expense can cause a burden for those conferences sending delegates from the greater distances. Some delegates may not be able to attend because travel expense funds are not available from their conferences. Because of this possibility, conferences and regions will be invited to participate in a plan to pool and equalize delegate travel costs.

Congregational Preparation

Assembly 73 will be a learning experience for all who attend. This will make a valuable contribution to the life and mission of each congregation of the Mennonite Church. Therefore, it is urged that each congregation plan to participate in Assembly 73 in the following ways:

1. Select one or more families to represent you at Assembly 73, to share in the learning experiences, and to share what has been learned with their home congregation.

2. Do something specific to identify your congregation at Assembly 73, such as: write a letter of greeting; make a banner; display an MYF, GMSC, or WMSC project; share in some way what God is doing where you live; etc.

3. Keep your congregation aware of Assembly 73—mention it often in your worship services and prayer groups. Pray that the Mennonite Church will really become *God's People in Mission*.

Five-Year Program Launched by GC

An open-ended five-year program for gifts for operations, endowment, remodeling, and construction of three new buildings was announced by J. Lawrence Burkholder, president of Goshen College, in late October.

Reviewing the college's purposes for future service, Burkholder said, "Goshen is attempting to fashion a curriculum and encourage a life-style of Christian love and obedience which enables young persons to be servants of mankind. We want them to be concerned for the poor, the ill, the elderly, and the oppressed. We want them to develop a philosophy of life that results in personal integrity and an extraordinary quality of care for others.

"At the same time, our ideal of service must be accompanied by the ideal of competence. We want our students to be able to think and innovate, and to be alert and responsive to the inevitable changes in society that will confront them.

"We will remain committed to a Christian world view, to the liberal arts tradition, to peace and international understanding, and to the search for true community. We seek to help young persons develop a Christian frame of reference within which they may work out their own approach to modern life.

"To give stability to an educational program with these ideals and commitments and to make our campus a more useful context for learning are the reasons for the five-year fund-raising program. We want to preserve the gains of the past, provide financial equilibrium for the present and the future, and improve the quality of education.

"We hope our goals will be achieved by 1977 and that the college can continue strongly into the latter quarter of the 20th century as an institution for all whom it serves—rich and poor, young and old, Americans and foreign people."

Program to Continue to 1977

The five-year program will continue through June 30, 1977. Burkholder said the college will remain a private institu-



Artist's conception of Center for performing arts to house an auditorium, departments of music and communication, and art gallery.

tion. Although federal and state assistance may be accepted, the future of the college will not depend on it. "We will continue to remain dependent on income from tuition and from annual, special, and deferred gifts from church, alumni, business and industry, Foundations, and friends."

Gifts for operations will receive highest priority, Burkholder said. "They are lifeblood to the college."

He estimates \$3,600,000 will be required over the next five years "to bridge the gap between income through tuition and the cost of operation." Gifts for operations totaling \$170,000 received since July 1, 1972, from church, alumni, community business and industry, Associated Colleges of Indiana, friends, and Foundations will be included in the program.

Endowment for Many Areas

A second goal is endowment, or a layer of income producing capital to provide financial stability on a year-to-year basis. Endowment gifts will be sought for books and journals for the library, for library operations, Menno Simons scholarships, scholarships for international students, scholarships for needy students, the laboratory kindergarten, Center for Discipleship, Ernest E. Miller professorship in intercultural education, and Sanford C. Yoder professorship in Christian responsibility. A small endowment fund to promote alumni originality and creativity in art, music, and writing by former students is also desired.

A third goal is the renovation and remodeling of existing buildings to keep them contemporary, useful, and of maximum efficiency. The largest remodeling project is expected to be the installation of a temperature and humidity control system in the Alumni Memorial Dining Room plus a triangular-shaped addition to the current dining area, facing West-lawn circle, to provide small, private dining rooms.

Other temperature and humidity control

installations are slated for Science Hall, Arts Building, and snack shop and bookstore. The Memorial Library is to be remodeled and refurbished for an art production center and the Seminary Building is to be remodeled into a conference center. Smaller projects are remodeling of the president's home and of the ground floor of Kulp Hall for a business education center. Completion of remodeling of the Administration Building, currently under way, has been made possible by a recent \$50,000 grant from the Kresge Foundation.

Three Buildings Projected

In announcing new major construction Burkholder said, "At the present time, the educational process is cramped for space and social life is inhibited by lack of facilities for informal interaction."

The most pressing need, he said, "is a Center for drama, an increasingly important medium of communication for college students." To fill the need, a drama "barn" is proposed with a social center on the lower level and stage, production facilities, and seats for 300 to 400 persons on the upper level. Estimated cost of construction is \$150,000. An endowment of \$150,000 to provide regular income for its operations and upkeep will also be required.

A second building is a physical education center with indoor tennis courts and facilities for wrestling, volleyball, and games. Burkholder said it would be similar to an industrial-type building for utility and relatively low cost. Cost of building is set at \$315,000. An endowment gift of \$315,000, in addition to a gift for construction, is also needed by the college to provide for the program, operations, and upkeep of the Center.

The third building is a Center for performing arts, with an auditorium to meet college and community needs. Estimated cost is \$3,500,000 for construction; a gift of \$2,500,000 to provide regular income for annual operations and upkeep is also required.

The building would include learning facilities for the department of communication and its radio, TV, and speech laboratories, the department of music and its studios and pipe organ, and an art gallery.

The entire development program was developed by faculty task forces last year, during Burkholder's first year as president. It has received the approval of the Mennonite Board of Education and the Board of Overseers.

Mennonite Broadcasts' Pioneers Recognized

Lewis E. Strite and Mahlon Souder, retiring members of the board of directors of Mennonite Broadcasts, Harrisonburg, Va., were honored at a banquet the evening of Oct. 13. Also honored were three former charter members of the Board: Daniel B. Suter, head of the EMC science department; Richard S. Weaver, owner of Weaver Hams; and Harley E. Rhodes, retired accountant of the former Frank T. Harman Hatcheries.

The approximately 70 persons attending the buffet-style banquet listened to some of the early *Mennonite Hour* programs, including the first live broadcast of the *Crusaders for Christ*, aired on WWSA in March 1951.



Kenneth J. Weaver, executive director of MBI, cites Lewis E. Strite, retiring president, for 20 years of creative leadership.

Four months later the *Crusaders* were told that if they wanted to add preaching to the program they would need to buy time. The group met with area businessmen and decided to do just that, setting up the organization that later grew into Mennonite Broadcasts.

The playing of these early broadcasts, with Lewis Strite and Norman Derstine (present Board secretary) as announcers, set the atmosphere for an evening of reminiscing, awards presentations, and a look to the future.

Lewis E. Strite, charter member of the Board, former executive director of MBI, and retiring Board president, outlined

some of the highlights of Mennonite Broadcasts' growth.

He caught something of the early faith, vision, and commitment of the *Crusaders for Christ* with these words: "When we moved into our first office, which was an undeveloped room on the first floor of the girls' dorm at EMC, the room had no door. The walls were bleak, bare, cement block walls, with a window that had no trim. But, our first office. And how carefully we moved into that first office with some used chairs, used desks, and probably used typewriter. We even had the boldness to buy a new file.



Jose Ortiz, pastor and chairman of the Puerto Rico Mennonite Church, and Armando Hernandez, president of JELAM (standing left to right), confer with Kenneth J. Weaver, and John R. Martin (seated left to right) executive director and president respectively of MBI. Ortiz was elected to the board of directors Friday to represent Spanish language concerns.

"Coupled with this was the selection of a post office box with great care, because we wanted a box number that would be small enough to be remembered," Strite continued, "like Charles E. Fuller's in California — 1, 2, 3.

"So we proceeded to the post office, and they gave us the number 22. We rented it with great care, and proceeded the next day to look in and see if the first letter had arrived." (MBIs present box number is 472.)

Although this brought down the house with laughter, it did highlight the vision and commitment of those who pioneered in the development of Mennonite Broadcasts.

Mahlon Souder, who served on the board of directors from 1957-1972, recalled some of his early experiences with Mennonite Broadcasts: "One day the phone rang. My neighbor, after hearing the Mennonite Crusaders on WBUX, Doylestown, said, 'I just heard a radio program that I want you to tune in. I think you might enjoy the program.'

"We tuned in the broadcast and enjoyed the format and the message of the music. And from then on we looked forward to hearing the Mennonite Crusaders' broadcast, which became *The Mennonite Hour*.



Samuel Janzen, pastor of the Harrisonburg Mennonite Church and president of Mennonite Board of Missions, addresses the board of directors and staff of Mennonite Broadcasts during a dedication service on Oct. 13.

"Before long we read in the *Gospel Herald* of a *Mennonite Hour* release on a Washington, D.C., station that had to be discontinued because of finances.

"We got in touch with Eugene Souder in information services, and said, 'I think we can stir up enough interest to support a greater part of the cost of this release.'

"Ever since then, a group of businessmen from my area and some Sunday school classes from my congregation (before it was on the budget plan) contributed over \$65,000 to Mennonite Broadcasts.

"Later (about 1952) someone suggested a boat trip down the Delaware River to raise money. So my wife and I engaged the *Delaware Belle* for Aug. 25. The boat had a capacity of 3,250. We wondered how in the world we could sell so many tickets. But they were gone in no time. My wife took charge. She did all the work, but I got all the credit," Souder said.

The ride, which was sponsored by the Clayton Kratz Fellowship, raised about \$5,000, half of which went to Mennonite Broadcasts.

Kenneth J. Weaver, executive director of Mennonite Broadcasts, presented distinguished service awards to the five members honored at the banquet. David Augsburg, writer and *Mennonite Hour* speaker, was master of ceremonies.

Succeeding Strite as president of the

Board is John R. Martin, who outlined two goals for the future of MBI: (1) the need to feed men's minds with ideas big enough to change their lives and (2) to continue the mass communications ministry as a venture of faith.

Martin was elected president of the Board during the Board's two-day meeting Oct. 13 and 14. He also is a pastor and assistant professor of biblical studies at EMC.

Also elected to the Board was Jose Ortiz, pastor and chairman of the Puerto Rico Mennonite Church. He also is chairman on the committee on communications for the Puerto Rico Mennonite Church.

Armando Hernandez of Bogota, Colombia, president of JELAM, the new executive Board fully responsible for Mennonite Broadcasting in Latin America, attended the Board meeting under a reciprocal arrangement whereby the two Boards invite a member to participate in each other's meetings.

During the board of directors meeting Friday, Oct. 13, a dedication service was held for the new facility of Mennonite Broadcasts at 1251 Edom Road. MBI is the mass communications division of Mennonite Board of Missions, Elkhart, Ind. Samuel Janzen, pastor of the Harrisonburg Mennonite Church and president of Mennonite Board of Missions, brought the address and led the staff and board of directors in a litany of dedication.

Mennonite Bible and Religion Faculties Discuss War in Old Testament

Two dozen teachers from seven Mennonite colleges and two seminaries met in Elkhart for a day of study and sharing, highlighted by extended discussion of war in the Old Testament.

The group which met Oct. 6-7 was a volunteer professionals' gathering sponsored neither by the schools where they

teach Bible, church history, philosophy, and world religions, nor by the Associated Mennonite Biblical Seminaries where they met. This was the group's second meeting; it had met before in May 1970 to consider the theme "The Historical Jesus, the Anabaptist Vision, and the Christianity of the Future."

In their opening session the participants shared reports on program developments in their several schools. Most Mennonite colleges represented have in recent years reoriented their general education offerings in ways which integrate the religion materials into other studies of history, culture, and communications.

The theme of war in the Old Testament was pursued in two three-hour study sessions, introduced by Old Testament teachers Waldemar Janzen of Canadian Mennonite Bible College, Millard Lind of Associated Mennonite Biblical Seminaries, and Elmer Martens of Mennonite Brethren Biblical Seminary. It was generally agreed that the phenomenon of war under the command of

the Lord, so prominent in early Israel, not only does not refute the demand of Jesus for Christian pacifism but in fact throws important positive light on the nature and mission of the people of God in the old covenant and new.

The closing session returned to issues of educational process. There was exploration of whether the religion programs in the several schools would be served by the development of common religious knowledge placement tests, or by producing common textbooks, and of whether Mennonite teachers should or could seek in a more intensive way to develop and maintain a common theological stance.

A planning committee was named to prepare for a similar meeting in 1974.

passion Fund will be discontinued. Bennett commented that the per member asking for the Mennonite Church is being raised from \$35 to \$38.

MMC Home Missions Merger Planned

In light of the above step, there was lengthy discussion concerning the possible merger of Minority Ministries Council and the Home Missions division of the Mission Board. Many delegates expressed a definite desire that minority congregations become important and viable components of the total Mennonite Church. Consequently, both caucuses accepted the proposed merger but called for a task force to work through the details and mechanics of putting the two programs together. There will be a more definitive proposal presented to the assembly when the council reconvenes next October in south Texas.

In keeping with the delegates' desire to relate more closely to the larger constituency of the Mennonite Church, the caucuses dealt with various facets of the council's image.

Discussed were ways in which the work of MMC could be accurately and honestly communicated to the Mennonite brotherhood. Someone suggested that the church press run a series of articles about the council in an effort to better educate the Mennonite Church.

"Responsibility toward the larger constituency" is the way one delegate expressed his wish to improve communications between MMC and the Mennonite Church in general. Mrs. Warner Jackson, Cleveland, Ohio, added, "If we have something to say, we should say it in such a way that our white brethren know what we are all about."

Missionary Outreach

Consistent with reaching out to the white brethren of Mennonite churches, the delegates weighed the issue of reaching out to each other, to non-Christian fellow minority persons, and also considered sending minority missionaries abroad.

The Spanish-speaking caucus agreed to commission and subsidize Guillermo Torres, Brooklyn, New York, to visit Spanish-speaking churches and report on World Conference, in addition to sharing as he is led. Both caucuses stressed the need to recruit and train minority persons for the purpose of evangelistic outreach. The consensus was that "we need to be the initiators and not just the recipients of the good news of Jesus Christ."

The black caucus passed a resolution promoting fraternal exchange between U.S. minority Mennonite churches and Third World Mennonites, particularly those in Africa. The black caucus also agreed that the council would begin to

Council of Mennonite Seminaries Meets

The Council of Mennonite Seminaries met in an expanded session on October 5-6, at Elkhart. Organized in 1965 and normally including the presidents and deans of members schools, this council has been meeting annually to share information on institutional developments and to consider ways in which the schools may be of help to each other or undertake common educational projects.

For this 1972 fall session, board of trustee representatives were also included to expand counseling and decision-making resources. Projects of the Council of Mennonite Seminaries in the past have included sponsoring several summer institutes of evangelism, an inter-institutional theological colloquium at Aspen, Colorado, in 1969, and a trans-cultural missionary training workshop in Mexico in 1971.



Council of Mennonite Seminaries, Oct. 5, 6, 1972. (L. to r.) Albert Meyer, Dewitt Heatwole, H. H. Dick, Erland Walther, A. J. Klassen, James Kratz, Marvin Hein, Ross T. Bender, James Walther, John H. Yoder, and George Brunk.

Mennonite Minorities Assemble in Elkhart

In his opening statements at 1:30 p.m., Friday afternoon, John Powell, executive secretary of Minority Ministries Council, explained that this assembly was especially important since the council would be seeking to find the direction to move in relationship to the minority brotherhood and to the Mennonite Church as a whole. "We have a destiny to fulfill," remarked Powell as he stressed the need to be "unified more than ever."

The two-day concentrated deliberations began and remained in the form of black and Spanish-speaking caucuses. This decentralization allowed more voices to be heard, as well as provided an oppor-

tunity for "close-up dialogue."

No More Compassion Fund

Last year's third annual assembly in Detroit, Mich., proposed that efforts be made to incorporate the Compassion Fund into the total Mennonite Board of Missions budget. This year H. Ernest Bennett, secretary of the Board, reported to the caucuses that the Board of Directors of the Mission Board and the Executive Committee of the council have agreed to include MMC in overall Board planning and programming, allotting the council a guaranteed \$200,000 per fiscal year. Therefore, as of Jan. 31, 1973, the Com-



H. Ernest Bennett (standing), secretary of Mennonite Board of Missions, Elkhart, Ind., discusses the Board's relationship with Minority Ministries Council in the black caucus at the fourth annual MMC assembly. Seated to his left are John Powell (white shirt), executive secretary of MMC; Hubert Brown (leaning back), chairman of the black caucus; and Emma LaRoque, reporter at the assembly and student at Goshen College.

seek a black missionary "whom God has ordained" to work with the Nigerian Mennonite Church, which has requested such a resource person. MMC will work with the Overseas and Personnel offices of Mennonite Board of Missions in finding a person with these qualifications.

Attending the assembly was Isaac Sackey, a fraternal visitor from the Ghana Mennonite Church. He brought words of greeting from the church in Ghana at the opening session, and participated fully in the black caucus.

Other actions of the council included: (1) calling for a study of relationships between Voluntary Service and Mennonite churches in minority communities, (2) a recommendation for a minority person to assist half time in the Home Missions office of the Board until the merger can take place, (3) supporting the lettuce boycott and becoming a tuition-paying member of the National Farm Workers Organization, and (4) calling for ethnic radio spots to be worked at with Mennonite Broadcasts, Inc.

At the assembly reports were heard on World Conference and the Cross-Cultural Youth Convention. The delegates also approved a budget described by H. Ernest Bennett as "well within the \$200,000 budget approved by the Board of Directors of the Mission Board at their recent meeting." Bennett noted that John Powell and Lupe De Leon, Jr., were reappointed by the directors at that meeting as executive secretary and associate executive secretary of the council.

"No Longer Strangers"

Due to the length and depth of the agenda items in the caucuses, extracurricular activities were virtually nil. However, Friday and Saturday nights were given to singing and worship. On Friday evening Lawrence Hart, a Cheyenne chief

from Clinton, Okla., shared a very moving talk entitled "No Longer Strangers." Speaking from Cheyenne history and experience of severe oppression, Hart said, "Though I could make angry demands to the church, I will not. Because of what Jesus Christ has done for us, you and I are no longer strangers to the covenant."

On Saturday evening Warner Jackson, Cleveland, Ohio, gave an intensive, thumping exhortation to place Jesus Christ and the Bible central in man's experience: "I can only relate to such an organization as Minority Ministries Council through the power of Jesus Christ." Jackson chided, "We must reaffirm the biblical foundations for this council."

"Hog-Crazy," Thrilled, Excited

Time ran out. Many of the motions placed responsibility for action on the MMC Executive Committee. Fatigue caused some communication problems. However, most delegates commented that they felt good about the whole experience. In one of the sessions John Powell declared, "If we want to be part of the church, we'd better be hog-crazy about it." Most of those present apparently picked up the challenge.

Concerning the Spanish-speaking caucus Lupe De Leon, Jr., found his "biggest thrill" in that "for the first time many people have been heard, on an equal basis, at a national decision-making assembly." De Leon noted that "about 95 percent of the conversation in this caucus was in Spanish. Last year most of the discussion had been in English. I think the change was very beneficial."

The general spirit and new direction of Minority Ministries Council is well summarized by H. Ernest Bennett: "I am excited with the initiative and vision of the council, particularly with the many expressions of wanting to be more closely involved in the total program of the Mennonite Church." He remarked that he was also impressed with the strong emphasis on missions and evangelism advocated by the participants at the assembly.

The following men were chosen by the council to serve on the MMC Executive Committee: Ruperto "Tito" Guedea, Jr., chairman, pastor of Alice Mennonite Church, Alice, Tex.; Hubert Brown, vice-chairman, director of Elkhart Urban League, Elkhart, Ind.; Leslie Francisco, pastor of Calvary Mennonite Church, Newport News, Va.; Jose Santiago, pastor of Good Shepherd Mennonite Church, Lancaster, Pa.; and Lynford Hershey, assistant pastor of Prairie Street Mennonite Church, Elkhart, Ind.

Editor's note: The fourth annual assembly of the Minorities Ministries Coun-

cil of the Mennonite Church met Friday and Saturday Oct. 20 and 21 at Prairie Street Mennonite Church, Elkhart, Ind. Attending were 86 delegates and observers from Mennonite minority congregations throughout the United States.

The Minority Ministries Council is comprised of one representative of each of 75 Mennonite minority churches in the United States, having a combined membership of more than 3,100 persons. The quorum for voting is delegates present at the assembly.

On Sunday morning, Oct. 22, a total of 15 persons who attended the assembly spoke in Mennonite churches in the northern Indiana area.

Covering the sessions was Emma LaRoque, a Metis Indian from Alberta, Canada, who is now a junior at Goshen College, Goshen, Ind.

NY Churches to Start New Work in Corning-Elmira

"Three couples are needed for a follow-up ministry in Corning-Elmira, N.Y.," reported Chester Wenger, Eastern Mennonite Board Home Missions secretary, after his recent visit to the Mennonite Disaster Service projects in the Corning area. "We're interested in building on the work MDS has done, and we want to get involved in spiritual follow-up."

Chester met with the executive committee of the New York State Fellowship of Mennonite Churches to discuss ways of building on the "tremendously warm feeling for Mennonites" found among persons aided by MDS. The group felt led to call Merle Herr, pastor of the Pleasant Valley Mennonite Church and current director of Corning-Elmira MDS activities, to a full-time follow-up role in that area. The Herr family will give leadership to the three other couples needed there.

Providing Merle can be released from his Pleasant Valley pastoral duties, he will devote half his time to spiritual outreach and half to MDS activities. Talking about Christ now would be a very timely move, Merle feels, and he plans to do this by meeting with people in their homes.

His MDS role will be varied. He will help people to contact agencies that can assist them with loans and other aid. Also he will direct emergency operations becoming urgent with the coming of winter, such as furnace repair work.

Merle's family was involved in MDS work also. His wife, Arlene, coordinated office activities in Elmira, and his daughter Rose in Corning MDS stands ready to be involved.

Canadian Relations Focus of Religious Conference

Two representatives from Mennonite Central Committee Peace Section joined with 34 religious leaders from North America in examining Canadian-United States relations, Oct. 2-5, Racine, Wis. Ted Koontz, associate executive secretary of MCC Peace Section, and Vernon Leis, Peace Section member appointed by MCC (Canada) and pastor of the Elmira Mennonite Church, Elmira, Ont., met at the Wingspread Conference Center for the North American Consultation on Religion and Peace.

The conference on United States-Canadian relations was of special concern to Peace Section because MCC has constituent churches on both sides of the border. The consultation group included laywomen and laymen. There were representatives from 20 denominations and religious institutions. Fourteen of the 36 participants were from Canada.

Better relations between Canada and the U.S., the group decided, depend upon greater openness and trust in critically evaluating business and governmental policies that affect both countries. The consultation recommended that far greater educational efforts must be made within the United States to overcome indifference and misinformation about Canada. The group also suggested that religious communities in the United States should support policies in their country that seek to enhance Canadian identity and political power while religious communities in Canada should consider urging their own people to support Canadian initiatives designed to regain control of Canada's industrial life.

The group questioned the adequacy of some value priorities assumed by both nations. Both countries seem to be motivated by the need to acquire things, to place more emphasis on expanded enterprise than on ecological consequences of development, and to show limited concern for racial and ethnic minorities.

"Both nations," the consultation statement reads, "need an ever-alert religious-ethical community to examine motives, to uncover the unfair effects of decisions, to provide and encourage creative leadership for justice and peace."

The group felt that the tendency toward nationalism in Canada is a step toward clearer identity for Canadians and that the increased introspection within the U.S. is a reaction against participation in an unjust war and a sign of more concern with internal affairs.

The consultation concluded that "the future calls for a wedding of religion and technology and a hopeful trend away from emphasis upon power and depend-

cy toward greater responsibility and interdependence."

The interreligious dialogue was the latest in a decade-long series of such meetings held in New York, Washington, New Delhi, Kyoto (Japan), and Honolulu, sponsored by the World Conference of Religion for Peace.

Service Personnel Meet Special Needs in Toronto

Lawrence Heights, Toronto, Ont., is a public housing project for some 5,000 residents who need low rental accommodations. One unit, of three satellite Mennonite Central Committee units each related to a Mennonite church in Toronto, tries to respond to the needs of Lawrence Heights residents.

There is much children's work in the community, both religious and secular, and it is mainly in this area that the unit works. Volker Burkhard, Waterloo, Ont., and Virginia Thiessen, Leamington, Ont., serve as teacher aides in the Flemington Road Community School. Volker's attempts to build positive relationships with children from the Lawrence Heights project are especially important since many of the children have weak or nonexistent relationships with their fathers. This unit is also involved with a Lawrence Heights Day Care Centre for children whose mothers are permanently employed or who have emergencies at home. Some V-Sers help in a hot-lunch program for 30-35 children, who would otherwise receive an inadequate meal. Others supervise a teen, drop-in centre and work with groups of children from the Lawrence Heights project. — Paul Quiring.

Greencroft Expansion Approved

Development of a housing-commercial complex adjoining the Goshen College campus by Greencroft Central Manor, Inc., Goshen, Ind., and the Mennonite Board of Missions, Elkhart, was approved recently by the Goshen Plan Commission.

Greencroft retirement community, operated under Mennonite Board of Missions, has plans for 148 additional units, including Manor II and assisted living housing. The total project will eventually include offices, small shops, and light commercial facilities, as well as housing. Ground-breaking for the added housing may take place before the end of this year.

The petition for rezoning from single family to multiple dwelling was presented by Attorney Gregory Hartzler. He said long-range plans call for development of about 80 acres, part of which lies outside the city.

The present Greencroft program includes a Central Manor of efficiency apartments and an apartment court. Neither provides assisted living, or a skilled nursing facility. Social services are available to all Greencroft residents.

The addition of assisted living housing extends the spectrum of care to fill the present gap between the Central Manor and Nursing Home. With the assisted living arrangement some or all meals, for instance, can be provided with independent living. The housing-commercial complex is intended to increase community interaction and contact. Services will also be available to persons living outside of the Greencroft complex.

mennoscope

The New Church Organization

For those interested in learning more about the new Mennonite Church organization, two booklets are available:

1. *Mennonite Church*—Congregations in Mission

2. *Mennonite Church Bylaws*

Address your requests to: Mennonite Church General Office, Room 104, 10600 West Higgins Road, Rosemont, Ill. 60018.

MC General Board to Meet

The Mennonite Church General Board will have its quarterly meeting on Nov. 28, 29 at Rosemont, the location of the new general office. The Coordinating Council, consisting of the executive secretaries of the program boards, will meet the preceding day, Nov. 27.

Conference Consultations

In the next number of months, General Board secretaries Paul N. Kraybill and Ivan J. Kauffmann and the executive secretary of the Mennonite Board of Congregational Ministries, Ross T. Bender, plan to visit all the district conferences and to counsel with them regarding the new MBCM organization and the revised plan for fund raising in the Mennonite Church. Travel costs for this project have been funded by a grant from Schowalter Foundation. The November schedule includes: 14, 15, Pacific Coast Conference; 23, 24, Southwest Conference.

Plans for other visits will be published.

Christmas Sharing Fund

The General Board (Rosemont) is respon-

sible for promoting the 1972 Christmas Sharing Fund. In the near future specific suggestions will be made regarding the cause for which these funds can be contributed. Announcement will be made in *Gospel Herald*, district conference papers, and a letter to pastors. Since the opportunities and financial needs of our church agencies are so great, let us all plan to give a sizable share of our Christmas giving to the Lord's work through our church. Funds are to be channeled through congregational and conference treasurers.

The Goshen Biblical Seminary Board of Overseers in their October meeting confirmed the appointment of Dale H. Schumm to the post of associate director of church relations. In this capacity he is visiting churches on behalf of the seminary, as well as recruiting students. While at the seminary he is also taking several classes in what he calls a "refresher course." He is a graduate of Eastern Mennonite College and Goshen Biblical Seminary. Schumm is originally from Tavistock, Ont. He is married to the former Laura Bauman of Waterloo, Ont. They have two children: Kristine, 12, and Dwight, 8.

Fifteenth Annual Bible Doctrine Meeting at Columbia Mennonite Church, Columbia, Pa., Nov. 19. Instructor will be Sanford G. Shetler.

A Bible instruction meeting is to be held at the Millwood Mennonite Church, Gap, Pa., Saturday evening and Sunday, Nov. 11, 12. Instructors are John E. Lapp and Glendon Blosser.

Curtis L. Bergey, Telford, Pa., was reelected president of the Board of Trustees of Christopher Dock Mennonite High School during the regular session on Oct. 17. Bergey, who has been a trustee of the school since 1968, was first elected president in December 1971. He is the pastor of the Franconia Mennonite Church and bishop of the Middle District of the Franconia Mennonite Conference. Samuel N. Derstine, Harleysville; James Derstine, Hatfield; and Ralph B. Hedrick, Hatfield, were elected to three-year terms of office on the board of trustees during the biannual session of the Franconia Mennonite Conference, Oct. 14, 1972, at the Salford Mennonite meetinghouse, Harleysville.

Paul K. Benner was ordained to the ministry to serve the Morris congregation on Oct. 22. Isaiah L. Alderfer was in

charge of the service. His address is: Box 56, Morris, Pa. 16938. Tel.: 717 353-2781.

Carl Mericle, 152 Alcan Drive, Pittsburgh, Pa. 15239, was licensed to the ministry and installed as pastor of the Pittsburgh Mennonite Church on Oct. 22. The service was in charge of J. J. Hostetter, overseer, and Edwin Alderfer, chairman of the Ministerial Committee for Allegheny Conference. The congregation meets at 7210 Meade Street each Sunday at 10:00 a.m.

Richard Pannell, pastor of the Seventh Avenue Mennonite Church in New York City, recently entered a program at the New York College of Pediatric Medicine. This is a four-year course. He will continue his ministry at Seventh Avenue, in addition to his studies.

Harold Davenport was installed as the pastor of the Good Shepherd Mennonite Church, New York City, Oct. 1. Formerly Harold was assistant pastor at the Seventh Avenue Mennonite Church.

The Lester Eshleman family and other arrivals in Zaire were welcomed in a recent Sunday morning worship service by 300 to 400 worshippers. A special reception in one of the church rooms after the service revealed the church leaders to be very warm brothers in Christ. The Eshlemans were reminded of fellowships which they had earlier attended in East Africa. The Eshlemans report being happily settled at the large FOMEKO Hospital in Kinshasa.

Hedwig Nacht, Mennonite nurse from Switzerland, arrived at the Baumgartner farm in Ethiopia on Oct. 9. She is temporarily being assigned by the Ethiopia Mennonite Mission to care for the elderly Baumgartner couple and handicapped daughter living on the remote farm. Miss Nacht was accompanied to the farm by the Paul Yoders.

The Christopher Dock Bicentennial Committee was officially dissolved on Oct. 17, following the final payment of its indebtedness to Christopher Dock Mennonite High School. Ernest R. Clemens, treasurer of the commemoration, presented the final check to Curtis L. Bergey, president of the school's board of trustees during their regular session on Oct. 17. The date, coincidentally, marked one year since the final day of the Christopher Dock Bicentennial, Oct. 9-17, 1971. "The Quiet in the Land," the 72-minute film production of the Christopher Dock Bicentennial Commemoration, represented nearly one half of the committee's \$59,599.14 budget. The film has been used widely during the past year, being viewed by over 20,000 persons in 50 communities in the United States and Canada. The use of this film brought in more than \$20,000 in receipts in meeting

the costs of the commemoration.

Darrell L. Broadbush, a senior English major at Goshen College, is editor of the college newspaper, *Record*, during the fall trimester. Broadbush, one of 57 black students on campus, is the son of Mr. and Mrs. Theodis White, 16617 Lipton Ave., Cleveland, Ohio. He is a 1969 graduate of John F. Kennedy High School and a member of the Lee Heights Community Church.

South American subscribers to *Der Bote*, the German-language publication of the General Conference Mennonite Church, will receive the paper by air freight, beginning in January. The editorial and business committee of *Der Bote* decided in its October meeting to air mail the periodical to the 1,500 subscribers in lower South America — Paraguay, Uruguay, and Brazil — to decrease the time in transit. *Der Bote* now goes to South America by sea mail, which takes about three months. Air freight will reduce the time to one or two weeks.

Several Voluntary Service units in the Mennonite Board of Missions VS program have recently opened or changed address. The up-to-date addresses are as follows:

Glendale, Ariz.: 5207 W. Myrtle Ave., Apt. 4, Glendale, Ariz. 85301; Los Angeles (Inglewood), Calif.: 2625 W. 85th St., Inglewood, Calif. 90305; Aspen, Colo.: Box 4900, Aspen, Colo. 81611; Chicago (Englewood), Ill.: 6453 S. Seeley, Chicago, Ill. 60636; Eureka, Ill.: Maple Lawn Homes, R. 2, Box 18, Eureka, Ill. 61530; Indianapolis, Ind.: 3962 Carrollton Ave., Indianapolis, Ind. 46205; Philadelphia, Miss.: R. 8, Box 19-K, Philadelphia, Miss. 39350; San Juan (Caparra Heights), P.R.: 1751 Asomante, P-2, Summit Hills, Caparra Heights, P.R. 00920; Corpus Christi, Tex.: 1821 Horne Rd., Corpus Christi, Tex. 78416.

Lee Kanagy is reported to be recuperating rapidly from his accident. "Hospitalization was for 20 days, after which Lee resumed partial, and by now full activity again. We are thankful for healing from the Lord. . . ."

Mrs. Cecil Ashley, Sao Paulo, Brazil, Oct. 5, reports: "Yesterday, on the afternoon of the third day of heavy rain here in Sao Paulo, Cecil and Marcos met Dave Helmuth at the airport on his way in from Buenos Aires. This morning the men left for a two-day trip, stopping at Sao Carlos and then on for a work session with Harvey Graber, studying methods and materials for lay leadership training, on the extension level. Over the weekend there will be meetings with the nationals — sort of an inspirational kind of thing — each one stimulating the other to get down to the actual business of seriously studying the Word. Dave Helmuth has



Dale H. Schumm

worked extensively in this area in Puerto Rico, having written at least one programmed text. Harvey is teaching a class of lay leaders in Sertozinho and Ribeirão Preto. Now he and Cecil have been appointed to work at this type of preparation with all other churches. As a pilot project, to get experience with the materials and processes, Cecil started a group of six students here in Lapa."

An \$11,702 gift from the estate of Adeleine Aschliman, an alumna of the college class of '41, was received at Goshen College this month to help build the nursing collection in the library. The gift is in memory of Miss Aschliman, who died Aug. 16, 1970, at Defiance, Ohio, and her twin sister, Miss Agnes, who died Jan. 10, 1941, at La Junta, Colo. Both women were registered nurses.

Bible meeting at Hanover Mennonite Church, Hanover, Pa., Nov. 12. Speakers are Charles L. Heatwole, Penn Laird, Va., and Ellis Leaman, Manheim, Pa.

Special meetings: E. J. Leinbach, Valparaiso, Ind., at Salem, Waldron, Mich., Nov. 5-10. Herman Glick, Atglen, Pa., at Manheim, Pa., Nov. 5-12. Bill Pannell, Detroit, Mich., at Zion, Archbold, Ohio, Nov. 26-29.

New members by baptism: ten at First Mennonite, Middlebury, Ind.; six at Herkley, Manheim, Pa.; three at Marion, Pa.; one by baptism and one by confession of faith at Warwick River, Newport News, Va.; eighteen by baptism and three by confession of faith at Freeport, Ill.; ten by baptism and one by confession of faith at Prairie Street, Elkhart, Ind.

Change of address: Mr. and Mrs. Ernest E. Miller to Greencroft Oak Court A1-4, 200 S. 15th, Goshen, Ind. 46526. S. Jay Hostetler, Oak Court A1-1, 2000 S. 15th, Goshen, Ind. 46526.

readers say

Submissions to Readers Say column should comment on printed articles.

I just read the article "The Career Girl God Uses" in the Oct. 10 issue of *Gospel Herald*. I want to thank you for printing an article such as this for the singles in our churches. I'm hoping it will not only speak to the singles, but also to the "well-meaning relatives and friends." This article is right on! I praise God for authors like this gal, Lois S. Thiessen. — Linda R. Rush, Goshen, Ind.

I just want to drop a line regarding the church situation of the Mennonite group here in Dallas, particularly in the light of the report which appeared in the *Gospel Herald* of Sept. 5.

In general, the information given in that article is quite accurate, though it is doubtful that the group was ever as large as represented, at least in regular attendance. When we arrived, two families were meeting and ours made the third.

Furthermore, since that time, Bro. St. Clair and his wife have decided that due to a number of pressures upon them that they prefer to discontinue their effort to begin a Mennonite Church and to withdraw from this association, at least for the present.

Several of the families have decided to continue to meet, at least for a time, to try to determine what purpose a continuing fellowship might have and how to reach objectives that they might decide to be legitimate for them. Contact has been made or renewed with other families in the area, and it seems that there is a possibility that a valid Christian congregation may emerge to pull together the mutual interests which are shared within this context.

We (my wife, Doris, and I) have appreciated the recent articles dealing with some of the factors influencing a group such as our just coming to grips with the identity problem in the urban situation. Palmer Becker's, "Six Questions for Congregations That Care" was helpful, and J. Lawrence Burkholder's "Evangelism, the New Mennonite Community" was particularly pertinent. It is indeed interesting to be involved with a group that is going through this particular process of seeking its identity and mission.

— John M. Miller, Dallas, Texas

births

"Children are an heritage of the Lord" (Psalm 127:3)

Allebach, Gerald S. and Margaret (Halteman), Souderton, Pa., third child, second daughter, Cindy Michelle, Oct. 8, 1972.

Bender, Nevin and Lourene (Godshall), Bridgewater Corners, Vt., fourth child, second daughter, Angela Joy, born June 15, 1972; received for adoption, Oct. 19, 1972.

Clymer, David H. and Martha (Hess), Philadelphia, Pa., first child, Regina Rea, Aug. 13, 1972.

Good, Wendell and Sharon (Arends), Delavan, Ill., twin sons, Wendell William and Wendell Jason, Oct. 15, 1972.

Groff, Leonard and Anna (Stoltzfus), Gap, Pa., third child, first daughter, JoAnna Lorene, Oct. 11, 1972.

Jennings, John and Delores (Roth), Stoffville, Ont., third child, second daughter, Michelle Joanne, June 15, 1972.

Loop, Barry and Sue (Swartley), Doylestown, Pa., second daughter, Selena Nicole, June 23, 1972.

Miller, David and Dorothy (Atkinson), Brutus, Mich., third daughter, Heidi Janet, Oct. 8, 1972. Miller, James and Corine (Martin), Glenwood Springs, Colo., third child, second son, Mark Joseph, July 4, 1972.

Rhodes, Dale J. and Charlene (Yoder), Kalona, Iowa, second son, Mitchell Wayne, Oct. 18, 1972.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Baechler — Snyder. — Wayne Baechler, New Hamburg, Ont., Steinman cong., and Mary Lou Snyder, Baden, Ont., Shantz cong., by J. Lester Kehl and Elmer Schwaartzwater, Oct. 7, 1972.

Coon — Bontrager. — Clinton C. Coon, Wauseon, Ohio, and Peggy Bontrager, Kokomo, Ind., Howard-Miami cong., by Ray Keim, Aug. 19, 1972.

Gingerich — Ludtke. — Daniel A. Gingerich,

Fort Collins, Colo., Alpha cong., and Linda Ludtke, Morgan, Minn., Lutheran Church, by Paul Harrington, June 24, 1972.

Greaser — Miller. — Joseph Greaser, Goshen, Ind., Aibonito (Puerto Rico) cong., and Geraldine Miller, Goshen, Ind., Waterford cong., by Elno W. Steiner, July 15, 1972.

Halteman — Frankfield. — Steven P. Halteman and Darlene N. Frankfield, both of Souderton (Pa.) cong., by Richard C. Detweiler, Oct. 14, 1972.

Hochstedler — Miller. — Loren Hochstedler, Kalona, Iowa, Fairview cong., and Elvesta Miller, Wellman, Iowa, Upper Deer Creek cong., by John L. Ropp, Aug. 26, 1972.

Hostetler — Schloneger. — Oscar Hostetler, Louisville, Ohio, Beech cong., and Grace Schloneger, Sarasota, Fla., Bay Shore cong., by Wayne North, Oct. 14, 1972.

King — Hochstetler. — J. Randall King, and Ruth Hochstetler, both of Burr Oak, Mich., Locust Grove cong., by Dean Brubaker, Oct. 7, 1972.

Leis — Ropp. — Wayne Leis, Wellesley, Ont., Mervleev cong., and Joyce Ropp, Wellesley, Ont., Poole cong., by Amsey Martin, Sept. 9, 1972.

Martin — Birkey. — Daniel Martin, Kokomo, Ind., and Retha Birkey, Amboy, Ind., both of Howard-Miami cong., by Harold Mast, Oct. 7, 1972.

Martin — Zimmerman. — Eugene W. Martin and Marilyn Zimmerman, Ephrata, Pa., both of Indiantown cong., by Glen M. Sell, Aug. 26, 1972.

Miller — Swartzentruber. — Dolathe Miller and Ruth Swartzentruber, both of Odon, Ind., Bethel cong., by James Knepp, Sept. 30, 1972.

Patterson — Brydge. — Mark Patterson and Sandra K. Brydge, Lyndhurst, Va., by Silas Brydge, Aug. 5, 1972.

Pearce — Schultz. — William Pearce, Kitchener, Ont., and Linda Schultz, Milverton, Ont., both of Poole cong., by Amsey Martin, Oct. 14, 1972.

Pennings — Jones. — Anton Pennings, Plumsteadville, Pa., and Deborah Lee Jones, Souderton, Pa., both of Deep Run East cong., by Cleon Nyce, Oct. 14, 1972.

Raab — Litwiller. — Glenn Raab, Winston-Salem, N.C., and Myra Litwiller, Hopedale, Ill., by Ivan Kauffman, Sept. 2, 1972.

Schlegel — Mast. — Dallas Schlegel, Shickley, Neb., Salem cong., and Barbara Mast, Goshen, Ind., Waterford cong., by Paul M. Gingrich, Aug. 19, 1972.

Seutter — Stauffer. — Samuel W. Seutter, Edmonton, Alta., Alliance Church, and Marlene Kay Stauffer, Tofield, Alta., Salem cong., by Harold R. Bonger, Oct. 6, 1972.

Shoup — Schrock. — Daniel John Shoup, Middlebury, Ind., United Methodist Church, and Robin Diane Schrock, Mendon, Mich., First Mennonite cong., by Samuel J. Troyer and John Yoder, Oct. 14, 1972.

Swartzentruber — Lengacher. — Aaron Swartzentruber, Odon, Ind., and Linda Lengacher, Montgomery, Ind., both of Bethel cong., by James Knepp, Oct. 14, 1972.

Temple — Smoker. — Jerry Temple, Atglen, Pa., Calvary Monument Church, and Janet Smoker, Parkesburg, Pa., Stumptown cong., by Paul G. Landis, Oct. 21, 1972.

Weaver — Bauman. — Mervin R. Weaver, Jr., Lititz, Pa., Hammer Creek cong., and Shirley Ann Bauman, Palmyra, Pa., East Hanover cong., by Clarence E. Lutz, Oct. 14, 1972.

Yoder — Slabaugh. — Harry E. Yoder, Hutchinson, Kan., Plainview cong., and Treva Slabaugh, Kalona, Iowa, Fairview cong., by John L. Ropp, Sept. 16, 1972.

Correction: The bride's name in the Lievano — Bechtel marriage listed in the Oct. 10 issue was incorrect. It should have read Arlene Bechtel instead of Eva Bechtel.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

East, Amos, son of Peter and Sarah (Brunk) East, was born in Wilmot Twp., Ont., Sept. 28, 1901; died of a heart attack at St. Joseph's Hospital, London, Ont., Oct. 12, 1972; aged 71 y. 14 d. Surviving is one brother (Edwin East). He was a member of the Poole Mennonite Church. Funeral services were held at the Wellesley Funeral Home, Oct. 14, in charge of Amey Martin; interment in the Poole Mennonite Church Cemetery.

Breckbill, Carol Jane, daughter of H. Mervin and Anna Ruth (Hostetter) Breckbill, was born at Lancaster, Pa., Jan. 10, 1905; died at the Lancaster Osteopathic Hospital of head injuries received in a fall from a bicycle, Aug. 21, 1972; aged 7 y. 7 m. 11 d. Surviving are her parents, three sisters (Cheryl Jean, Charlene Joyce, and Karen Joanne), paternal grandparents (Mr. and Mrs. Parke Breckbill), maternal grandparents (Mr. and Mrs. Aaron Hostetter), and her maternal great-grandfather (Jacob N. Brubaker). Funeral services were held at the Rawlinsville Mennonite Church, Aug. 25, in charge of Amos M. Hess and David N. Thomas; interment in the church cemetery.

Brydge, Silas W., was born in Augusta County, Va., Sept. 1, 1912; died at the University Hospital, Charlottesville, Va., Sept. 26, 1972; aged 60 y. 25 d. He was married to Rachel Ellinger, who survives. Also surviving are one son (Leonard), one daughter (Karen Joy), 4 sisters (Mrs. Lonie Bridge, Mrs. Edna L. Willis, Mrs. Viola Tisdale, and Mrs. Bessie L. Hailey), and 3 brothers (George, Paul, and Vance). He was preceded in death by 2 brothers (Oscar and Amos). On Sept. 5, 1948, he was ordained to the ministry and served as pastor of the Lysinde Mennonite Church. Funeral services were held at the Lysinde Church, Sept. 29, in charge of Truman Brunk and Kenneth Gosh; interment in Riverview Cemetery, Waynesboro, Va.

Byler, Amanda A., daughter of John J. and

Mary (Miller) Knepp, was born at Kalona, Iowa, Feb. 18, 1891; died of a heart attack at Kalona, Iowa, July 13, 1972; aged 81 y. 4 m. 25 d. On Oct. 5, 1911, she was married to John A. Byler, who preceded her in death in 1933. Surviving are 4 sons (Leslie, Carl, Vernon, and John), 6 daughters (Vera, Mary Jane—Mrs. Alvin Hersberger, Leona—Mrs. George Yoder, Dorothy—Mrs. Irvin Miller, Ella Mae—Mrs. Aquilla Riehl, and Irene—Mrs. Emery Helmut), 38 grandchildren, and 2 brothers (Edwin and John). One son (Henry) preceded her in death. She was a member of the Fairview Conservative Mennonite Church, where funeral services were held on July 16, in charge of John L. Ropp and David L. Yoder; interment in the East Union Cemetery.

Grove, Joseph Leo, son of John and Melita (Friesen) Grove, was born in Brooks, Alta., Dec. 14, 1954; died as a result of an automobile accident near Cessford Alta., Oct. 8, 1972; aged 17 y. 9 m. 24 d. Surviving are his parents, one sister (Debbie), and 3 brothers (Gordon, Albert, and Thomas). Funeral services were held at the Duchess Mennonite Church, Oct. 11, in charge of C. J. Ramer, Charles Ramer, and Samuel V. Martin; interment in the Duchess Cemetery.

Hersberger, William M., son of William H. and Catherine (Weaver) Hersberger, was born in Holmes Co., Ohio, Aug. 3, 1899; died at the Wooster Community Hospital, Wooster, Ohio, Oct. 10, 1972; aged 79 y. 2 m. 7 d. On Aug. 21, 1915, he was married to Sarah Hostetter, who preceded him in death on Mar. 2, 1961. Surviving are 2 daughters (Mrs. Ruth Gerber and Mrs. Maxine Stutzman), 7 grandchildren, and one sister (Mrs. Anna Miller). He was preceded in death by one infant son, 3 sisters, and one brother. He was a member of the Walnut Creek Mennonite Church, where funeral services were held, Oct. 12, in charge of Ervin Schlachab; interment in Walnut Creek Mennonite Church Cemetery.

Miller, Paul Steven, son of Mr. and Mrs. William F. Miller, Goshen College faculty leaders directing the Study-Service Trimester in Haiti, was born in Goshen, Ind., Apr. 1, 1972;

died at Canape Vert Hospital, Port-au-Prince, Haiti, Oct. 16, 1972; aged 6 m. 15 d. Surviving are his parents, 2 brothers (Lee Eugene and Neil Robert), 2 sisters (Jane Marie and Karen Ann), his paternal grandparents (Mr. and Mrs. Ura R. Miller), and maternal grandmother (Mrs. A. C. Ramseyer). Funeral services were held at the Fairview Baptist Mission Church of Fernatite, Oct. 18, in charge of Wallace Turnbull. A prayer service was held at the College Church-Chapel, Goshen, Ind., Oct. 18, in charge of Harold Bauman.

Newcomer, Rhoda S., daughter of Christian and Maria Newcomer, was born near Mt. Joy, Pa., Dec. 7, 1901; died at the Lancaster (Pa.) General Hospital, Aug. 19, 1972; aged 70 y. 8 m. 12 d. Surviving are one brother and 2 sisters. She was a member of the Chestnut Hill Mennonite Church. Funeral services were held in charge of Raymond Charles, Landis Sangrey, and Glen Sell; interment in the Landisville Mennonite Cemetery.

Peachey, Miriam, daughter of David H. and Gemma Renno, died at her home in Guaimaca, Honduras, Oct. 15, 1972. She was married to David B. Peachey, who survives. Also surviving are her mother, 5 children (David, Rebecca, Joseph, Rhoda, and Daniel), 2 sisters (Sylvia and Sadie Renno), and 2 brothers (Rudy and Trenis). One brother (Pius) preceded her in death in 1948.

Springer, Jake H., son of Christian and Phoebe (Lauber) Springer was born at Stuttgart, Ark., Oct. 28, 1901; died of a heart attack at his home near Milford, Neb., Oct. 1, 1972; aged 70 y. 11 m. 3 d. On Dec. 18, 1924, he was married to Lillie Stauffer, who survives. Also surviving are three sons (Larry Jake, John David, and Robert Lee), 10 grandchildren, 2 great-grandsons, 3 sisters (Lena—Mrs. Leo Stauffer, Elma—Mrs. Dave Steider, and Mrs. Barbara Kennel), and one brother (Joe Springer). He was preceded in death by one brother (John) and one sister (Katie Schweitzer). Funeral services were held at the East Fairview Mennonite Church, in charge of Oliver Roth, Norman Beckler, and John Willemis; interment in the church cemetery.

Stutzman, Lydia A., daughter of Joni M. and Anna B. Bontrager, was born in Lagrange Co., Ind., Mar. 1, 1895; died of cancer at a hospital in Iowa City, Iowa, July 19, 1972; aged 77 y. 4 m. 18 d. On Nov. 22, 1917, she was married to Ervin Stutzman, who survives. Also surviving are 6 sons (John, Omer, Levi, Ervin, Jr., Leroy, and Stanley), 5 daughters (Mary—Mrs. Ed Bontrager, Barbara—Mrs. Lloyd Bender, Ada, Alta—Mrs. George Widmer, and Anna—Mrs. John Raber), 3 half sisters (Barbara—Mrs. Joe Miller, Emma Yoder, and Amelia—Mrs. John Schrock), and one half brother (Manass A. Bontrager). Two daughters and one son died in infancy. She was a member of the Fairview Conservative Mennonite Church, where funeral services were held on July 21, in charge of John L. Ropp and Morris Swartzendruber; interment in the Gingerich Cemetery.

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calendar

Mennonite Board of Education, Nov. 9-11.
Newcastle Conference, Upland, Calif., Nov. 23-25.
Millwood Winter Bible School, Gap, Pa., Feb. 5-16, 1973.
Assembly 73—God's People in Mission, Harrisonburg, Va., Aug. 7-12, 1973.
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24, 1973.

Mormon Growth Rate High

The president of the Church of Jesus Christ of Latter-day Saints (Mormon) said that the phenomenal growth of the church in recent years has made it necessary to begin a comprehensive plan to reorganize some of its structures.

As part of its efforts to improve the coordination and management of its massive worldwide programs, the Mormon Church has appointed a business management expert to serve as a consultant to church leaders.

"Growth poses the greatest problem for the Mormon Church today — although, we must admit, it is a wonderful problem to have to wrestle with," President Lee said.

The Mormon leader said membership in the U.S. increased 50 percent in the last 12 years and more than 250 percent outside the U.S. Worldwide membership of the Mormon Church is now 3 million.

Crash Toll Attributed to Drinking

The use of alcohol played at least a part in almost half the 55,000 deaths on the nation's highways and streets during 1971, according to a government report released in Washington, D.C.

The problem of drunken driving was even more serious than previously thought, the report on road and vehicle safety indicated, with 27,000 deaths related to the consumption of alcoholic beverages.

In sending the report to Congress, President Nixon expressed serious and growing concern over the high death rate on the nation's transportation arteries.

Some countries enforce severe penalties for drunken driving, the report noted, adding: "U.S. laws are far less harsh despite the fact that some 27,000 of our fellow citizens are killed each year in highway accidents in which alcohol played a part."

"This situation tends to offset the positive factors, such as safer highways, safe vehicles, better trained drivers, and more efficient traffic safety technicians," it continued.

600 Children Nobody Wants

The Catholic Children's Aid Society of Metropolitan Toronto is caring for 600 "parentless" children, ranging from newborn to 9-year-olds, for whom it can find no adoptive parents.

The CCAS also has 120 couples on its list of prospective parents, but is finding it difficult to suit them.

The majority of the 120 want either newborn babies, "and/or" children with national and cultural backgrounds similar to their own, explained Ward Markle, executive director of the Catholic agency.

As an example, he cited 83 black, eight Oriental, and 137 North American Indians among the 600 youngsters. None of the 120 prospective adopting parents wants them. Another problem is to find parents for the racially mixed child, the physically or mentally handicapped, and the "older child."

"Our big problem continues to be the older child," Mr. Markle said. "Parents are simply not interested in those who are three years and up."

"Family Week" in November

President Nixon signed a proclamation designating the week in November which includes Thanksgiving Day as "National Family Week."

The Senate passed the joint resolution on Sept. 21; the House of Representatives endorsed it on Aug. 18.

"National Family Week," said Rep. John T. Myers (R-Ind.), author of the resolution, "is designed to coincide with Thanksgiving Day, that traditional time in America when families are rejoined for the purpose of giving thanks to God for the blessings which have come to them."

Women's Lib Repercussions

The women's lib movement is having its quiet repercussions in many churches.

One conservative United Presbyterian church in the West recently elected a 19-year-old girl to the board of elders. Ordinations of women to the preaching-pastoral ministry is being debated in various denominations. Some people are afraid that a general movement in this direction may ultimately give an image of the American ministry as a woman's role—as happened to the image of overseas missionary.

One view is presented by Tom Stark (Reformed Church in America) in an article, "Why I Am Voting Against the Ordination of Women This Year." After mentioning procedural problems, Stark gives his basic objection.

"I am afraid the proposals strike me as a cop-out on the theological issues. There is no denying that the almost unanimous conviction of the church in most of its branches was, until the twentieth century, that the Scriptures teach that those who bear rule in the church of Jesus Christ are to be men. Unless one is willing to arbitrarily dismiss this

biblical scholarship of our forefathers in the faith as simply the work of woman-haters, then it is appropriate to demonstrate that these theological interpretations were in error, and what the proper scriptural teaching actually is. I am not personally helped by those who demand agreement for their position on pragmatic or sociological grounds, but are unwilling to interact seriously and obediently with the Word of God. . . .

"Perhaps, to do justice to this question, the Reformed Church should undertake a serious study of the role of women in society, in the church, and in the home. Such a study could make a real contribution, if it included a careful interaction with the teaching of Scripture, out of an earnest desire to submit to the authority of the living Word and His written Word. Such an in-depth study might take a while. But in the long run such a study will strengthen the church by helping it avoid shallow solutions to profound questions about God and His world." (*The Church Herald*.)

"Jesus Movement" in Europe

The "Jesus Movement" has hit Europe in a big way and is exerting a noticeable effect in such areas as Northern Ireland and the communist countries, according to an American journalist who surveyed nine European countries last summer.

Edward E. Plowman, news editor of *Christianity Today*, reported on his observations in a special article prepared for the Oct. 13 issue.

"Thousands of young people all over the continent have turned to Christ in the last year or two, and in several lands (Northern Ireland, Holland, and Finland) nationwide youth revivals may already be under way," according to Mr. Plowman, the man *Time* magazine had called the "historian of the Jesus Movement."

In Catholicism, which is the majority religion in several European countries, the charismatic revival has been a widespread phenomenon and has been encouraged by the hierarchy, Mr. Plowman reported.

Decrease — Increase

The number of ministers and priests has decreased in this country from 250,000 to 200,000 in the past 25 years, while the number of "primary health personnel"—psychiatrists, psychologists, psychiatric social workers—has increased from 14,000 to 100,000 during the same period.

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Grasping Discontent

Most of what we are able to acquire is very limited. Though the world is filled with air we can only inhale a lungful at a time. Though the earth is filled with food we can only fill one stomach at one time. Though the universe is covered with vegetation we can only walk on the grass where we are.

Strange as it sounds today the Scripture still says, "And having food and raiment let us be therewith content" (1 Tim. 6:8). The moment we move beyond our capacity to use what we have we are possessed rather than possessing. Our wealth has us instead of us having it. Our property owns us instead of us owning it. We become slaves instead of masters. We become discontented rather than contented.

That's about it. There is a universal law that the greater controls the lesser. Put a person and his possession side by side. Depending which grows the fastest certain things happen. As wealth becomes greater than the person, it masters the man. So much so that it can completely monetize him so that it possesses his thinking in dollars and cents. Instead of warm human terms he thinks and deals

in terms of cold coins cast on the counter. Coins determine concern and conduct. Will it pay? Is the ointment wasted? What will I get?

When we move beyond our capacity to use the godly contentment Paul puts before us, we begin to build bigger. It is the repetition of the story told by Jesus concerning the rich man who could not be content with sufficient barns. He must have bigger barns. He is not content with a comfortable and ample house in a good neighborhood. He must have a house bigger than he needs in an aristocratic community.

So the coat we have must be cast aside for a better coat. The table we eat at must be tossed out for a better table. The shoes we wear must be thrown aside for the current style. The car, which is adequate, must be traded for a more up-to-date model.

All this is the evil spirit of discontent. It is a very evil spirit. It is the grasping discontent which seeks more for self instead of more for Christ and others. It is the discontent which drives us to desire more than we can use.

— D.

Kick If You Can't Win

Paul Erb recently told the story of a young fellow who, when he was losing his argument for pacifism, began to kick the other boys. That sounds amusing until we realize that this approach is not unusual. Nor is it something only small boys do. When we are shown to be lacking we are inclined to kick.

Rather than kicking, the boy should have searched for more data. Kicking disproved his point as far as his own practice was concerned. Telling about peace with hate in the heart or speaking about love in anger is a poor way to get the message of peace and love across.

This approach of kicking comes to light in many ways and times. If we don't get our way we begin to kick the other's way. In other words, we begin to talk against persons or programs. If someone gets a position we prize

we seek to put such a person in a bad light whenever possible. If someone confronts us with our own failure we attack what we consider weak points in that person's life rather than dealing with our own failure. If someone states a truth which tells us we were wrong, we kick the other person by giving him some label, rather than correct our own viewpoint.

Remember, when we start kicking we have likely lost our argument already. And by kicking we lose our position no matter how plausible or correct it may be. When we fail in our position or place, it is better to look for additional data to make our position plausible than to seek out what we can do to hurt the person or position which threatens us. The "kick if you can't win" approach is not even common sense, much less Christian. — D.

GOSPEL HERALD

November 14, 1972



Indian Policy: A Need for Change

by Donald J. Berthrong

The American Indians once possessed an impossible dream. The dream told them that there was a place within the United States where they could live happily with enough food for their families, enough clothing to keep them warm, and enough shelter to protect themselves from the elements. Their wants and needs were few. They did not need cities, factories, railroads, highways, universities, or the benevolence of the federal government. All they needed was enough land so that they could live with and in nature. They were moved and removed as waves of American frontiersmen flooded their lands because the white man needed the Indians' lands for farms, ranches, minerals, and cities.

At various times during the nineteenth century the Indian became impotent to resist the encroachment of the whites. Politically powerless, demographically decimated, economically impoverished, and physically uprooted but still maintaining dignity, the Indian defied total destruction and has survived. Since 1890, the Indian population of the United States has more than doubled and their numbers are still increasing. They are no longer the vanishing American.

Land Supply Exhausted

While there were lightly used lands to the west, the Indians had a chance to maintain elements of their original culture. Their institutions were pliable enough to adapt to a new habitat. Even a change in their economic activities did not necessarily mean complete alteration of their social and cultural life patterns. With sufficient areas of land to

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hunt upon, to gather their crops, and to fish in the lakes and rivers, Indians could live as the spirits advised them. By the last quarter of the nineteenth century, however, those opportunities either had disappeared or would soon do so. The reservation system became static and the Indians' mobility ended. Whites became the victorious competitors for the lands of marginal utility in the American West.

As the reservation system was completed, the Indians retained only a fragment of their former vast domain. Even the area of the reservations did not remain permanently in their hands. In 1887, the Congress of the United States enacted the Dawes Act, or the General Allotment Act, which permitted the president to negotiate cession agreements with tribes. The amount of land constituting an Indian allotment varied but the standard became 160 acres for the head of a family with lesser amounts for dependents or unmarried people, while some tribes were allotted 160 acres for each tribal member. The reservation lands not assigned to Indians were sold to whites for which the tribes received a small fraction of the lands' actual worth. By legislative intent, the allotments of Indians were to remain intact and become their economic stake in American society.

White Encroachment

It was well understood that a large majority of Indians could not protect their allotments from white encroachments. When allotted, the Indian became a citizen of the United States and the territory or state in which he resided. The courts were therefore available to him to protect his allotment, but such protection was meaningless. To prevent the alienation of the allotted land which often amounted to less than one eighth of the size of the former reservation, Congress placed all allotments under trust. For twenty-five years the Dawes Act decreed allotments could not be alienated, but the spirit of that statute was evaded by subsequent legislation.

Early in the twentieth century, the heirs of an allottee could sell the allotment or an allottee could cynically be judged competent to manage his own financial affairs and be given a patent to the allotment in fee simple. Once the trust restrictions were waived, much of the land was soon sold, and the money derived from its sale quickly found its way into white hands for consumers' articles, for automobiles, for wagons and horses, always overpriced and frequently repossessed by the merchants through chattel mortgages that the Indian never understood. Before the process was ended in 1934 by the Indian Reorganization Act which prohibited further alienation of Indian land, fully two thirds of the allotments among many Indian tribes were no longer controlled by the Indians. They were landless and moneyless.

From 1933 to 1945, John Collier as Commissioner of Indian Affairs valiantly attempted to revitalize Indian culture. Eventually, Congressional and other critics destroyed Collier's programs, which would have restored

land to Indians and their sense of pride in "Indianhood." Since 1945, the most significant thrust of Indian policy has been towards "termination." It means most simply that the Indian will no longer be a recipient of federal funds and programs and the Indians will have to look to the states in which they have residence.

The Indian Claims Commission Act of 1946, which established a quasi-judicial commission to hear and make settlements on all outstanding Indian economic grievances against the national government, anticipated that once the hearings and determinations were concluded there would no longer be a need for Indians to look to the United States government for support. The greatest portion of the Indian population, however, lives in states with minimal resources and an unfriendly if not hostile dominant white population. Indians can expect little from state governments which have difficulty in maintaining services demanded by white citizens.

Termination Policy

On August 1, 1953, Congress in House Concurrent Resolution 108 stated its termination policy in most sweeping terms. The resolution proclaimed that it was the intent of Congress to make Indians subject to the same laws as other citizens so they would enjoy the same privileges and responsibilities. At the same time Indians would be granted all rights and privileges of citizenship but that their status of wards of the United States was to be ended. Congress has never repudiated its resolution, although after the Eisenhower administration those of Kennedy, Johnson, and Nixon have taken some of the sting out of it.

The plight of the Indian continues despite increased federal loans for Indian economic programs, greater numbers of children and youth in schools and colleges, larger numbers of Indians determining the nature of their own programs, and the emergence of a younger, articulate generation that is campaigning for "Red Power." Any casual visit through the small towns of Oklahoma or the Dakotas or Arizona where tens of thousands of Indians live reveals Indian poverty and the ineffectiveness of the federal programs.

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Most Deprived Minority

The American Indian is the most deprived of all minority groups in the United States. The reservation Indian, for example, has the least income, schooling, and economic potential of all minorities. Billions of dollars have been expended on behalf of the Indians, but that statement misses the crucial point. Always Congress appropriated too little money to solve adequately the problems. Education for the Indian is a case in point. Never were either the facilities or the instructional staff sufficient to teach all school-age children on the reservation.

On the Plains during the nineteenth century never did the schools of an agency care for more than one half of the children of the tribes. Even if the nonreservation schools were added such as Carlisle, Chilocco, Genoa, Haskell, and others, many children suffered from the lack of adequate educational opportunities. As late as the Kennedy administration, Commissioner of Indian Affairs Philleo Nash complained that reservation schools were lacking more than 5,000 seats to provide education for children who were living in areas too isolated for travel to public schools.

Inadequate Schools

Staffing even these inadequate schools was a continuous problem. Agents and later superintendents were constantly searching for replacements to fill the vacancies occurring when teachers resigned after a year's tenure or less. Salaries were unattractive to competent instructors, who usually could find suitable posts in the more populated regions of the United States. Frequently incompetent staffs resorted to physical coercion and solitary confinement with only bread and water for sustenance to quell the free spirits of Indian boys and girls. Medical staffs at the schools were either nonexistent or minimal, a fact which led to prevalence of communicable disease such as tuberculosis and trachoma, in addition to the usual childhood illnesses. Deaths to school children occurred so frequently that parents were often reluctant to send their sons and daughters to any school sponsored by the Bureau of Indian Affairs.

Children receiving their education in the Indian schools could not proceed on into higher education with any ease as late as the 1930s. Although such nonreservation schools as Haskell were and are called junior colleges, they are little more than trade schools hopelessly retarded in terms of curriculum and the teaching of current crafts and trades. One talented Cheyenne girl wanted to pursue a career in nursing and persisted in her efforts to gain admission to a professional school. Finally when the superintendent of Concho, Oklahoma, had exhausted all other evasions, he was forced to inform the young lady that her education in the Indian schools had not prepared her in

Donald J. Berthrong is head of the department of history, as well as professor, at Purdue University, Lafayette, Indiana. He has had a scholarly and personal interest in Indian history for twenty years. By permission of Quaker Life.

One of the programs begun in 1956 and still continuing is that of relocation. Indians are transplanted from their rural homes and shipped to big cities such as Chicago, Dallas, Denver, Los Angeles, and others. There they are supposed to find employment and gradually merge with other peoples. The results were and are disastrous. For most of the Indians it has meant moving from rural to urban slums where frustrations are multiplied rather than abated. The wanderings of Indians about abandoned federal installations in Chicago in search of a decent place to live might be an extreme example of the fruitlessness of the relocation program, but it is an example nonetheless. The movement of blacks to Northern metropolitan areas from the South solved nothing, and those who advocate diffusion of the Indian population in our cities seem to have learned little from the experience of another minority.

essential studies for her to compete successfully with white students of comparable age.

Dominated by Whites

Lack of education and economic resources condemned Indians to a cycle of poverty and dependence. During the early years of the reservation system, it was assumed that adults, young and old alike, could not be educated. Two full generations of reservation Indians were there made utterly dependent upon federal funds for support in their old age. Those who retained their allotments could not use them in any efficient manner because they had not learned the simplest agricultural or stock-raising techniques.

Quite apart from the fact that farming was not attractive to Indian males, they never received sufficient instruction, agricultural implements, seeds, or other types of support necessary to start them firmly toward self-sufficiency. Make-work jobs on the reservations, day labor for white farmers, and lease money from whites for allotments usually furnished incomes for the more fortunate Indian people. Even today, the rate of unemployment of adult Indians on and off reservations far exceeds the rate even in city ghettos.

If we are candid, we must admit that the Western institutions of Christianity, private property, education, and citizenship have failed to incorporate most Indians in the mainstream of American life. Today, the most conservative estimate places a majority of Indians living west of the Mississippi River as members of the Native American Church. Within that church the central ceremony revolves about the use of peyote. The hallucinations produced by the drug, which is not habit forming, are comforting to its adherents who are alienated from the dominant white society.

Indian Bureau Fails

Missions and missionaries were often far in advance of white settlers and the full impact of Western religion has been brought to bear upon the original Americans for fully a century. At this point it would be perhaps better to admit that Indians will never accept Christianity and allow them their own religious practices for what comfort they can bring to them.

Private property was first introduced as an institution to many Indians by land allotment. But the allotment system and thus the institution of private property failed because the former disregarded the social basis of Indian life — the extended family. For centuries, Indians lived not in individual families containing only the parents and their children but in much larger units. As many as four generations of kinsmen lived and worked together cooperatively, sharing labors easily in a well-defined manner. The Dawes Act attempted and succeeded for the most part in tearing apart the extended family by forcing each nuclear family to live on the allotment of the individual recognized by the Bureau of Indian Affairs as the head of

the family. The Bureau's plan might have succeeded if it had been able to substitute a new, viable social organization among the Indians, but it did not in the nineteenth century and it has none to offer today.

Farming Not the Answer

Not only was the social base of the Indian family hopelessly damaged but so was the economic base. Agriculture on the plains and in the mountains, plateaus and semi-arid regions was subject to too many perils and disabilities. The soil of the allotments was often infertile, rainfall was insufficient, and transportation, if crops were successful, was unavailable. Indians were unrealistically expected to succeed when white men with agricultural skills and sufficient funds failed. Imagine the reaction of an Indian man trying to follow the suggestions of his agent by breaking the tough prairie sod with a single plowshare and his small, weak Indian pony, chopping the broken sod with an ax or knife, planting his seeds and then watching the hot summer winds burn the young, succulent plants before maturity.

Not one year, but three to five years successively, the Indian farmer failed to make a crop on the Plains. Can we wonder that he gave up and leased his 160 acres to a white farmer for what he could obtain. Again after a century of experience, we should know that Indian groups will never become self-sufficient by farming or stock raising. The lands they occupy either as allotments or reservations are not suited for those enterprises. When the drive in United States agricultural policy is to remove marginal lands and farmers from producing food and fiber, why should the Indian be forced to do what white men cannot do? There are, of course, exceptions to these statements, and those who have won their struggle to live on their land should be encouraged and aided.

Many Ways to Help

Admitting that we have erred grievously, can we do anything to assist the American Indians today? A key to helping the Indians must be the abandonment of the idea that there is only *one* Indian policy and the substitution of *many* Indian policies to fit the needs of varying individuals and groups. There are Indians today who despite enormous handicaps have succeeded in living in both the white man's world and the Indian world. They are Indian physicians, ministers, college professors, farmers, ranchers, skilled craftsmen, and businessmen who no longer need to live by very rigid regulations of the Bureau of Indian Affairs. They should be totally and immediately freed and given the same rights and privileges as other citizens. When and if they need assistance in the form of loans, they should not be turned aside by the Bureau, but its officials should help them in every practical way.

Purging of these individuals from the work-load agencies or area offices would enable the often overburdened staffs to concentrate their efforts to assist those living in poverty and degradation. If the need arose again to assist

them, they should be restored to the rolls.

Education Important

The trend of incorporating Indian leadership into the policy-making decision process should be continued and strengthened. Since the late nineteenth century, the Bureau has fostered needless factionalism within Indian tribes by emphasizing the differences between the older and younger generations. There are enough talented and educated young Indians today who can be worked into the bureaucratic structure of the governmental agencies and tribes to give new vital directions to Indian policy and assistance. The simplest way to do this is to give the Indian youth education commensurate with their abilities and sufficient funds to acquire knowledge and skill without suffering. I have seen Indian youth at colleges and universities suffering from the want of food, adequate clothing, and decent housing conditions. There simply is no excuse for such tragedies any longer in our affluent society.

Educationally, Indians should be enrolled in the same curriculum as other American youth. The assumption that Indians need only rudimentary education and are capable only of assimilating semiskilled trades or crafts must be abandoned. Otherwise we would only continue to perpetuate the horrible mistakes of Indian educational policy of the last century. By failing to open up the full range of opportunity that education brings, we condemn Indians to lives less rewarding than other Americans and continue to reinforce the poverty and dependency cycle.

Economic Rehabilitation

Relocating Indians from rural environments into urban communities is simply inhumane. The proper procedure is to spend those funds required to make the rural environment an enjoyable place in which to live, where the Indian can enjoy nature and the land. There are enough successful examples available to us of the kind of economic rehabilitation to work toward a good life for the Indians. Projects, appropriately scaled, but similar to the Tennessee Valley Authority or the redevelopment of Appalachia should provide us with some workable models. We can, of course, turn away callously and comment that the Indians are too few and too politically impotent to be concerned with. But that has been the history of the American Indian for nearly two centuries.

Large programs to improve the rural housing of Indians must be begun. Two- to four-room houses, if Indians are fortunate, still dot reservations and non-reservation Indian communities today. Family life within those houses of any decent sort is simply impossible. They were inadequate when they were constructed and they are worse than inadequate today. The complete series of assistance programs must be made available to Indians. At meetings with Indian people, I have heard concerned parents state that they would not send their children to school because their clothing was inadequate. Unless a child

attends school regularly, and more are being forced to attend public schools, their educational attainments will be permanently jeopardized.

Remorse and Remedy

Indians suffered from the same stigmas and effects of poverty as other underprivileged groups. In many areas where they are concentrated, local prejudices are still strong. Until recent years, Indians were not permitted to exercise the privilege of voting but that discrimination is gradually diminishing. We must, in sum, realize that the American Indian minority has unique problems based upon place of abode and differences in culture. We must at this point remedy our past mistakes and assist them toward the quality of life they want to lead. ☸

For World Vision

When I turn off the 11 o'clock news

I glance at my watch

and yawn, and it's off to bed.

Nothing wrong with that.

But what of those babies

crying motherless

outside the Vietnamese village?

The vacant stare

of the Appalachian coal miner

with only memories of a job?

The men and women

in the sweatshops of Hong Kong

The prison camps of Siberia

The resettlement areas of South Africa

The prisons of Brazil—

They are all part of my family.

How will they sleep tonight?

Let me use

what little voice and power I have

to speak and act on their behalf.

For we have but one world, Lord

or none at all. Amen.

— Christopher News Notes

Love God and Brother

We love because God first loved us. If someone says, "I love God," but hates his brother, he is a liar. For he cannot love God, whom he has not seen, if he does not love his brother, whom he has seen. This, then, is the command that Christ gave us: he who loves God must love his brother also. — 1 John 4:19-21, TEV.

First, But Now Forgotten

by Phyllis Naylor



John Wolfe is, at sixteen, the typical teenage Indian. Except that there are no typical Indians, really, for John is Cherokee, and there are the Navahos, Comanches, and Sioux. There are 600,000 Indians in the United States, but they have one thing in common. As the first Americans, they are refugees in their own country.

John has had only seven years of schooling. His family earns \$1,500 a year — half the government-certified level of poverty. John's father is a statistic in the 45 percent of unemployed Indians. He cannot provide for their simplest needs in a land that his ancestors once proudly owned. If John is lucky, he will live the usual Indian life expectancy — 44 years.

Suicide among Indians is the second leading cause of death, three times the national average. Some say that suicides among Indian teenagers are one hundred times the national average.

No one knows for sure because many Indians seem particularly accident-prone, an indication of their own self-hatred. The twelfth-grade Indian teenager has the lowest self-concept of any minority group in America. Some suicides occur as early as ten years.

If John hasn't stayed in school long enough to learn algebra, there are some things he knows well, having heard them from his grandfather. Ask him about the "Trail of Tears," and if he decides to talk at all, he'll tell you about the forced removal of the Cherokee nation from its rich lands in the Southeast to the state of Oklahoma.

Between 1810 and 1838, numerous treaties and purchases were arranged, and always the Cherokee were squeezed farther into the hills. When gold was discovered on their land, schemes were devised to force them off. A treaty was signed in 1835, approved by President Andrew Jackson, providing for the removal of the Cherokee to the West. The Cherokee chieftains were enraged when they learned of the pact, signed by a few malcontents. Many white Americans were also stunned at the injustice. For three years, assisted by such men as Daniel Webster and Henry Clay, the Cherokee argued their case, but to no avail. Like his fellow frontiersmen, Jackson resented the fact that the Indians of the East owned much of the

best farmland. In 1838, preparations were made to move the Cherokee west by force.

The Cherokee were rounded up at gunpoint and marched 1,200 miles to Oklahoma on foot, the "Trail of Tears." Sickness broke out at every mile. One person out of every four died. Four thousand were buried along the way.

Once in Oklahoma, the Cherokee, along with the Seminole, Chickasaw, Creek, and the Choctaw, became known as the Five Civilized Tribes. They supported themselves by farming and stock raising, governing themselves under written constitutions with their own capitals, legislatures, and courts, maintaining a school system (in which the Cherokee excelled), and promoting Christianity through the Baptist, Methodist, and Presbyterian churches scattered over their territory. The preamble to the treaty which the government made with the Cherokee said:

"The most anxious desire of the Government of the United States to secure the Cherokee nation of Indians . . . a permanent home, and which shall, under the most solemn guarantee of the United States, be, and remain theirs forever—a home that shall never in all future times, be embarrassed by having extended around it the lines, or placed over it the jurisdiction of a Territory or State, or be pressed upon by the extension, in any way, of any limits of an existing Territory or State."

Undoubtedly, the men who wrote this treaty felt gratified that justice was being done. In 1866, however, the Indians were required to give up the western part of their territory to the United States for the use of other Indians. Some of the lands in the region not assigned as Indian reservations were opened for white settlement.

But whites continued pouring into the region in a steady stream, and gazed upon the rich Cherokee outlet, especially, with envious eyes. Some obtained a five-year grazing lease but the government declared the leases invalid and President Benjamin Harrison ordered all cattle removed.

Finally, however, the government yielded to the demands of the "Boomers." One area after another of Indian land was purchased by the government and opened to settlers.

The members of the Commission negotiating the purchases were charged with all sorts of irregularities. The Kiowas, Comanches, and Kiowa Apaches sent delegations to Washington, headed by General Hugh L. Scott, to prevent ratification of the treaty by Congress. General Scott affirmed that certain influential Indians had evidently sold out the interests of their people to the Commission. But their efforts failed.

By 1906, it was believed that the Indian Territory which remained was ready for statehood. Leaders of the Five Civilized Tribes called for a constitutional convention and

invited the white people of the territory, who now outnumbered the Indians more than five to one, to participate in election of delegates. The people overwhelmingly adopted both a constitution and the name Sequoyah for their new state. But Congress would not accept the Indian Territory as a state, and in 1907 both the Indian lands and the other settled territories were combined to become the state of Oklahoma, and the Indian Territory ceased to exist.

Hope, even now, is hard to come by. John Wolfe lives in a converted school bus behind his parents' one-room shack of logs and mud. Like most Indian males his age, he has never really determined whether he is a part of the reservation or the outside world. Deep down, he knows he belongs to neither.

He didn't always feel this way. When John began first grade, he was attentive, obedient, and eager to learn. But when he reached the fourth grade, he began to change. His achievement scores declined steadily.

Instead of the eager, bright child he had been before, John became shy and withdrawn. He had discovered that he was Indian and what the outside world thought of his heritage. As he studied the history books, he found out nothing about his own ancestors except the infamous things they had done to the white man. The books did not say what the white man had done to the Indian.

John did not learn that the Cherokee nation was old when the Roman Empire was new, or that his ancestors had produced some of the finest arts and crafts of the Eastern United States. He did not know that the early explorers—Columbus and Vespucci—were in awe not only of the Indian's innocent friendliness and hospitality, but of his eloquent speech. European scholars compared this skill with the classic orators and with biblical writings. The history books did not mention the Cherokee genius. Sequoyah was the only man in history to conceive and perfect in its entirety an alphabet which was so easily adapted to the speech and thought of his people that many mastered it within a few days. Nor did John know that when the white men arrived in America, they found that the Indians had already explored most of the land and had discovered important natural resources.

The teachers did not help. "What's the matter, John?" one asked when John balked at reading any more. "You don't want to live in a hogan the rest of your life, do you? If you don't study you'll end up just like your parents."

To reach their schools, many Indian children must get up at five in the morning to make the long bus ride. Others are taken away from their families and placed in centralized boarding schools.

John ran away from school twice, and finally dropped out when he reached eighth grade. But coming back home to the converted bus wasn't easy either. In everything he had learned in school, the message came through clearly: disdain for John's home and way of life. He even prayed, as he returned home for good, "Lord, help me not to hate my mother and father."

For three years, John has wandered around the reservation doing odd jobs and seasonal work. He has no plans for the future because he truly believes his life to be in the hands of the white man.

Congress, state legislatures, private industry, the Bureau of Indian Affairs with its entangled bureaucracy, and white America in general all share the blame for John's sufferings and the thousands like him. The plundering of Indian lands and life continues up to this day, only now it is subtle and refined, done in the name of white man's progress and under the protection of his laws.

If John remains on the reservation, he will be oppressed still further. As Edgar S. Cahn points out in the book, *Our Brother's Keeper: The Indian in White America*, self-realization on the reservation is frustrated, dependency is treated as a virtue, and alienation from one's family and heritage is rewarded. The Indian cannot control his own property or manage his own private affairs without continually securing the consent and approval of the Bureau of Indian Affairs. And the BIA can, at any time and for almost any reason at all, deem him incompetent. But if he leaves the reservation to seek employment, he loses his eligibility for free health services and other Indian benefit programs. Because Indians have learned to despise themselves, because they have not been taught skills which would help them find respectable work off the reservation, because prejudice blocks them at every step, they often come back, and are derisively said to be "returning to the blanket."

The history of the treatment of John and his people tells us more about the white man than it does about the Indian. It tells the price one must pay for being a minority group in America. Perhaps it was best said by Chief Black Hawk in 1832 upon surrendering to the United States.

"The changes of fortune and vicissitudes of war made you my conqueror. When my last resources were exhausted, my warriors worn down with long and toilsome marches yielded, and I became your prisoner. . . . I am now an obscure member of a nation that formerly honored and respected my opinions. The pathway to glory is rough, and many gloomy hours obscure it. May the Great Spirit shed light on yours, and that you may never experience the humiliation that the power of the American government has reduced me to, is the wish of him who, in his native forests, was once as proud as you."

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A Thanksgiving Prayer

by an Honest American Away from Home

Dear God,

I am going to try to be real honest with You today
and tell You just how I feel about things.
I hope I don't shock You.

After all, You made me a human being and not an angel,
so You will forgive me for my weaknesses.

It is Thanksgiving Day, God, a day to remember

Your goodness.

So let's begin.

Thanks, God, for creating me an American
instead of a Nepalese or an Anuak.

And I don't know what I would do if I were a Kenyan, either,
with the prospects of seeing my sons and daughters
always needing

and desiring far more than they will ever get.

You knew what You were doing

when You predestined me to be born in America.

I just do not know how I could thank You

if You had missed on this one.

And thanks, God,

for allowing me to be a citizen of a nation which,
though only about six percent of the world's population,
has managed to accumulate about a fourth of its wealth.

This means that I will probably never have to worry
about starving or fighting with someone
over a scrap of bread.

You were right in that.

I'm not so sure I could walk the straight and narrow
if I had to compete with my brothers
for a place in the sun.

You know I don't have much stomach for fighting.

And God, it is great to always have America to go back to.
Thanks for America to go back to!

I feel real humble and almost weepy

when I think of driving on the roads and streets at home
where people call me Don and where I can breathe
that beautiful, polluted air of Pennsylvania.

If You'd have created me a Bengali to live in Pakistan,

I may not be actually mad at You,

but I wouldn't be too happy, either.

After all, those ten million East Pakistanis
really have very little to go home to.

They return to oppression and misery,
not to pumpkin pie and Mac Donalds.

And that goes for those millions of Arabs
living in tents in Jordan and Syria
and for the million or so refugees in Africa
who have no place to go home to.

I don't know what I'd do, God,

if I couldn't let my mind wander now and again
and think of the Thanksgiving turkey
and the excitement of the Oklahoma/Nebraska
football game.

Just think, God, no place to go home to!

You were right,

I just couldn't have coped with life

without the assurance that when things get real tough

I can always go home.

Thanks for that.

And what keen insight You had into my character, God,
when You had me born in a democratic country.

You know how I am when someone tries to boss me around.

I would have screamed if You had made me a Cuban
or a Russian or a black South African
or an Irish Catholic.

I would have absolutely smothered!

What insight, God!

Thanks again for sparing me that fate.

Just think, *me*, a Christian in *China*,

with all that that means.

I just couldn't cope and You know it.

I probably couldn't even be a good Christian in *Paris*.

You sure used Your good sense

when You had me born in a Christian nation.

You knew that I couldn't make it otherwise.

That's what I call Providence.

And, God, imagine me without a car

and enough money to go to Mombasa for a vacation now
and again,

or without the leisure to take a few hours off each week for golf.

I just do not understand
how some of Your poor creatures can face life
without a bank account or a credit card.
How do they put it all together?
If I couldn't get away now and again,
I would scramble.
Imagine what I would do
if my cash reserves were practically nil
and I had little hope of ever making much more.
If I would be Gladys, the lady who works in our kitchen
whose cash is used up even before she earns it,
I'd snap and You know it!
Thanks, God, for not making me face that!

And then, too, God what good planning
to have a person like me, who likes to study
and to read and to philosophize about life,
born an American where there are schools and colleges
and universities everywhere.
Just think how my fair talents would have been wasted
had I been born in the Chad
where I would be bound to a lifetime of herding camels
and chewing on dates.
What a waste of human resources that would have been.
How ingenious of You to have me born in a place
where I could get one degree after another.
Really, God, if I couldn't have gone to school,
I would now be an absolute nobody.
Thanks for making me somebody.

If I can summarize it, God, You knew me
and You knew that there had to be a place like America
where I could be born and raised.
Thanks for working it all out for me.
You're great, and You understand me perfectly.

But I must confess, God,
one thing puzzles me.
What kind of a prayer does Gladys pray?
She is hardly better off than anybody she knows.
And what kind of thanksgiving comes
from a Pakistani refugee?
Maybe he can thank You for saving his life
but not for much more.
And what does the Christian in Russia tell You about,
or his brother in Cuba?
What could they possibly praise You about?

And those people who live all over the place in Calcutta,
what about them?
Do You ever hear from them?
And that lad in Chad.
He may be a genius but will never have a school
to bring it out of him.
The more I think of it, God,

the more confused I get.
Now that I reflect, I suppose I sound
a little like the Pharisee that Jesus talked about
who thanked You one day
that he was an upright, privileged Pharisee
and not a despised tax collector.
I don't want to be like that.

Yet, I am glad I am American, God.
You know that, and I know You want me
to recognize Your grace in this.

But, God, I will admit that my sentiments
have not exactly been those that Jesus would have
applauded.
In fact, Jesus, who already had everything,
made the move to take upon Him the condition of
needy men
so that He could be a brother to them
in their hurts and aspirations.

Knowing that He was come from God
and was returning to God,
He took a towel there in the upper room,
after eating the Last Supper,
and began to wash His disciples' feet.
It seems as though no human condition
was a stranger to Jesus Christ.
Jesus stooped down, washed those dirty feet
and dried them with a towel
and sent His followers away clean.
He met the man born blind, He gave him his sight,
and the man went away full of joy.
He cured the frightful leper
and sent him on his way praising.

Really, God, as I think about it,
Jesus entered so deeply into man's need
that He was able to turn moans and groans
into thanksgiving.
He became a yokefellow with people in distress
and lifted their loads so that they could dance and sing.
And how about the time He found that fellow on his bed
who had been crippled for thirty-eight years
and He touched the man
so that he could roll up his mattress,
put it on his head, and carry it home?
Jesus was remarkable.
Through His death He gave life.
Through His suffering He gave comfort.
Through His pain He gave joy.
Through His pathos, He gives a song.

This seems to be what Thanksgiving is all about.
Taking conditions in which men feel hurt
and identifying with them so deeply
that the feeling turns to joy and praise.

Thanksgiving is a life of self-giving.
It is no less than taking upon yourself
the burden of your brother
whose load has become too heavy for him.
It is a sort of thanks-living.
I suppose I'll ever be thankful
that Your hand has been upon me, God,
and You must forgive me if I get carried away
by the fact that I was fortunate enough
to be born an American.
What I really want, God,

is the same spirit which was in Jesus
which will not be satisfied
until all men, from the bottom of their hearts,
can give You thanks for their condition
as I give You for mine.

Thanks for taking the time, God,
to listen to me.
You're the greatest.
Amen.

— Used by permission of *Missionary Messenger*

A Native American's Reflections on Thanksgiving

by James Lee West

My people have grown weary of hearing the songs of Thanksgiving. My people have grown weary of looking back at the first winter when the white man came singing songs of praise to a white man's God who had blessed the new experiment in the "bleak wilderness" where no man had set foot. My people have grown weary of a celebration that can speak over and over again of a great tradition and a great nation "born under God" for the good of all mankind and that can turn men's hearts and minds to years of building a great American dream without turning their hearts and minds to the blood and death upon which that dream is built.

My people do not grow weary because we do not wish to share in a dream or because we do not wish to gather as families in thanks to God. We only grow weary of a celebration which not only excludes us but which in fact attempts to emasculate us. Thanksgiving brings back many memories to us, also. But, memories of gratitude and good will are not ours. Our memories are filled with blood and sickness and hate.

We remember very well that Masasoit helped to save those first white men by teaching them to survive in the wilderness they feared so much. But we also remember that he could not teach them that their "red brothers" were more than animals. We remember that two generations later in King Philip's War Masasoit's own people fought back at these white men who had no regard for our

humanity or civilization.¹ We remember the Mohicans, a tribe whose territory included much of what is now eastern Massachusetts and who roamed in these woods long before any white man set foot here. We remember that the campaign of genocide was so complete and so careful that there is not a single Mohican left to share in this great American dream. We remember this brother with pride and envy, for he died an Indian and may now be better off than some of us.

Yes, the natives of this country remember the coming of the great American experiment. We remember the blankets deliberately filled with smallpox and other diseases by the white man which killed first the children, then the women, and, finally the men whose preparation as proud warriors did not equip them for this first glimpse of biological warfare. What better way to wipe out large portions of Indian people than through the introduction of wretched diseases which spread the same death a bullet brought?

The white man discovered that many diseases which had plagued him for centuries were unknown in this country before his coming. He also discovered that this lack of contact with such diseases left the native American with very little natural immunity.

The distinguished British General Jeffrey Amherst, of French and Indian War fame, knew these same facts in his war with Pontiac, famous Ottawa war chief. During this campaign he wrote the following correspondence to one of his colonels in Pennsylvania, Henry Bouquet: "Could it be contrived to send the smallpox among the disaffected tribes of Indians? We must on this occasion use every stratagem in our power to reduce them."

When Bouquet replied that he would try to follow the British general's advice, and, added that he would even

¹ James Lee West is a Cheyenne. In its original form this was an address delivered at the 1969 Thanksgiving Celebration, Plymouth, Massachusetts. Mr. West's article is reprinted with the permission of *Andover Newton Quarterly* — where it originally appeared, September 1970.

like to hunt "the Vermin" with dogs, Amherst wrote him again. "You will do well to try to inoculate the Indians by means of blankets, as well as to try every other method that can serve to extirpate this execrable race. I should be glad your scheme for hunting them down by dogs could take effect, but England is at too great a distance to think of that at present."²

We must assume that General Amherst was confident of the results this tactic would have on noncombatants, as well as warriors.

My own people, the Cheyenne, remember the so-called battles also, such as the Battle of Sand Creek. It took place on November 29, 1864, at Sand Creek near Denver, Colorado, where Colonel Chivington and his men arrived looking for a raiding war party of hostile Indians.

This band of southern Cheyennes led by one of our more outstanding leaders, Black Kettle, happened to have made peace several weeks earlier. However, Chivington did not seem to have been concerned with which Indians had been raiding and for what reasons or that this band of Cheyenne was not responsible for these raids. In the small hours of dawn, two hundred of our brothers and sisters were killed as the pony soldiers rode forth killing every man, woman, and child that they could find. And they seem to have found more old men and women and children than warriors. This so-called battle is recorded as one among many which were "fought" against the "savages" who lived in the great wilderness that God was giving to "his people."³

Thanksgiving — you ask for the Indian people to join in Thanksgiving? You ask my people to join hands on their reservations and in their ghettos and sing praises to God for the founding and success of this great American dream? You ask me to share in the celebration of the death of my people!

It is not difficult to draw some very interesting parallels between the development of the great American dream on this continent and this same dream's development in Latin America or in Vietnam. Look at Guatemala or a half dozen other countries in Latin America. Who has taken the land in these countries? Where does the capital from the sweat of these natives go? It is not hard for the Indian to understand, as we look from the reservation and the ghetto and see the ties form between these governments and Washington, D.C., much as some of our people must relate to Washington through the Bureau of Indian Affairs.

It is not difficult for the Indian to understand the trial of white American soldiers who have allegedly killed 109 Vietnamese as if they were stock in a slaughterhouse. It

is not difficult for the Indian who has been called "savage," "beast," and "barbarian," to understand how the title of "communist," "pinko," or "red," — "red" mind you — supplies the fear that is necessary for the American people to condone genocide and dehumanization for the protection of that great American dream. And through this fear not only support this effort but rationalize these human beings right out of their minds, just as they have rationalized the American Indian out of their history and their conscience.

There is a voice crying in the wilderness! Not the wilderness you tamed and civilized, but a wilderness you created! Your genocide was not successful in America; and even though you have isolated us as far from your life as you physically can, we have observed white society in America and we have heard the echoes of our own cries as they come from black ghettos, from California, from Latin America, from Vietnam.

Yes, the Indian people are watching and they are listening but, luckily, from a distance. Our existence on reservations and in ghettos which are far from the mainstream of American society has helped us remain a people — a part of America, yet so separated that we still possess much of our own culture. Not so separated, however, that we feel no kinship with those people who are brothers in oppression.

There is a voice crying in the wilderness, but it is no longer crying for pity: not for blankets, not for land, not for a poverty existence from the charity of the Bureau of Indian Affairs. No, it's a war cry of a people who will not become "whitewashed" so that they can be acceptable in your sight. It's a war cry that is growing stronger as our people realize that the meaning that has gone from our lives will not come back to us as whites. It is a cry against the average life expectancy of 44 years, against the suicide rate of teenagers on reservations that is three times that of teenagers in general, against the alcoholism rate, against arrest rate that will not be cured by the soothing medicine of self-pity and acceptance as whites in a white world. It's a war cry of a people who seek their humanity, the right to be human beings, and who must have that humanity as whole persons — whole persons who are Indian.

We must all realize that the great blot of oppression on my people is worse today than it was yesterday. Yesterday, my people were a proud people, a people who could share what we were or fight for what we were. In those days, when you considered us far worse off in all our barbaric heathenism, we were a whole people, proud and free! Yesterday, there might have been much we could have learned, but there might have been much that we could have taught you about life.

(Continued on page 943)

Receiving and Giving

First Mennonite Church, Brooklyn, New York, supports missions in prayers and offerings through its Tuesday evening prayer group. Accumulated funds are forwarded periodically to Mennonite Board of Missions. The 30-member congregation is pastored by Guillermo Torres.

Your Missions Week offering also helps the Brooklyn congregation meet its pastoral support. Thank you for giving — as you have received — in Missions Week, November 5-12. Thank you for your regular contributions and prayer support of our brotherhood's ongoing missions outreach.



Guillermo Torres (center) and Mario Bustos (right), pastor of Iglesia del Buen Pastor (Church of the Good Shepherd), New Paris, Ind., listen as Mario De Orive, a member of Iglesia Evangelica Espanola Menonita (Spanish Evangelical Mennonite Church) in New York City, addresses the Spanish Concilio of the Minority Ministries Council at its annual assembly October 20-21, 1972.

Jesus
Makes the Difference.

North American Indians Discuss Common Concerns

Indian Mennonites and Brethren in Christ met in Clinton, Okla., Oct. 3-5 to plan for a 1973 gathering and to discuss with representatives of the Mennonite Central Committee the role of MCC in Indian communities.

The idea of an all-Indian Mennonite gathering had been suggested by the inter-Mennonite Home Ministries Council. Those at the Clinton meeting said "yes" to such a gathering and set the date for July or early August next year. They pointed to the need for fellowship among Indian Christians whose contacts with each other are often limited. The gathering could also serve as a place to share spiritual, social, and economic problems; to encourage Indian leadership; to discuss Indian thought forms of sharing the gospel; and to celebrate.

Groups represented at the Clinton meeting were Mennonite Brethren (Sioux), Mennonite Church (Navaho and Choctaw), Brethren in Christ (Navaho), and Mennonite Pioneer Mission—Canadian Conference (Salteaux) and General Conference Mennonite Church (Cheyenne and Arapaho). There were no representatives from the Church of God in Christ, Mennonite, who work among the Navaho in Arizona and New Mexico, or from the

Northern Light Gospel Mission in Ontario.

Before planning the inter-Mennonite gathering, the group explored with Paul Leatherman of Mennonite Central Committee and Lloyd Fisher of Mennonite Economic Development Associates ways in which MCC could help in Indian communities.

Indian leaders outlined the needs for youth workers in recreation or job training; teachers in specialized areas, such as adult basic education; program for delinquency prevention; alcoholism programs; providing jobs, and keeping in touch with legislation in Washington, D.C.

Some services which MCC might provide are supplying a newsletter or another system to share ideas and information among Indian Christians, asking the Peace Section Washington Office to be alert to Indian concerns in Congress, writing proposals for federal or foundation grants, marketing crafts, or providing volunteers.

Indian leaders also discussed other common concerns. One suggestion was to market kits in Indian history and background to be used in public schools or churches.

In some areas Christians have a more difficult time getting jobs; in other areas, the reverse is true.

tions for the residents. We help the fellows acquire jobs since in most cases they have a poor work record. Once a week we have a house meeting to discuss various aspects of life as it affects us—on the street, on the job, or here in the house. We also try to arrange for some group activity, such as swimming or attending a sports event. It is often difficult to get the residents to function as a group.

The residents are free to visit family or friends and to spend nights out occasionally, especially on weekends. As we live and do things together there are many opportunities to counsel with the fellows. They show little interest in discussing spiritual matters but when appropriate we share our faith in Christ with them.

The length of residence varies from person to person. The average stay of the fellows who entered Grosvenor Place



C. N. Friesen, director of Grosvenor Place, handles admissions counseling, job placement, and program planning.

within the first year of operation has been 4.75 months. The longest stay to date has been 8 1/2 months. One of the fellows who was sentenced to a jail term had been with us for eight months. This indicates how difficult it is for some residents to overcome deep-rooted problems.

C. N. Friesen, Grosvenor director, has his office in Grosvenor house. He attends to admissions counseling, job placement, program planning, and administration. As houseparents my wife, Marie, and I are in charge of cooking, cleaning, and general supervision of the house and residents. Often this simply means being around, being available, and keeping abreast of what the boys are doing. Sometimes one of the fellows baby-sits for our five- and seven-year-old children. Once a month we get the whole weekend off. Various couples from Winnipeg move into Grosvenor for the weekend and we then occupy their house. Sometimes our director and his wife take over.

We are generally happy about the project. We have a good working relation-

Grosvenor Place Offers Alternative to Jail

It is over a year now since Mennonite Central Committee (MCC) opened Grosvenor Place, its pioneer project in the field of corrections, in Winnipeg, Man. During this time the Manitoba courts and probation department have referred 19 people to Grosvenor Place. Grosvenor Place is a probation hostel with room for seven 18-to-25-year-old men who have made their first appearance in adult court. In most cases the offense warrants a jail term, but because of MCC's alternative facility the men get a chance at closely supervised probation.

Theft and breaking and entering are the most common charges laid against the fellows coming to Grosvenor. In over half of these cases the men had been drinking. Other charges include public mischief and willful damage, assault, fraud, forgery, and trafficking in drugs. Fourteen of the 19 residents have had juvenile records and nine residents have been in

some form of juvenile institutional programs. Several have had or still have serious drug problems. Four of the fellows have come from Mennonite backgrounds.

We are frequently asked whether the program is successful. We wish that the statistical record would look better, but in every case, I believe, a lasting impression has been made on the person staying with us. Four residents have gone to live on their own and continue at their place of employment. Eight men became reinvolved in criminal activity. Three of them received jail sentences, one is awaiting trial, two left Grosvenor on their own and two were recommitted to us. One person with a strong suicidal tendency was admitted to the Selkirk Mental Hospital, but has since succeeded in the act of suicide.

Our program of rehabilitation consists mainly of setting up stable living condi-

ship with the courts and probation department. The courts are certainly recognizing Grosvenor as an alternative facility to imprisonment. Most of the time the fellows at Grosvenor are appreciative of the break they received. They are usually cooperative but there are the usual hassles when some of their immediate plans are thwarted. We feel that an underlying attitude of the residents is reflected in a statement one of them made recently. While talking about the fact that it was almost five months since he came, he said, "It seems as if it were yesterday."

— Henry Dueck

The Word Gets Around

Some 150 sales personnel, guests, and interested persons attended a potluck supper and inspirational Bookrack Evangelism (BRE) meeting in Vienna, Va., Oct. 6. Representatives of the Beachy Amish Mennonite Church in the Washington, D.C., area sponsored the meeting.

Among those in attendance were several families connected with work in the Pentagon, a couple from AERO bookstores in the Washington National Airport, representatives from the Washington, Co., Md., and Franklin Co., Pa. conference (North) and other groups.

Simon Schrock, BRE sales representative in the Washington, D.C., area, chaired the meeting. Testimonies were given by various persons involved in the program, with David Augsburg, author and *Mennonite Hour* speaker, serving as guest speaker. At the close of the meeting Augsburg autographed books for interested persons.

The meeting opened with the reading of a letter written by a teenager who had been brought to Christ largely through Life-Line literature. A sales representative and district Mission Board supervisor and Mennonite Broadcast coordinator for Bookrack Evangelism then outlined how the program operates.

George Jett, a Pentagon lawyer who services two bookracks in the Washington, D.C., area, said, "More than 2,000 books have been sold since May from the two Life-Line racks in the Pentagon. Furthermore, the attendance at our monthly luncheon for Christian men of the Pentagon has increased fourfold since the racks were placed," he added.

Jett pointed out that the decline in church interest and attendance highlights the need to get the gospel to the people out of church.

Kyle F. Davis, retired Army colonel through whom Schrock worked to place the racks in the Pentagon, said that when he first met Simon and asked what he did, Simon said, "I work for Jesus Christ."

"I thought he was a bit naive," Davis admitted, but added, "I have since come



Schrock and Augsburg at Bookrack meeting, Oct. 6.

to a deep appreciation for him. It was time we in the Pentagon had something to fill our minds with besides garbage," Davis said.

Christ Swartzentruber and Edward Miller gave brief testimonies of what it means to be prayer and financial partners in BRE.

Scott Wauhop, bookstore manager in the Washington National Airport, said, "We have moved more than 20,000 religious paperbacks from seven locations in the airport in two years."

"When Simon first approached me about placing racks, I wondered if these books would sell. But Simon kept saying, 'We got

to get them in.' His persistence finally won out. And as the weeks go by, he keeps carting in more and more books," Wauhop added.

A store owner then gave a testimony of what it means to witness for Christ through a Life-Line bookrack, and another person told of using religious paperbacks in hospital and community visitation.

Schrock, introducing the main speaker, said, "While Satan moves through the minds of men to get his messages to the people, God moves through men to get his message before the people."

Speaking on the subject, "How the Word Gets Around," Augsburg noted that the Jesus Word is often shared by believers simply gossiping the gospel. More often it is communicated in love relationships. But the Jesus Word does break through from the printed page.

He listed four advantages of the printed page: 1. It avoids the helper problem (few of us really want help). A book offers help without the pressures of "let me change you." 2. It moves in past defenses. 3. It combines with other ideas to open up new insights and opportunities (a resource for the Spirit's work). 4. It is available to provide assistance where other forms of help seem inaccessible.

Key 73 Central Committee Meeting

The last Central Committee meeting of Key 73 before launching into the massive events planned for 1973 was held in St. Louis on Monday and Tuesday, Oct. 23 and 24. Preparations are under way for the launching of this continentwide evangelistic thrust involving nearly 150 different denominations and Christian organizations. Some prayer groups will be formed across the continent at Thanksgiving time and following. A TV special will be released on Saturday evening, Jan. 6. TV and radio spot prayer calls will be released at 12:00 noon from December 26 to January 6.

Howard J. Zehr and Hubert Schwartzentruber of the Mennonite Board of Congregational Ministries represented the Mennonite Church in this Key 73 Central Committee meeting. Zehr has represented the Mennonite Church since the planning stages in 1967.

The various committees and groups reported on their planning and efforts to date.

Zehr reported to the Central Committee on what the Mennonite Church is doing and shared our conviction regarding evangelism and that it emerges out of a caring congregational life. He also shared our views and conviction regarding peace be-

ing an integral part of the gospel emerging from the cross.

There seemed to be a mutual feeling that this particular Key 73 meeting was the best yet. An unusual spirit of love and unity prevailed throughout the sessions. Many testified that if Key 73 did nothing more, it has already been of tremendous value. The total impact of nearly 150 Christian groups working together to bear witness to God's love in Christ in the year 1973 is yet to be revealed.

Stutzmans Installed at Germantown



Marianna and Roman Stutzman in their apartment.

Roman and Marianna Stutzman were installed as administrator and assistant administrator of the Germantown Mennonite Church Corporation on Oct. 15. Serving the Mennonite Mission Board at Kansas City for twenty years, the Stutzmans were appointed to the Germantown Mennonite Information Center in Philadelphia last May and assumed their new duties on Oct. 1.

The Germantown Church Corporation, an inter-Mennonite agency of 15 members, met in its annual business meeting on Oct. 14 where it adopted a budget and clarified its goals and philosophy. The purpose of the organization, they agreed, is fourfold. There are to be four areas of witnessing. These are the witness through (1) history, (2) service, (3) education, and (4) evangelism. The Stutzmans will assume leadership and help develop the program in all of these areas.

Members of the corporation, the local church, and visitors from surrounding Mennonite churches were present for the installation service and to participate in the 289th anniversary of the coming of the first Mennonites to Germantown.

Manson Celebrates 75th Anniversary

All-day services Sunday, Oct. 8, were a highlight in the life of the Manson (Iowa) Mennonite Church. Attendance was high, with nearly 400 in the morning service, 200 at the potluck dinner, and 250 in the evening service. Approximately 200 attended the afternoon hymn sing. About 100 persons, who were formerly associated with the congregation, returned for the day.

Testimonies of the influence of this congregation were given by Eugene Garber, Sweet Home, Ore.; Maude Swartzendruber and Noah Landis of Hesston, Kan.; Ira Miller, Wauseon, Ohio; Clarence Sutter, Kettering, Ohio; Lester Sutter, Peoria, Ill.; and Jacob W. Birky, Beemer, Neb.

Letters of greeting and testimony received and read during the day were from Edith (Mrs. Amon) Egli, Denver; Harold Swartzendruber, Ruth (Mrs. John David) Zehr, Joe and Minnie Graber, Goshen, Ind.; Don and Betty Heiser, Tiskilwa, Ill.; Kenneth Baughman, Ill.; and Delores Bohn in Mexico. Letters of recognition and encouragement from the St. Paul American Lutheran Church and United Church of Christ, Congregational, of Manson, were read. Flowers decorating the communion table were from the Congregational, St. Thomas Catholic, and Mennonite churches.

Special music groups which sang were the Bachman sisters sextet and Sutter

brothers quartet, representing past members. The Mennoos and Ladies quartet representing current membership also sang.

Ed Birkey, Inman, Kan., deacon and bishop from 1942 to 1961, chose Psalm 84:11 as text for the morning message: "God's Marvelous Grace." James Detweiler, Metamora, Ill., pastor from 1964 to 1971, spoke in the evening. Walter Smeltzer is pastor of the Manson congregation.

Japanese Church Leader to Study in U.S.



Masakazu and Mitsue Yamade

The first baptized member of the Mennonite Church in Japan and his wife, Mitsue, have taken up residence in Harrisonburg to study at Eastern Mennonite College. Masakazu Yamade joined the newly organized Japan Mennonite Church in 1951 after learning to know American missionary Carl Beck.

"I've come to the United States to pursue Anabaptist-Mennonite studies, to become better acquainted with the English language, and to fellowship with the 'mother church,'" said Masakazu, a high school English teacher and church leader from Kushiro, Japan.

A graduate of Japan's Doshisha University, he is taking courses that appeal to him at the college and at Eastern Mennonite Seminary rather than seeking a degree. Completing undergraduate work in law and then spending one year each at Japan Biblical Seminary and at Covenant Seminary, he decided to serve the church while teaching public school. "There are very few ordained ministers in Japan Mennonite Church and much of the work is done by laymen," commented Mr. Yamade.

The Japanese church leader recently completed several years of service as executive committee chairman (moderator) of the Japan Conference of the Mennonite Church.

He also taught church history at the conference's Eastern Hokkaido Bible School and was elected chairman of the

newly established Japan Mennonite Fellowship—an organization composed of three Mennonite groups.

Kansas Consultation on Retardation Planned

Vernon Neufeld, director of Mennonite Mental Health Services (MMHS) recently announced plans for a consultation on mental retardation to be held in the central Kansas area, Nov. 27 to Dec. 2. Jack J. Fransen, chief of counseling services of the Central Valley Regional Center for the Mentally Retarded, Fresno, Calif. assisted by Vernon Neufeld, will conduct the consultation.

The team plans to contact individuals and groups in the central Kansas area to learn about the needs and major problems of the mentally retarded and their families, to determine the church, community, and state resources now available for the retarded, and hopefully to suggest what might be done in the churches and communities to help the mentally retarded.

During the week three area meetings are planned for pastors, parents, and other interested persons. Monday evening, Nov. 27, Arthur Fleming, district minister for the Mennonite Brethren area conference, will lead a meeting in Hillsboro, Kan. Elbert Koontz, Western District Conference (GC) minister, will coordinate a Tuesday evening meeting in the Bethel College Mennonite Church fellowship hall, Newton, Kan. Millard Osborne, the South Central Conference (MC) minister, is planning the third area meeting to be held in the South Hutchinson Mennonite Church, Nov. 30.

The team will also interview representatives of area associations for the retarded, special schools or programs, and county and state departments working with the retarded.

The consultation is part of the educational and consultative work of MMHS in behalf of the mentally handicapped. MCC requested early in 1971 that MMHS assume inter-Mennonite responsibility in this area of need. If the experience in Kansas proves worthwhile, similar explorations will be planned in other geographical areas.

MMHS plans to make consultation an integral part of its service to the churches. The organization is asking several professional people who work with the retarded to make time available for such consultation.

Coordination and scheduling for the Kansas consultation is being handled by Mrs. Julie Gradert, community nurse of Prairie View Mental Health Center, Box 467, Newton, Kan. 67114.



An early meetinghouse in Denbigh.

Denbigh Community Celebrates 75th Anniversary

The 75th anniversary celebration of the founding of the Mennonite community in Newport News, (Denbigh) Va., will take place at the Warwick River Mennonite Church, Nov. 24 and 25, Thanksgiving weekend.

In 1897, several Mennonite families purchased 1,200 acres of worn-out plantation land and established a prosperous farming community through faith and perseverance. The change from this secluded community to suburbia, with its shopping centers and rows of homes, calls for a careful self-look along with the usual reminiscing and nostalgia of the past.

A fish fry will open the weekend on Friday at 5:00 p.m. followed by a 7:30 program, "Through the Years," in which scenes, monologues, and readings will portray the progress of the community.

Coming together for an old-fashioned breakfast Saturday morning, residents and visitors will have time to become reacquainted before the 10:00 a.m. panel discussion, "Twenty-five Years After." In this, Norman Kraus, Grant Stoltzfus, and Robert Hardwick will probe the sociological impact of change upon the community, especially what has occurred since the 50-year celebration as portrayed in the book, *Fifty Years Building on the Warwick*.

Saturday afternoon will be full, with a hymn-sing, "Music of the Years," with a slide and film presentation, followed by a chicken barbecue.

On the closing program at 7:00 p.m. Saturday, will be special music from each of the six congregations of the community, climaxed by George R. Brunk, II, speaking on "The Spiritual Outreach."

A museum collection of artifacts, publications, quilts, photographs, old deeds,

and other items of interest will be on display Friday through Sunday. Tours of points of interest and recreation will be provided on Saturday.

The community will offer lodging and will welcome all former residents and other visitors to help celebrate this event of the colony.

For more information, write: Warwick River Mennonite Church, 252 Lucas Creek Road, Newport News, Va. 23602.

— Susan Yoder Ackerman

Latin America Mennonite Broadcast Board to Meet

Budget priorities and relationships with national Mennonite churches are among the agenda items to be discussed at the upcoming meeting of the *Junta Ejecutiva Latinoamericana para Audiciones Menonitas* (JELAM) scheduled Nov. 16-18 in San Jose, Costa Rica. JELAM is the executive board responsible for the broadcast work done by Mennonites in Latin America. The board includes delegates from Mennonite conferences in Latin America that are engaged in broadcasting.

The new board will also establish guidelines for its operation and elect an executive director to administer the Spanish broadcast work. Further business will include a review of all the present broadcasts (*Luz y Verdad*, *Corazon a Corazon*, *Comentando*, seasonal broadcasts) and a discussion of several possible new broadcasts, such as a youth broadcast and a *Choice* type of release for men.

The Mennonite Voluntary Service center in San Jose, sponsored by the Conservative Mennonite Church will host the JELAM delegates. Arrangements are

being made by Elmer Lehman, Mennonite missionary in Heredia. Meals will be served in the Latin American Seminary dining hall.

The 2 1/2-day meeting will be held in the studios of *Difusiones Interamericanas* (DIA), an organization in Latin America to which Christian radio stations and Christian broadcast and recording studios, such as *Luz y Verdad*, belong.

The JELAM board is composed of representatives from the Mennonite churches in Argentina, Colombia, Mexico, Honduras, Costa Rica, Dominican Republic, Puerto Rico, and it is hoped, Uruguay. Armando Hernandez of Bogota, Colombia, is president of JELAM.

The meeting is scheduled to end Saturday noon so that JELAM representatives will be available to visit Mennonite churches in Costa Rica during the weekend.

Representatives from the U.S. participating in the meeting are Lupe De Leon, Jr., Elkhart, Ind., representing Spanish-speaking churches in the U.S. and Henry D. Weaver, Jr., Goshen, Ind., member of the Mennonite Broadcasts (Harrisonburg, Va.) Board.

Following the JELAM board meeting, DIA will hold its annual meeting in San Jose. Lester T. Hershey, coordinator of Spanish programming for Mennonite Broadcasts and *Luz y Verdad* speaker, is president of *Difusiones Interamericanas*.

Agriculturists Plan for Development in Paraguay

A study team of technical agriculturists asked by Mennonites in Paraguay to prepare a long-term plan of action for agricultural research and extension in the Chaco area, presented their report to representatives from the three Mennonite colonies in the area, Aug. 21. Members of the team, sponsored jointly by Mennonite Central Committee (MCC) and the Mennonite colonies of Paraguay, included Robert Unruh, director of the Experimental Station, Chaco; Harold Kauffman, plant pathologist from the International Rice Research Institute, Los Banos, Philippines, a former MCC worker; and Leonard Siemens, professor of plant science, University of Manitoba, Winnipeg.

The study team was asked to prepare a realistic plan for agricultural research and extension. It specifically tried to find ways to include all the colonies in co-operative research and financing. The team concluded that the agricultural extension program needs special emphasis along with continued research and local verification plots. They recommended the employment of a full-time director of extension work with an office at a central

location and an extension agent to work with Indian settlers.

The team drew up three alternative proposals for action: 1. Keep the experimental farm at the present location and increase extension activity. 2. Continue a cattle ranch at the present farm and open a new crops station in the Menno colony. 3. Open a new station at a new location.

Research projects in order of priority included livestock (beef cattle, dairy cattle, poultry, and hogs) and crops (cotton, peanuts, and sorghum).

The study group strongly recommended that an agricultural supervisory council with representatives from each colony be established. Such a council would further consider the study group report, set policies and budgets for the development of experimentation and extension programs, and set up a cooperative link with the existing intercolony committee to develop a technical agricultural school in Menno colony. The Paraguayan Mennonites will have full responsibility for deciding what if any action they wish to take based on the study team report.

The Chaco, an area the size of Kansas, is dry and sandy and difficult to farm. Against these odds the Paraguayan Mennonites have developed a productive agricultural economy. The future of such an economy lies with the persistence of the Paraguayan Mennonites and the insights gained from experimental farm programs. The proposed experimentation-extension program will provide more economic opportunities for young Mennonites who stay in the colonies, contribute to the Indian settlement program, and foster increased intercolony cooperation in the Chaco and East Paraguay.

Relief Replaces Guns in Wilkes-Barre Armory

Five mean-looking 105 mm howitzers and several military vehicles had been rolled off into a corner of Wilkes-Barre's stadium-sized Armory floor to make room for 50 Mennonite Disaster Service volunteers and truckloads of relief supplies for local flood victims. The shrouded guns seemed oddly out of place in this peaceful bustle of Christians intent on perceiving the needs of their unfortunate neighbors. A watermark across the basketball backboards along one wall and the buckled hardwood floor at the entrance of the Armory stood as silent reminders of what the people of Wilkes-Barre had recently experienced. Scrawled on a wall just blocks away among houses tilted at crazy angles and washed out streets was the message "God still loves us—I think."

To the hundreds of MDSers from the Souderton, Pa., area who for the past



The guns were rolled off to a corner of the Wilkes-Barre, Pa., Armory to make room for the largest-ever MDS distribution of material aid. Some 50 volunteers a day, most of them from the Souderton, Pa., area unload trucks and arrange clothing and blankets on tables. MDS moved into the Armory October 1. Pictured here are first-day activities as volunteers set up the distribution facilities.

three months have been canceling summer vacations, summer school plans, or hunting trips to come over to Wilkes-Barre and help, the call to respond to the need of their fellowman is clear. "We feel we were spared for a reason," said Myrtle Mininger. Mrs. Mininger and her husband, Harold, a builder from Souderton, arranged the use of the Armory with Luzerne County Civil Defense officials.

"We used the civil defense radio system during the summer when MDS was so heavily involved in cleanup work," said Harold Mininger, MDS coordinator for eastern Pennsylvania. "Some of us had questions then about the use of military equipment, and now the Armory. But we feel that if we can use these facilities to the honor and glory of God, we should do so."

MDS moved onto the Armory floor early Monday morning, Oct. 2. For two days volunteers unloaded clothes, blankets, and bedding from tractor trailers backed up to the Armory door. Supplies arrive from everywhere. "Clothing just came in," said Mrs. Mary Reinford of the Souderton Mennonite congregation. "We didn't ask for it. For three months now, we have been storing all this stuff in a barn."

The Lancaster, Pa., MDS unit is sending a five-ton truck loaded with supplies on a daily trip to Wilkes-Barre for two weeks. The Mennonite Central Committee Material Aid Center in Ephrata, Pa., is supplying 250 blankets a week for four weeks. Luzerne County officials are sending 24 trailerloads of used winter clothing for distribution by MDSers in the Armory. Bucks and Montgomery County Civil Defense units also channeled food supplies and clothing through MDS.

Wednesday the doors opened for Wilkes-Barre flood victims to come pick up winter clothing. Hundreds crowded up in lines four feet wide and half a block long in front of the Armory.

"Wilkes-Barre is the largest distribution operation in the history of MDS," said Nelson Hostetter, executive director of MDS. "It involves 40 women and eight men a day to sort clothing and unload supplies. The city offered to provide police protection to maintain order and security, but MDS turned this offer down. We felt the use of police force was not in keeping with our Christian ministry."

When asked if MDS tries before distribution to determine if individuals really need the goods, Harold Mininger referred to Christ's healing of the ten lepers, "Christ didn't ask if they really needed to be healed," Mininger said. "And nine of the ten lepers disappeared at once. Only one came back to express his thanks."

"We have had some problems with distribution, though," said Hostetter. "People who leave with bags and arms loaded down hardly say thank you. But some who went out with one or two items were very grateful. They had found what they really needed."

The Wilkes-Barre MDS cleanup and distribution efforts have brought together many churches and individuals from the Souderton area in new appreciation for each other as fellow Christians. "This has been a breath of fresh air for us," said Pastor Richard Detweiler of the Souderton Mennonite Church. "We have been working closely with General Conference Mennonites, Calvary Independents, Lutherans, Church of the

Brethren, United Church of Christ, Quakers, Brethren in Christ, and others, all serving with one spirit in the name of Christ."

Rehabilitation in the Philippines

James Metzler, Eastern Board missionary in the Philippines, recently reported on the use of funds and conditions in his area of the Philippines.

By the end of September most of the \$1500 the Board made available for rehabilitation of flood victims had been disbursed. We discovered that seeds are scarce and expensive, but were able to secure a good amount. About one third of the funds is being used for fishing equipment and ducks for fishermen-farmers whose fields near the Laguna Lake are still flooded.

Two weeks ago we made a trip to Nueva Ecija, where the tenant farmers have been able to replant their rice in the paddies. But they have no money for fertilizer or pesticides and some of the fields will be a total loss due to disease.

The storekeeper will give them fertilizer on credit, but they will have to pay *three times* its value when they harvest four months later. If these tenants get five bags for a hectare of rice on such a plan, they will spend up to four fifths of their half of the harvest just for fertilizer!

Inside the Argentine Chaco

As a result of the World Conference in Brazil, we have had a steady stream of visitors, a rare joy here in the Chaco since we are somewhat off the beaten path between Buenos Aires and Asuncion. They brought news, stimulating conversation, and delight to our house.

The past several months have brought a revival among the Toba youth in several areas. Here in Saenz Pena they have been having services every night for the past few weeks. On a recent Sunday about 60 people, mostly youth, were baptized in the local reservoir, a moving witness to the many people from the area who came to watch this evangelical service. Along the shore, youth sang with their guitars and drums through the whole service.

Last week the young people made a list of those ten years old and up who are considered church members. The list totaled 135 youth. We are thankful for the way the Holy Spirit has been moving among them, and we pray that they will be faithful and grow. There is new interest in Bible study and witnessing. Groups of

young people go on bikes or by bus with a Toba evangelist as a youth team to travel to other churches. They talk not only with other Tobas but to non-Indians as well. Pray with us that we will know how best to give these youth the guidance and encouragement they need.

Moving is never an easy task, nor is getting oriented to a new community, new friends, new areas of work, new Toba faces and churches, learning about needs and opportunities there, and still maintain a happy family and continuity at home.—Willis Horst, MBM missionary in the Chaco.

Brenneman Reports Growth, Cordoba

We are happy to share with you what the Spirit is doing in this part of Argentina, the Cordoba area. Earlier we had written that the Protestant churches in this particular zone have suffered from dissension and strife. In spite of these difficulties the Lord has been working in various ways to strengthen His church. We are happy to report that on Oct. 15 five persons were baptized in the congregation of Cosquin. This was especially meaningful, for the new disciples represented a wide range in age—from teenagers to a lady in her 60s, and a middle-aged couple. One of the youth was our oldest son, David.

In the neighboring town of Carlos Paz, where we also minister, four have been baptized this year—two married couples. One of these families recently has had to move back to its native city of Santa Fe, 200 miles distant, because the husband could not find work here. It is amazing how the Spirit of the Lord brought them to Carlos Paz to hear the gospel in a house meeting in a time of need, and how He sent them back home

to witness in their community where they had previously rejected the gospel. There is no Mennonite witness in Santa Fe, a capital city, so perhaps the Lord is calling us to that place to open a work.

—Don Brenneman

Enrollments at Mennonite Colleges Down

Enrollments at Mennonite colleges were recently announced by the Mennonite Board of Education. The full-time enrollment at Eastern Mennonite, Goshen, and Hesston colleges this fall is 2,380. This compares with the fall of 1971, when full-time enrollment was 2,459. Conrad Grebel College in Ontario has a residence accommodating slightly more than 100 students, and it has a steady enrollment of this number each year.

The breakdown for the schools is as follows:

	1972	1971
Eastern Mennonite College	890	917
Goshen College	1,092	1,107
Hesston College	428	435

In addition to the students reported above, Eastern Mennonite College has 15 students off-campus in the junior year abroad or similar programs, resulting in a total enrollment including these students of 875. Goshen College has 11 such students, making a total of 1,103.

The number of students from the Mennonite Church in the three U.S. schools is 1,661 or 70 percent of the total enrollment. The 1971 total was 1,777.

Full-time freshman enrollment is 808, up from 790 in 1971. The college freshmen from Mennonite congregations totals 553. This represents 20 percent of the Mennonite population graduating from high school in 1972. Last year, 572 freshmen were enrolled in our colleges from Mennonite congregations.

mennoscope

Mennonite Disaster Service (MDS) and voluntary service leaders from Mennonite Central Committee (MCC) and the Mennonite Church conferences are looking now for long-term volunteers and youth for post-flood administrative and reconstruction work. Individuals or couples who can serve for a minimum of six months are needed in Buffalo Creek, W.Va.; Rapid City, S.D.; Elmira-Corning, N.Y.; Wilkes-Barre, Pa.; Richmond, Va.; Harrisburg-Steelton, Pa.; Baltimore, Md.; and Washington, D.C. The type of responsibility and activity of the volunteers will depend on their interests and abilities. If the volunteers have administrative

ability and enjoy working with people, the job will include contacting cooperative disaster agencies such as the Red Cross, and surveying area residents to find those who need help and referring them to the proper agencies. If the volunteers have construction and repair skills they will work mainly on small projects for individual families. MDS, MCC, and conference VS boards will pay housing, food, and transportation costs for the volunteers.

Writers' Fellowship will meet at Mennonite Information Center, Lincoln Highway East, Lancaster, Pa., Sunday afternoon, Nov. 19, at 1:30 p.m.

Thirty-six Eastern Mennonite College students have organized a Black Students' Union to "break down communication barriers among blacks on campus and to promote unity and a sense of identity," according to the group's president, Darryl Jackson from Youngstown, Ohio. He noted that the group's first activity was sending nine delegates to Washington, D.C., for the Black Students' Union World Conference, Nov. 3-5, which featured seminars on racism, poverty, and war.

A 12-page tabloid-format newspaper with a summary of last May's Festival of the Holy Spirit held on the Goshen College campus is now published and available. The issue contains an overview, written by J. Lawrence Burkholder, chairman of the Festival committee, plus summaries of the major addresses by Burkholder, Larry Christenson, Don Williams, and Nelson Litwiller. Copies are free and are available from Festival Office, Goshen College, Goshen, Ind. 46526.

Art Smoker, Goshen, Ind., served as guest resource person at the Christopher Dock spiritual emphasis program, Nov. 6-9. Smoker describes his current assignment as "developing and carrying out a training program for congregational youth leaders and administering a churchwide youth convention for the summer of 1973."

Six months ago Jan Gleysteen concluded his second leave of absence from the Mennonite Publishing House but requests continue to come in for his slide presentations on Anabaptist Mennonite history and principles. Such requests will need to remain unfulfilled, at least until the fall of 1973. After that time, a limited number of presentations to Mennonite, General Conference Mennonite, and Mennonite Brethren congregations and colleges and institutions can be worked out, provided a sponsoring agency be found to assume responsibility for the administration and scheduling of the series.

Omar and Lois Stahl, Eastern Board missionaries in Germany, report that the involvement of thirty-eight different churches and missionary groups working for a Christian witness in Munich during the Olympic games was the largest such cooperative effort ever to take place in Germany. It was possibly the first such effort in all of Europe. Twenty-two thousand people from 26 different nations came to see the Moody Sermons from Science films shown in the Marienplatz in Munich. Six hundred persons remained for counseling and many made a clear decision for Christ. Omar Stahl helped to counsel inquirers. As an outgrowth of this cooperative effort, there will be a meeting of this group and additionally interested missionary groups at the YMCA in Munich on February 7 and 8, 1973. Plans

are to reflect on what happened as a result of Christians working together in Munich, and to attempt to find a way to promote further cooperation in the future.

The Study and Work (SAW) program at Goshen College is in operation in its first trimester, with 17 students in full-time jobs. Most are in factory production line jobs. Two are beginner carpenters, one is at a research library, one is a waitress, two are nurse's aides, and one is an instructional aide. Students are positive. One says, "Job has better hours and pay than I could have found on my own. People are friendly." Another one says, "I'm amazed at the practical skills I'm learning. I like the change of pace."

The Mennonite Mental Health Services (MMHS) board approved Philhaven Hospital, Lebanon, Pa., as an affiliated member at its Oct. 6 meeting in Chicago. Philhaven Hospital, a psychiatric facility, is operated by the Lancaster Conference of the Mennonite Church. For a number of years representatives of Philhaven have attended and participated informally in MMHS programs. The reorganization of MMHS early in 1971 provided the opportunity for institutions not in MMHS to affiliate. MMHS officially invited Philhaven to join, April 1972, and the Philhaven board of directors responded favorably to the invitation. The affiliation still requires Mennonite Central Committee (MCC) approval. Philhaven will be the seventh institution in the MMHS group.

Carl Newcomer, Akron, Ohio, has recently joined the Adriel School staff in West Liberty, Ohio. Carl is filling the newly created position of director of treatment services. Newcomer's basic responsibility will be to coordinate the efforts of the Adriel staff in guiding these young teenagers toward a successful and rewarding life. Each child arrives at Adriel with its own unique problems. This means each child needs to be worked with as an individual to overcome the problems which block him from adjusting to today's society. Newcomer, his wife Elaine, and three children, Todd 4, Kirk 2, and Carmen 9 months, will be residing north of West Liberty in the former Baird Wilson farm home, which they have recently purchased. Adriel is a residential school for slow learners with emotional problems. Located in West Liberty, Ohio, the school is supported by the Mennonite Board of Missions in Elkhart, Ind.

The Larry Borntreger family left the United States on Oct. 28 for Guatemala City, Guatemala. They were assigned to serve up to one year as a temporary replacement for Richard and Lois Landis. Previously they served under the Conservative Board in Nicaragua.

Larry and Helen Lehman left the United States on Oct. 28 for their second term of service in Guatemala. They will be serving in a general evangelistic, Bible-teaching role, with possibly some involvement in literacy work.

Victor Dorsch, missionary in Tanzania, writes that life has pretty much returned to normal since the Tanzania-Uganda conflict. Airlines are back on schedule, gasoline control has been stopped, and the military checkpoint entering Musoma has been removed.

A missionary conference was held in Can Tho, Vietnam, from September 28 to 30. The James Stauffer, the Don Sensenig, the Paul Buchers, Maynard Shirk, and Titus Peachey were guests of the Luke Beidler family for the conference. Mrs. Quang, wife of the pastor of the Gia Dinh church, represented her husband, who was ill. Priorities and programs were formulated.

James Stauffer, with Mr. Lam's assistance in visitation and organizing, has opened a weekly evangelistic service near the western edge of Saigon. Mennonites have been involved with the Vietnam Christian Service there for several years, with kindergarten, sewing class, loan program, and other programs. The first week a few community persons came.

Harold Shearer, Immokalee, Fla., resigned as pastor of the Immokalee Mennonite Church effective Oct. 1. He will continue to serve as interim pastor until mid-December. Before assigning a new pastor to Immokalee, a special study of the Immokalee community and congregation with proposals for further development of the church ministry will be made by Willard Heatwole, Bridgewater, Va. Willard, presently a student at Eastern Mennonite Seminary, will be available for the study between Thanksgiving and Christmas.

The Miami Mennonite congregation is requesting that Dave Gerber be licensed as pastor to assist John Winters, Miami pastor, in ministry to the English-speaking congregation. The Gerbers' original assignment to the Spanish continues. Presently the Gerbers are studying Spanish and getting acquainted with the community.

Horst Neufeld, German Mennonite serving under the German Mennonite Home Mission Board, saw six young people in Dachau, Germany, come to Christ through his ministry. Recently the six were baptized. Many young people come to the Neufeld's home; in fact, so many that the neighbors have begun to complain about it. A proper place for meetings in Dachau needs to be found.

Donald Sensenig, missionary in Vietnam, mailed 3,639 Bible correspondence courses, received 2,631 for checking,

and granted 319 diplomas during the months of August and September. He is presently developing a follow-up course.

Mrs. Art Smucker who instigated the Bible study groups in the Elkhart-Goshen area which now number 1,100 women was guest speaker for the fall district meeting of the Iowa-Nebraska WMSC. Approximately 425 women listened intently as she challenged hearers to start Bible study groups, join existing ones, or continue in ones already going.

Menonite Disaster Service volunteers from Phoenix, Ariz., and from California have gone to northwest Arizona in the Tuba City area where Menonite missions have worked among the Hopi Indian people at Moenkapi. About 50 Hopi homes were totally destroyed and others damaged in the Oct. 18 floods that have rendered the state a national disaster by presidential declaration. James Frazer, Menonite missionary in Tuba City, has been in contact with Arizona state MDS coordinator Don Diller in Phoenix and with MDS Region IV director John Jantzi in Siletz, Ore., who are organizing volunteers.

An impressive service took place at the Lombard Menonite Church on Sunday afternoon, Oct. 15. Emma Sommers Richards was installed as associate pastor of the church. The congregational change was an adaptation of Article IX of the Dordrecht Confession. Robert Peters, chairman of the church council, was in charge of the service. Others participating were James Yordy, congregational chairman; Edwin Stalter, Illinois conference minister; and E. Joe Richards, pastor of the church.

The European Intermenno Trainee Committee invites Christian young people from North America, preferably Menonites, to spend a year in Germany, Holland, Switzerland, or France. Participants will live and work with European Menonites and learn to know Europeans firsthand. The program is open to single young people between ages 19 and 30. To obtain further information, contact Trainee Program, Menonite Central Committee, Akron, Pa. 17501. January 31, 1973, is the application deadline for the program beginning August 1973.

Menonite Broadcasts recently upgraded its recording equipment by purchasing a multi-track mixing console. The new unit can handle 12 miles simultaneously to make four-track recordings. The large console can also produce special effects, such as sound equalization, limited and echo. When asked about the rationale for the more specialized recording equipment, engineer Abe Rittenhouse said, "There is an increasing number of records being made by Christian artists. It is hoped MBI can provide a

quality service at a reasonable cost to these artists who wish to share their message. . . ."

If you are a college junior, senior, or graduate student with a declared major and a vocational interest in an area related to the mental health field, you may be eligible for a 1973 Menonite Mental Health Scholarship. The Menonite Mental Health Service and Menonite Central Committee Voluntary Service (MCC) administer four annual scholarships of \$500 each awarded in equal parts on Sept. 1 and Feb. 1 of the academic year. The scholarships are made possible by the donated earnings of MCC voluntary service workers at Brook Lane Psychiatric Center, Hagerstown, Md. Requests for applications should be made to the Director, Menonite Mental Health Services, 1105 North Wishon, Fresno, Calif. 93728. Applications and supporting data for a scholarship for the 1973-74 academic year, must be received by Mar. 1, 1973. The scholarship winners are announced Apr. 1.

Special meetings: Truman Brunk, Jr., Harrisonburg, Va., at Barrville, Reedsville, Pa., Nov. 12-15. Nelson Roth, Martinsburg, Pa., at Mt. Zion, Versailles, Mo., Nov. 19-26. Dan Kauffman, Leonard, Mo., at Yoder, Kan., Nov. 26-29. Harlan Steffen, Syracuse, Ind., at Bay Shore, Sarasota, Fla., Nov. 26—Dec. 1. Bill Detweiler, Kidron, Ohio, at Smithville, Ohio, Dec. 3-10.

New members by baptism: one at Clinton Frame, Goshen, Ind., and one at Mountain View, Lyndhurst, Va.

readers say

Submissions to Readers Say column should comment on printed articles.

Thanks for Lawrence Burkholder's recent article. He expressed some of my thoughts and feelings so well. The only difference being we live in a very small village. So much of what I read in our church papers seems geared to the larger churches and established Menonite communities so that at times I felt I couldn't relate to it at all or you couldn't to me.

It would be a good experience if many of the people in our churches could live and work in a non-Menonite community. I believe many people would be surprised and they would have to do some serious thinking about their relationship to Christ and the church and to other people. — Emily D. Lapp, Chester Depot, Vt.

Three cheers for Dale Suderman's "Love and Freedom," *Gospel Herald*, Oct. 17 issue. Here is a definition I can truly make my own. Thank you. — Mary Hochstetler, Kokomo, Ind.

I wish to share a concern with you that may be also one of many of the readers of the *Gospel Herald*. Namely, that there are many articles I read in the *Herald* that seem as if the writer was truly inspired, and that he or she really was bringing a message from God.

On the other hand, some articles I read seem to be the writer trying to impose his own ideas on your readers. My concern with this is that the articles that seem so inspired rarely use quotations from the Bible and yet they remind me of one or more of the things that Jesus said. But the articles that literally bristle with Bible quotes, those are the ones that make me feel the writer is trying to impose his own ideas on us. Why, Why, Why?? — Bailey Frank, West Hartford, Vt.

We appreciate the *Gospel Herald* and its good articles. It comes usually on time now I like to have the editorials like they are now on the back page. For some reason I had the habit of reading the paper from back toward the front anyway. Keep up the good work. — Mrs. Henry Coopridge, McPherson, Kan.

Just yesterday, I received the Oct. 24 issue of the *Gospel Herald*. I really appreciated the excellent article by Keith Kingsley — "Politics and the Kingdom of God." Perhaps I liked the article because it so beautifully expresses my understanding of the political kingdom of God. I especially appreciated Keith's attempt to ground his position in theological history. After all, it is in history that God works and it is largely in history that our understanding of God's dealings with us make sense.

I also believe that Henry Shank's essay, "Let's Study the Bible," is a simple but important reminder to us that the goal of our specific Bible study should determine the value of a given translation or paraphrase. Someone has said, "The Bible is a gold mine; but gold nuggets do not lie on the surface." Some translation and paraphrases add valuable light during a mining operation but we have some translations that are more basic as miner's tools and are precision tools.

May God bless you in your continued ministry through the printed page. The hard work you and others do in preparing the *Gospel Herald* brings much blessing to me. — Elton Nussbaum, Kingston 10, Jamaica.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bender, Cleo and Joan (Dorsch), New Hamburg, Ont., third child, second son, Michael John, Oct. 11, 1972.

Brenneman, Rollin Dale and Edna M. (Chupp), Kalona, Iowa, fifth son, Eldon Troy, Oct. 16, 1972.

Crossgrove, Roger and Mabel Ann (Schrock), Archbold, Ohio, first child, Jill Denise, Oct. 13, 1972.

Derstine, Mark and Linda (Bishop), Perkasee, Pa., second son, Jeffrey Alan, Oct. 9, 1972.

Fisher, Larry and Jean (Smucker), Pittsburgh, Pa., first child, Jennifer Atieno, Oct. 14, 1972.

Geiser, Winifred and Shirley (Freed), Telford, Pa., second child, first daughter, Anita Michelle, Oct. 18, 1972.

Harrington, Rodney and Joyce (Deputy), Albany, Ore., first child, Dustin E., Oct. 17, 1972.

Hertzler, Mervin and Ruth (Harnish), Seven Valleys, Pa., third daughter, Cynthia Joy, Oct. 19, 1972.

Kandel, Leroy and Martha (Troyer), Dalton, Ohio, third child, second daughter, Danelle Elizabeth, Oct. 11, 1972.

Kaufman, Dave and Karen (Weldy), Goshen, Ind., first child, Philip Allen, July 6, 1972.

Leaman, Harold and Pat (Yunginger), Nazareth, Ethiopia, first child, John Harold III, Oct. 20, 1972.

Ost, Martin and Dorothy (Stutzman), Milford,

Neb., first child, Dina Michelle, Oct. 6, 1972.
 Pelley, James and Cheryl (Stutzman), Milford, Neb., first child, Jennifer Dawn, Oct. 18, 1972.
 Saltzman, Gary and Donna (Jantzi), Shickley, Neb., first child, Shawn Ryan, Oct. 16, 1972.
 Smith, Donald and Janlee (Ebersole), Vernal, Utah, first child, Travis David, Aug. 27, 1972.
 Snavely, James R. and Martha (Mast), Oley, Pa., first child, Patrick James, Oct. 11, 1972.
 Stutzman, Dick and Vernane (King), Pueblo, Colorado, second child, first daughter, Trinda Janelle, Aug. 4, 1972.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not receiving the Gospel Herald if the address is supplied by the officiating minister.

Bontreger — Miller. — Walter Jay Bontreger, Goshen, Ind., and Miriam Alia Miller, Middlebury, Ind., both from the Townline Conservative cong., by Eli D. Miller, father of the bride, Oct. 7, 1972.

Buckwalter — Lefever. — Leon Buckwalter and Shirley Lefever, both of Lancaster, Pa., Mellinger cong., by Paul B. Lefever and Paul G. Landis, Aug. 9, 1972.

Davidhizer — Holderman. — Ron Davidhizer, Wakarusa, Ind., Holderman cong., and Ruth Holderman, Goshen, Ind., First Mennonite cong. (Indianapolis, Ind.), by Richard W. Yoder, Oct. 14, 1972.

Kurtz — Buchen. — Sam H. Kurtz, Fleetwood, Pa., Oley cong., and Becki Buchen, Ephrata, Pa., Groffdale cong., by Curvin R. Buchen, Oct. 21, 1972.

Lape — Yoder. — Fred R. Lape, Goshen, Ind., Lutheran Church, and Sharon Sue Yoder, Middlebury, Ind., First Mennonite cong., by Samuel J. Troyer and Paul Rowe, Oct. 22, 1972.

Roth — Stauffer. — Terry Roth and JoAnn Stauffer, both from Milford, Neb., Bellwood cong., by Herbert L. Yoder, Oct. 21, 1972.

Shantz — Harms. — Calvin L. Shantz and Helena Harms, both from Edmonton, Alta., Holyrood cong., by Stanley D. Shantz, father of the groom, Oct. 7, 1972.

Zehr — Jacobson. — Rick Zehr, Fort Dodge, Iowa, Manson cong., and Linda Jacobson, Fort Dodge, Iowa, Congregational Church by Walter Smeltzer, Oct. 14, 1972.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Frye, Elizabeth Mae, daughter of Harvey and Mary Ann (Christner) Frye, was born in Lagrange Co., Ind., Nov. 27, 1912; died of polycythemia at the Fountainview Nursing Home, Elkhart, Ind., Oct. 19, 1972; aged 59 y. 9 m. 22 d. Surviving are her father, one sister, and 5 brothers. She was a member of the Barrville Mennonite Church, Reedsville, Pa., where funeral services were held on Oct. 23, in charge of Paul E. Bender and Elam H. Glick; interment in the Barrville Cemetery.

Garber, Bertha K., daughter of Andrew and Amanda Kaufman, was born in Clinton Twp., July 18, 1893; died at the Greencroft Nursing Center, Goshen, Ind., Oct. 15, 1972; aged 79 y. 2 m. 27 d. On April 9, 1919, she was married to Earl I. Garber, who preceded her in death on May 28, 1962. Surviving are 4 sons (Maurice E., Robert K., La. Mar, and Marion J.), 2 daughters (Betty — Mrs. Robert Betzelberger and Donabelle — Mrs. Clair Hoover), 24 grandchildren, 7 great-grandchildren, one brother

(Clyde Kauffman), and 2 sisters (Mrs. Alice Weaver and Mrs. Emma Maust). She was a member of the Clinton Frame Mennonite Church, where funeral services were held Oct. 17, in charge of Vernon E. Bontreger; interment in the Clinton Union Cemetery.

Glick, Lena, daughter of Amos and Rebecca Peachey, was born at Belleville, Pa., Oct. 1, 1899; died in her sleep at Allensville, Pa., Oct. 11, 1972; aged 73 y. 10 d. Surviving are 3 half sisters (Mrs. Ruth Zook Zelling, Mina George Cashman, and Ida — Mrs. David Kanagy), 3 half brothers (Nelson, Willis, and Vernon), and one foster sister (Mabel — Mrs. Jack Shepherd). She was a member of the Locust Grove Mennonite Church, where funeral services were held on Oct. 14, in charge of Roy Glick, John Glick, and Eric Renno; interment in Locust Grove Cemetery.

Gregory, Gregory H., son of John and Margaret (Anderson) Gregory, was born Aug. 26, 1895; died at the Dunlap Hospital, Orrville, Ohio, June 5, 1972; aged 76 y. 9 m. 9 d. Surviving are 3 half sisters (Myrtle, Elmore, and Edith — Mrs. Franklin Steiner), and 2 brothers (Harry and John). He was preceded in death by one brother (Robert) and one sister (Maude Brubaker). He was a member of the Martins Mennonite Church. Funeral services were held at the Aulsebrook Home, Orrville, Ohio, on June 7, in charge of Stanford Mumaw and A. Willard Shertzer; interment in Martins Cemetery.

Hartzler, Chester, son of Jacob J. and Mollie (Yoder) Hartzler, was born at Belleville, Pa., Nov. 6, 1915; died of cancer at the Hershey Medical Center, Oct. 11, 1972; aged 56 y. 11 m. 5 d. On Jan. 20, 1940, he was married to Bertha Yoder, who survives. Also surviving are 3 children (Frank, Joyce, and Kathryn — Mrs. Job Mast), 3 grandchildren, his mother, and one sister (Miriam — Mrs. Urie Peachey). He was a member of the Locust Grove Mennonite Church, where funeral services were held on Oct. 14, in charge of Gerald Peachey, John B. Zook, Paul Bender, and Eric Renno; interment in the Locust Grove Cemetery.

Jutz, Lydia, daughter of Mr. and Mrs. Jacob Jutz, was born in Wilmot Twp., Ont., Sept. 8, 1895; died of a heart condition at St. Marys Hospital, Kitchener, Ont., Oct. 24, 1972; aged 77 y. 1 m. 16 d. On Sept. 28, 1924, she was married to Amos Jutz, who preceded her in death Feb. 14, 1972. Surviving are 4 sons (Amos, George, Roy, and Jacob), 6 daughters (Laura — Mrs. Alf Rathbone, Sarah — Mrs. Keith Maloney, Mary — Mrs. Art Roth, Margaret, Mildred — Mrs. Ralph Brenneman, and Martha — Mrs. Donald Ropp), 30 grandchildren, 3 brothers, and 2 sisters. She was a member of the Milverton Conservative Mennonite Church. Funeral services were held at the Poole Mennonite Church on Oct. 26, in charge of Andrew Stutzman; interment in the church cemetery.

Leaman, Elmer, son of Benjamin F. and Lizzie (Denlinger) Leaman, was born in Lancaster Co., Pa., Aug. 27, 1912; died suddenly of a heart attack at Sadsburyville, Pa., Aug. 5, 1972; aged 59 y. 11 m. 9 d. On Aug. 22, 1935, he was married to Evelyn R. Hershey, who survives. Also surviving are 4 daughters (Wilma — Mrs. Levi G. Smoker, Martha — Mrs. Joseph F. Horst, Susan — Mrs. John D. Stahl, and Marian), 4 sons (Mervin, Lewis, Clair, and Ronald), 12 grandchildren, his mother, 2 sisters (Elizabeth and Bertha — Mrs. Jacob Mellinger), and 5 brothers (Sanford, Benjamin, Tobias, Daniel, and Ellis). He was ordained minister to serve the Nilesville congregation. Mar. 2, 1952. He was ordained bishop for the Millwood District, Feb. 4, 1967. Funeral services were held at the Millwood Mennonite Church on Aug. 8, in charge of David Thomas and Noah Hershey; interment in Hershey Mennonite Church Cemetery.

Nissley, Martha G., daughter of Ira and Ellen

(Carber) Longenecker, was born in Lancaster Co., Pa., Mar. 20, 1908; died Aug. 15, 1973. Landis Homes, Lititz, Pa., Oct. 6, 1972; aged 64 y. 6 m. 16 d. On Oct. 25, 1930, she was married to Clarence R. Nissley, who survives. Also surviving are one son (John), 3 daughters (Joan — Mrs. James Gingrich, Reba — Mrs. Mervin Hess, and Nancy — Mrs. Paul Hess), 9 grandchildren, and 3 sisters (Mrs. Fannie Shreiner, Anna G. Longenecker, and Mrs. Herbert Fisher). She was a member of Erb Mennonite Church where funeral services were held, in charge of Joseph W. Bell, Martin R. Nolt, and Robert L. Shreiner; interment in Erb Mennonite Cemetery.

Pfifle, Wilda, daughter of Ward and Agnes (Landis) Shank, was born at Sterling, Ill., Jan. 8, 1917; died at the Freeport Hospital, Freeport, Ill., Oct. 12, 1972; aged 55 y. 9 m. 4 d. On Oct. 8, 1938, she was married to Ezra Pfifle, who survives. Also surviving are 2 sons (Larry and Dean), 2 daughters (Marlene — Mrs. Richard Hardaway and Margie — Mrs. Steve Siebert), 5 grandchildren, her father and stepmother, 3 brothers (Ralph, Wilmer, and Raymond), and 3 sisters (Vada — Mrs. Harold Frye, Grace — Mrs. Clifford Witmer, and Goldie — Mrs. Marvin Pfifle). She was a member of the Freeport Mennonite Church, where funeral services were held on Oct. 15, in charge of Paul O. King; interment in the church cemetery.

Shetler, Ronald Duane, son of Lyle and Betty Ann (Burkholder) Shetler, was born at Pueblo, Colorado, Sept. 16, 1933; died of leukemia at the Schueller Hospital, Pigeon, Mich., Oct. 14, 1972; aged 39 y. 28 d. Surviving are his parents, one sister (Karia), one brother (Kent), his paternal grandparents (Mr. and Mrs. Omar Shetler), and his maternal grandparents (Mr. and Mrs. Clarence Burkholder). He was a member of the Michigan Avenue Mennonite Church where funeral services were held on Oct. 17, in charge of Charles Haarer; interment in the church cemetery.

Troyer, Elmer, La Vern, son of Elmer J. and Edna (Kauffman) Troyer, was born at Goshen, Ind., July 12, 1899; died in a mine explosion at Westmont near home, Oct. 20, 1972; aged 73 y. 3 m. 8 d. Surviving are 2 sisters (Esther and Ellen), one brother (Eugene), maternal grandparents (Ira and Lizzie Ann Kauffman), paternal grandparents (Jeff J. and Mary Edna Troyer), and a great-grandfather (Serrin J. Kauffman). Funeral services were held at the Clinton Frame Mennonite Church on Oct. 22, in charge of Vernon E. Bontreger; interment in Miller Cemetery.

Zehr, Brian Walter, son of Walter and Helen (Ramseyer) Zehr, was born in Stratford, Ont., Dec. 9, 1953; died in a car accident at Clinton, Ont., Sept. 4, 1972; aged 18 y. 8 m. 26 d. Surviving are his parents, one brother (Timothy), 2 sisters (Brenda — Mrs. Clare Wettlaufer and Kristine), maternal grandparents (Mr. and Mrs. Alvin Ramseyer), and paternal grandparents (Mr. and Mrs. Joseph Zehr). He was a member of the Hillcrest Mennonite Church, where funeral services were held on Sept. 7, in charge of Henry Yantzi and Vernon Brubaker; interment in the East Zorra Church Cemetery.

Photo credits: Cover, Rohn Engh; p. 923, Paul Schrock; p. 926, H. N. Ferguson.

calendar

Southwest Conference, Upland, Calif., Nov. 23-25.
 Methodist Winter Bible Study Camp, Feb. 5-16, 1973.
 Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12, 1973.
 Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24, 1973.

(Continued from page 932)

For instance, we could have taught you that all life was so dear that when a hunter killed an animal he prayed a prayer of forgiveness and thanks that the animal had given of himself to feed the empty stomachs of Cheyenne people.

Or we could have taught of a man's social commitment to his community that was so strong and real that when he became too old to contribute to his community, he would sing his death song and die rather than be a burden to his people. Yes, we were a whole people that could have contributed much, but because we were red, because we were different, and because we would not become white, you attempted to destroy us!


So listen, listen well! The Afro-Americans of this country have tried to teach us much in the past few years. I am not sure some of us have learned much in these years, but the test is coming. The Indian people are gathering to test our learning, and along with our brothers in oppression we are prepared to give refresher courses in human rights to those who have not learned well. I hope you have learned. I hope you have learned that people cannot ask politely for their own human rights anymore. I hope you have learned that people who are different still hold the rights of whole personhood. I hope you have learned that whole persons are not necessarily white persons.

Finally, I hope you have learned that you did not and cannot destroy us, although you have tried through attempted genocide and now through the attempted emasculation of the very Indianness which makes us whole. This attempted process of emasculation is very real today as our ceremonies become "circus acts" in your eyes, and our people "freaks." My people often "prostitute" themselves for charity and "handouts" to relieve them from the abject poverty to which you have subjected

them. Without our identity as a people and isolated from the mainstream of American life, we might have had very little today in which we could find meaning.

But, we are a people! We are the Cheyenne, the Kiowa, the Sioux, the Iroquois, the Seneca, the Yakima, the Klamath, the Navaho, the Pueblo, the Chickasaw, the Seminole! We are Indian and it is in our Indianness that we must still find the meaning that gives us our rights as human beings—the meaning that gives us the courage to raise our war cry against the establishments that seek to destroy us as a whole people!

Whether that war cry leads to another Watts, another Detroit, or another Vietnam, or whether that war cry leads to understanding and acceptance and responsibility is up to white America.

Thus, I offer this lesson from our common past. This lesson concerns a tradition called Thanksgiving and its meaning. This lesson presents an underlying hope that as we prepare for this tradition each year, we will open our minds anew and not be unconscious of those around us who are a part of this tradition and yet so separated from it. May our minds move behind the tradition to a gracious God who has so much to give to white Americans, to Afro-Americans, to Vietnamese, to Mexican-Americans, and to native Americans. 

1. Alden T. Vaughan, *New England Frontier: Puritans and Indians, 1620-1675* (Boston: Little, Brown and Company, 1965) and S. C. Bartlett, *Sketches of the Mission of the American Board* (Boston: Published by the Board, 1964), p. 176.
2. Alvin M. Josephy, Jr., *The Patriot Chiefs: A Chronicle of American Indians* (Colonial Press, 1961), pp. 122-23.
3. Stan Hoig, *The Sand Creek Massacre* (Norman: University of Oklahoma Press, 1961) and Donald J. Berthrong, *The Southern Cheyennes* (Norman: University of Oklahoma Press, 1963), pp. 155-223.
4. Peter Collier, "The Red Man's Burden," *Ramparts*, 8 (February 1970) and "The Angry American Indian: Starting down the Protest Trail," *Time*, February 9, 1970, pp. 14-20.

items and comments

Endorse "March" by Indians

A cross-country march by American Indians, aimed at calling attention to the urgency of their plight, won endorsement from the American Lutheran Church at its biennial convention in Minneapolis.

Clyde Bellecourt of the American Indian Movement said in an interview previous to the election day, the project, called "The trail of broken treaties caravan," was scheduled to reach Washington before Nov. 7 after starting from Seattle, San Francisco, and Los Angeles.

Groups representing the various "Indian nations" made presentations in at least 75 cities en route to Washington.

Graham Backing Nixon

Barrie Doyle, editor of the news feature in *Christianity Today*, written

for the Oct. 27 issue of the evangelical fortnightly, noted that Mr. Graham has announced his intentions of voting for President Nixon.

"The Nixon campaign got a big boost from the not-surprising Graham endorsement," said Mr. Doyle, assistant news editor of *Christianity Today*.

"His (Mr. Graham's) support is extremely valuable," a Nixon campaign aide was quoted as saying. "Billy reaches across the boards and touches lives all over the country."

Mr. Doyle added: "Graham insists he's not campaigning for Nixon but allows that the California Quaker will probably go down in history as one of the country's greatest presidents."

Graham's actions and words, however,

said something else and showed him highly political.

Credit Union Gain

Credit unions are gaining ground among Protestant congregations, spreading the tradition of brotherhood to the area of personal finance, according to the *Credit Union Yearbook 1972*, published by Credit Union National Association Inc. (CUNA), the Madison-based organization of U.S. credit unions.

More than 240,000—some 25,000 more than the year before—Protestants now belong to nearly 600 church-related credit unions, in spite of a small reduction in the total number of their credit unions. There are 519 in the U.S., 41 in Canada, and 36 elsewhere.

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Unsigned Letters, etc.

All editors, no doubt, receive a share of unsigned letters and material to read from persons who do not identify themselves. Sometimes articles, usually from far rightist newsheets and magazines are put into an envelope and sent to the editor with instructions to read. It gives editors the idea that persons feel the editor is not up to what is going on, so this is sent to instruct, correct, or reprimand. But the material, envelope, or letter is left unsigned.

What happens to unsigned material sent to an editor? It is tossed immediately into the waste can. Anything which is not worth signing a name to does not merit the time for reading it.

On the other hand, an editor is happy to consider all kinds of viewpoints, if a person is brotherly or sisterly enough to sign his or her name. Otherwise it's a pity to waste an eight-cent stamp. — D.

Beautiful Has Been Around

People capitalize today on words and phrases which have been around a long time. When I was a growing boy my mother told me many, many times, "Try it, you'll like it." I never dreamed that phrase would become the top advertisement slogan. Yet, no doubt, every mother for decades urged her sneaky urchins to eat by the simple statement, "Try it, you'll like it."

Another word which youth use may seem modern but it's been around a long, long time. It is the word beautiful. Youth use "beautiful" to describe an experience or person of delight. And it's a good word which has been around for a long time.

I thought about the word "beautiful" the other day when I saw an old man lovingly look at his wife and pat her on the shoulder. Married sixty years they had the glow of something beautiful when they smiled and when they talked to each other. Old age doesn't suddenly make things beautiful. Their love was a beautiful thing for many, many years — difficult, yet delightful years of beautiful relationships.

Beautiful has been around a long time. In fact, God never

created anything ugly. All His creation has a profound beauty about it. It is man who spoils that created beauty. It is not strange that where Christians live, beauty grows, fragrant flowers are planted, color abounds, and the drab is driven away.

Wherever God is allowed to do His creative work in our lives He blesses our relationships with beauty. No wonder the psalmist says, "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it" (Ps. 90:16, 17).

Our God is beautiful. How else could He create such beauty? Let all other religions make their clay, stone, wood, or metal images of their gods. Why is it these images are so ugly?

Our God is beautiful. The beautiful has been around a long, long time. And the beautiful is still one of the top advertising words of the Christian's God and the Christian's experience. — D.

The Danger

David Wilkerson, in his recent book *Life on the Edge of Time*, says some interesting things. One such thing is, "It is tragic that some Christians are now browsing through pornography 'to censor it.' They collect it. 'To be in a better position to burn it.' There is danger in spotless hearts taking a mental trip through the spectacles of pornography. It is the basest kind of dishonesty to defend pornography and dirty sex under the guise of social criticism."

Beware of the Christian who feels a need to look at pornography on the printed page, in the movie, or TV in "order to be informed." — D.

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Find a congregation where everyone agrees on the design of the new building or the color of the carpet, or where everyone dresses the same and agrees with the pastor on all issues; then pity that pastor. He is leading a dead church — certainly not a church belonging to God! — Clarice Rose.

GOSPEL HERALD

November 21, 1972



Rubbing Shoulders and Touching Hands

A New Era in Inter-Mennonite Relations

Cooperation among Mennonite and Brethren in Christ churches has increased markedly in recent years. Not only are members of the various conferences rubbing shoulders in inter-Mennonite service activities, such as the Mennonite Central Committee and Mennonite Disaster Service, but they are touching hands and embracing each other in worship and fellowship. Probe 72 is the most dramatic recent experience where the latter type of relationship happened.

In this second quarterly issue published jointly by *Gospel Herald* and *The Mennonite* the editors of these two magazines, John Drescher and Larry Kehler, interview representatives from four Mennonite conferences to inquire about the present state of inter-Mennonite cooperation.

The four men who accepted the editors' invitation to the interview, which was held in Chicago last summer, were Heinz Janzen, general secretary of the General Conference Mennonite Church; Paul N. Kraybill, general secretary of the Mennonite General Conference; Andrew Rupp, president of the Evangelical Mennonite Church; and Vernon R. Wiebe, general secretary of the Mennonite Brethren Board of Missions/Services. Representatives from several other groups were invited, but they were unable to come.

John Drescher: The different Mennonite and Brethren in Christ bodies are working cooperately more and more. We get together at Mennonite World Conference and just this year for the first time we came together in an evangelistic thrust, Probe 72. What other examples of working together do we have?

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Heinz Janzen: I have a long list here. As far as overseas work, there is the Council of Mission Board Secretaries. Overseas we have the continental groupings: the Africa Mennonite and Brethren in Christ Fellowship, the Asia Mennonite Conference, and Latin America Mennonite Conference. The overseas people work with the Council of Mennonite Colleges in international education, and that Council has its own agenda as well. There is cooperation with the Mennonite Economic Development Associates. Each of our groups participates in the Mennonite Central Committee. We work with the Missionary Education Council and Reference Committee. The Africa Inter-Mennonite Mission, formerly the Congo Inland Mission, includes several Mennonite groups.

What are some of the major examples of our working together?

In the area of domestic affairs we cooperate in producing radio and television spots. The Home Ministries Council faces a number of issues. More recently they have been



Clockwise at table: Larry Kehler, Vernon R. Wiebe, Paul N. Kraybill, Andrew Rupp, Heinz Janzen, and John Drescher.

discussing work with North American Indians. You already mentioned the cooperation in evangelism. In the area of evangelism we are exploring what we can do together in Key 73. We are cooperating in voluntary service, having some joint units such as in Hutchinson and Kansas City, Kansas. Cooperation has now begun in the Gulf Coast area as well. The peace secretaries of the several groups work and meet together.

In the area of Christian education joint workshops have been carried on for many years in various places. A cooperative venture is being planned for Bethel College in March 1973, for example. It will be a one-week Christian leadership session. The Mennonite Church and the General Conference will begin to publish their adult Bible study guides jointly in March of next year. A few months ago six Mennonite groups, the Brethren, and one Friends group met to explore a joint children's curriculum. Now there is a proposal going to each of the groups that

such a joint curriculum be developed. I'm sure there are other areas that could be mentioned.

Paul Kraybill: There are a number of service agencies to which one might call attention: Menno Travel Service, Mennonite Nurses' Association, Mennonite Medical Association, Mennonite Disaster Service, Mennonite Camping Association, and others, all of which represent persons in various specialized fields beyond our denominational institutions. So it isn't only denominational staff that is getting involved in this sort of activity, it is a wide range of persons from the grass roots of our congregations.

Drescher: Do you have any idea what the total number of different projects may be?

Kraybill: It's hard to list them because you can break them down so many different ways. I have 24 major areas on my list.

Janzen: Yes, I think I would say it that way too. There are different ways to categorize them. Mennonite Central Committee, for instance, has many subgroups to which it relates in a variety of ways.

Vernon Wiebe: Some professional groups have already been mentioned. There are some others, such as the social workers and hospital administrators, who have active associations. At the district levels, several district conferences get together and have ministers' conferences jointly and some local congregations are actually merging now.

By now we have cooperation happening at almost every level of church life.

Kraybill: It probably is not an oversimplification to say that inter-Mennonite activity began at the institutional level and spread to the professional level. In the process many persons developed acquaintanceships which began to affect their lives when they returned to their home communities. This then led on to the next stage, cooperation at the district and congregational levels. By now we have it happening at almost every level of church life.

Janzen: I think another reason why it is happening more at the congregational level is because of the inter-Mennonite Seminary at Elkhart. Here the students study together for three years. When they go out into the church-

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John M. Drescher, Editor David E. Hostetler, News Editor

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es they say, "Well we worked, studied, and prayed together for three years, why can't we continue to do this out on the local level?"



Vernon R. Wiebe: I have to talk about a supernatural drawing together. . . . It seems to me that the reason we are getting together is . . . that suddenly we find that we are reading the Word together, we are praying together. . . .

Wiebe: I think we are also seeing more inter-Mennonite study conferences which bring us closer together. The Council of Mission Board Secretaries (COMBS) is one example. There is a new dimension coming to mission work now. COMBS is a meeting of mission board executives. It is also a liaison between these people. We are beginning to see some groupings of certain boards joining together to go to South Africa. There is serious talk about going together to Bangladesh. Within the last year those mission boards that were involved in working in Mexico met together to talk about the work there. We are much in agreement in policies and methods in our overseas missions.

Andrew Rupp: I think that all these other groups represented here have perhaps had considerably more cross-relationships than we, though we have been identified with a number of these which have been mentioned. One of the Evangelical Mennonite Church's more recent moves has been to begin some chats, though totally informal, with some Mennonite Brethren. At our annual convention in August of this year we had several of their men present which may possibly serve as a springboard for some future consultations.

Do you men ever worry about the number of inter-Mennonite meetings that are scheduled?

Wiebe: Do you men ever worry about the number of inter-Mennonite meetings that are scheduled? Do you have my concern that it is mostly the same people coming together to meet and to talk? It seems to me that the people who are already working together are the ones who keep on meeting together. This circle ought to be broadened to the leaders of the churches who should have more opportunity to meet and work together.

Janzen: I agree with you very much, Vernon. I think this is why we ought to urge the districts and the local congregations to put more effort into inter-Mennonite re-

lations. I am happy that in Kansas this fall the South Central Conference of the Mennonite Church and the Western District of the General Conference will meet simultaneously. They will have their inspirational sessions together and some of their business sessions separately, but they are looking forward to much closer cooperation in the future.

Kraybill: Don't you think, Vern, that Probe 72 marked a turn in the road on the problem which you raised? A number of things struck me about Probe. One was the much larger group of people who were involved at the inter-Mennonite level. Second, the absence of an awareness that we were from different groups. There was little attempt to figure out where we came from and what group we represented. There was something about Probe that reflected a genuine acceptance and family spirit that I thought was tremendously significant. I'm not sure what all the contributing factors were.

Wiebe: I'd like to know what the record is of inter-Mennonite meetings. It's my opinion that this was the first time that we really had a broad inter-Mennonite meeting that included the rank and file membership of our churches.

Kraybill: The North American Mennonite Bible Congress in Winnipeg in 1970 was a kind of an antecedent of Probe, but there haven't been many.

I gave a few of the brethren a brotherly kiss at Probe, and they weren't all Mennonite Brethren.

Drescher: In a sentence or two, why do you think we have been drawn together like this?

Wiebe: I have to talk about a supernatural drawing together. My own personal experience was one in which I really wasn't well prepared for Probe. It was a case of my getting on an airplane and doing my duty and stopping half way over there and being overwhelmed at that point. The Holy Spirit said to me, "You are going to meet a lot of the brethren and they are going to love you and you are going to love them." I'll admit I wiped a few tears from my eyes in the Kansas City airport because of this and I was not disappointed. In fact, I was led to give a few of the brethren a brotherly kiss at Probe, and they weren't all Mennonite Brethren.

Kraybill: I was one of those who participated in one of those brotherly kisses as a member of the Mennonite Church and there was something very beautiful about that.

Wiebe: I think the evidence of acceptance and love and the celebration of being glad that we're together was the real keynote. It was something that you couldn't have gotten in any address. It was just there, and I think it was Spirit led.

We do treasure certain values that are increasingly relevant today.



Paul Kraybill: By now we have inter-Mennonite cooperation happening at almost every level of church life.

Kraybill: Getting back to John's question about what brought this on. I want to affirm what Vernon said. Additionally, one might point to the years of MCC and other inter-Mennonite activity which has created a climate of understanding that has paved the way for this.

All of us are facing changes in our brotherhoods. We are searching for lasting values in the midst of change. We are discovering that some of the things that we thought were important are more transitory than we had assumed. I think in that process we are digging more deeply into the essence of what it means to be Christian, to be disciples, to be Anabaptists.

We are finding that all of us together are in the same search. This could say one of two things to us: it could tell us that we are simply rediscovering our family ties and that this is simply an ethnic revival, or it could say that, within the framework of our common Anabaptist heritage, we do treasure certain values that are increasingly relevant today.

Since we share these values and believe in them so deeply we are reaching out to others who share this heritage. At least I think we are more ready to recognize and affirm our heritage and to try to witness to it. We are finding that our brothers and sisters in the other groups have the same concerns and are really moving in the same direction.

Wiebe: Right. We talk a lot and I have an appreciation for going back to the sixteenth century but I think we went back to the first century. We all discovered that we are a New Testament church. We are all together in this thing of winning men and women to the kingdom of heaven.

Kraybill: Another factor, if I may generalize a bit, is that for some reason or other, we are finding ourselves more and more uncertain about what we see around us today.

Janzen: I would like to pick that up, Paul, because I think our time is like the book, *The Tale of Two Cities*, which speaks about it being the best of times and the worst of times. This describes our age today. It is the worst of times in that sin seems more flagrant and flaunted than ever before. Yet it is a time of ferment

when we are forced to reconsider first-century Christianity. We are more reluctant to hold back and be "the quiet in the land" like we used to be. We need each other to strengthen each other to face the challenges of today for witness and service.

The exterior differences that once divided us are fading into the background.

Rupp: There is a fact of history that we are reluctant to admit, namely that we are part of the culture that we live in. There was a time when it seemed that the pattern was to divide and conquer. Maybe we have learned that we don't really conquer by that kind of approach and that there is in our day within Christendom a real search for unity.

But there is another factor which contributes to this greater openness. It is that we see some of those exterior differences which divided us before fading into the background. I think this is making a contribution toward the willingness to come together in some of these various kinds of consultations. We are finding, however, that it is difficult to identify totally with the church at large. We are carefully searching, therefore, to discover where we can best identify. This is what is going on in our own particular conference at least.

Kraybill: I would like to comment on that, Andrew. Coming out of our period of being "the quiet in the land," we tended to react against our past, reject our heritage, and reach out for the things that we thought seemed so desirable and attractive. But two things have happened: one is that we have found the larger religious movements of our times disillusioning after we got closer to them, and second, about the time we were ready to grasp some of these things, they changed radically.

Regardless of how we viewed the ecumenical movement, it is in deep trouble now. Suddenly, we are discovering that some of the values that we had tried to cover up in the past are needed and appropriate and there is a call for the kind of witness that we can give. This has helped to give us a whole new perspective on our own heritage and our own faith.

Wiebe: I think that we are experiencing renewal movements in all our Mennonite denominations. The renewal is taking the same direction. We are finding one another in the same kind of delightful struggle to make Christ known in the nation, to our neighbors, and want desperately to do a good job because of the goodness that it has brought to our lives.

Kraybill: I think another thing that one could point out here is that a lot of this began when we started being obedient in mission. If you don't want to change, then don't get into mission. Don't study the Bible. But the moment we committed ourselves to that course, we set ourselves on a track from which there was no turning back and now we have been subjected to broad influences, to heart-searching experiences, to new cultures, and to look-

ing at the gospel in a transcultural situation.

All this has sifted and sorted and changed us. We've gotten a better vision of what is relevant when we interpret the gospel in a new situation. We have had to become a church that is not just a local provincial group but a worldwide brotherhood. And this has forced us to face up to things in ways that we never have before.

What about our relationship to worldwide Mennonitism?

Larry Kehler: I think this might be a point to introduce a slightly different area of discussion and that is the North American Mennonite's relationship to the worldwide Mennonite brotherhood. I think this has also undergone some rather significant changes in the last few years and maybe some of you could comment on that. At this point it seems that we are wondering whether the World Conference, for example, is still a necessary vehicle. What does all this mean? What about our relationship to worldwide Mennonitism?



Heinz Janzen: We need each other to strengthen each other to face the challenges of today for witness and service.

Janzen: The relationship of the North American churches to the Third World churches is an important question. As I listen to people like Khakha Gasala Kakasa of Zaïre, they very much want to continue a good relationship with us. Partly this is their need for funds. It is also partly because they want to share in the personnel resources that we have for them. They want missionaries to continue to come to the Third World.

But I feel also that we don't want to establish a paternalistic relationship to them, rather a brotherly, reciprocal relationship. I feel that we need to hear these Third World Christians who see the gospel in terms of their culture and may see facets of the gospel and the Scripture that we don't notice because we have cultural blinders on.

Kraybill: This gets right down to an extremely important issue and I have struggled with this for many years. I have been involved in discussions with the Mennonite World Conference on several occasions when several of us tried to ask, "Can the Mennonite World Conference really become the international body? Is it ready to look at our

total worldwide brotherhood's resources, and make decisions about priorities and allocations of resources at that level?"

At the moment this is not the world conference's function. It has never felt that it should take that function. But unless something happens to fill that need, North America and Europe will continue to be the center of decision-making and activity. And as long as it is based here we will never really move off center and get a truly international body that really deals with these issues. Here, I think, is the heart of what has to happen. I am grateful to C. J. Dyck for pointing out the basic issue just recently when he said that the future of Mennonite World Conference has got to rise out of the church's mission, otherwise it has no justification for its existence.

Wiebe: We are in a transition period and a transition is always awkward. The North American churches established a mission and through that mission established other churches. The North American church now sort of "rides herd" over all of the other younger churches which were established.

These younger churches speak to our conferences through the mission boards. I think that's good for a while, but it's time to change this arrangement so that conference leaders from the younger churches can talk to our conference leaders directly without going through an intermediate agency.

I hope that the day is not too far away when we can become an international brotherhood, each standing on its own merit and talking to one another as equals.

Drescher: Maybe we can move on now to just a slightly different area and I might ask the question: "What do you see then that this cooperation really means to us as a North American brotherhood? Is it a good thing as you see it? What do you see arising from all this?"

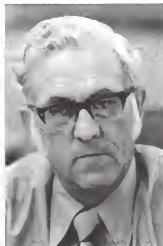
Kraybill: I think there are some dangers in what is happening. If this is simply a reaffirmation of our ethnic background, if it solidifies our family ties and our cultural forms to the exclusion of Third World persons, both in North America and throughout the world, then it is vastly wrong. I think there is a danger of finding our frontiers only among brothers and sisters of like mind to the exclusion of others not of Swiss-German background.

We don't want to hold the ethnic line.

Janzen: This was a problem that was wrestled with at the Anabaptist curriculum exploration where several groups got together earlier this year. In theology, there was considerable agreement on John C. Wenger's restatement of the Anabaptist vision. But a number of people were quite concerned that we be faithful to Jesus Christ in the context of our day in the kinds of Christian education we promote. We don't just want to hold the ethnic or cultural line the way we have it. This same concern can be transferred to many areas of mission, evangelism, and service projects. I think it is more important to be faithful to the

needs of persons and the leading of the Spirit in our day than to revert back to some pattern of a bygone day.

Wiebe: It seems to me that the reason we are getting together is that we have been able to cast our cultural background into its proper place. Also our desire to organize together has subsided somewhat and suddenly we find that we are reading the Word together, we are praying together, we are talking together about the things that are really a part of the church, and we are being drawn together through these experiences.



Andrew Rupp: It is not that we become one organization, but that we function as a body of Jesus Christ.

Rupp: There is another danger that could materialize, and that is that the larger a group becomes as it joins in working with others, the more machinery it needs. Vernon has already alluded to the machinery that seems to be necessary to organize inter-Mennonite action.

One needs to weigh all of these considerations in the balances. If rightly guided, however, that kind of an organization does not become an end but really enhances the purpose of the church in its mission to the world, reaching out with greater specialization in areas where groups by themselves cannot do it. I can see where it could mean a greater evangelistic thrust in our own land as well as carrying out the mission of the church throughout the world. Hopefully this is what we would achieve through further cooperation.

Kraybill: Following up on what Andrew just said, I would like to test this with the rest of you. I think I see that we have passed a turn in the road and that the dream of organic union is not nearly as high a priority item now as it once was. We are no longer quite so preoccupied with proving that we are unified because we have welded everything into one structure. We are finding a different kind of togetherness which doesn't depend on structural unity.

In fact, we are rather suspicious of anything that would simply build a new, large monolithic organization that would be quite inappropriate in our time. I sense that you affirm that this is a very significant change in our thinking over the last four or five years.

Kehler: How would you respond then to the comment

that Probe actually was a highly developed type of program which needed a fair amount of structure to make it go? How does one reconcile this with what you have just said?

Probe gives evidence that a mission can be accomplished without setting up a structure which has to be fed to be kept alive.

Rupp: Well, I would say that one of the ways to reconcile this is the very fact that Probe is not a continuing organization. This gives evidence that a mission, or a purpose, can be accomplished without having to set up a structure which then has to be fed to be kept alive.

Wiebe: Probe was open-ended. Many people could come. You didn't have to get elected to it. This speaks to the fact that it wasn't structured. I think the program was structured but as far as participation is concerned and qualification to be there, it was open. It was for everybody that wanted to come.

Kraybill: Another aspect of this is a new kind of respect for and acceptance of each other as church bodies. In the midst of a couple dozen major inter-Mennonite projects, we have still basically retained our identity as separate bodies. At the same time we have achieved a new level of respect, acceptance, and appreciation.

We have come to a new willingness to recognize that the convictions of others ought to be listened to. Our relationship should be with more than just one other group in the circle, because if you look at the total group of Mennonite bodies you sense a kind of completeness and fullness that is realized only as you begin to see them all rather than simply picking out the one that is most like us.

Unity isn't necessarily just finding the one that is most like you and joining him. Unity is learning to relate to those who have something different to say. You have a ministry and a witness that I need to hear, and you also might benefit from what I have to say. Instead of the General Conference and the Mennonite Church merging as was proposed four or five years ago, our relationships have broadened so that the circle today is much more complete than it was then.

We feel more relaxed with each other.

Janzen: I think we feel more relaxed with each other, too. We can meet together and we don't have this big agenda item hanging over us. We are giving each other the freedom to be ourselves, to cooperate as far as we comfortably can, but not pushing anybody beyond where he feels he can go.

Drescher: Is this feeling of togetherness also evident at the local level or is it just in the organizational framework? Do you feel it has sifted down to where the grass roots can really feel it?

Janzen: I think this is especially true in Canada where

the Mennonite Central Committee has an elaborate structure that goes down to the provincial and local levels. There is a great deal of good feeling between the groups because of their working together in Mennonite Central Committee. However there is certainly a lot of room for continued growth.

Wiebe: I think that Probe may be the beginning of much more inter-Mennonite cooperation locally because I think we saw that we were so much alike. This at least is what many Mennonite Brethren experienced. They discovered that there were many people who had exactly the same aspirations that they have. They could have discovered it earlier but most of the Mennonite Brethren churches are west of the Mississippi and they rarely have an opportunity to mix with the rank and file of the Mennonite groups from farther east.

Rupp: I think there is the possibility of this greater mutual understanding and sense of direction having a better permeating influence in the broader church. Some of us are in other groups such as the National Association of Evangelicals. We sometimes wish some more of the Mennonites were there because there are some things which at times seem to be lacking, we sense, in that kind of a circle which the greater influence of the broader Mennonite brotherhood could add to the total church of Jesus Christ in its gifts, functions, purpose, and mission.

We have to deal with quite a backlog of humanness yet.

Wiebe: Lest we become too optimistic about inter-Mennonite cooperation, I think that we have to deal with quite a backlog of humanness yet. I appreciate the fact that we are more willing to see Christ in one another than we have in the past. We should encourage one another to greater cooperation at the local level to work together in community social welfare programs, evangelistic thrusts, and things like that. This is where "the rubber meets the road," and we'll need to do considerable more thinking and praying about this as we draw together.

Kraybill: Another thing that needs to be looked at is the old assumption that one group is "liberal," another is "conservative," and other groups can be characterized by a certain blanket statement. We are all beginning to discover that this is not true and that within each of our bodies there is the whole range that you will find across the total Mennonite spectrum.

We are more mobile, we have new means of communication, and we are learning to know each other better and so we are finding commonalities among us that spring from these varied viewpoints and convictions within each of our groups. Still another factor that needs to be recognized is that our younger people are increasingly unconcerned about denominational lines.

Alongside what you have just said, Vernon, there are the traditions of the past and the difficulty we will have in changing some of these old patterns. The generation com-

ing on is going to ignore them.

Janzen: The encouraging thing though among young people is how many of them are interested in Jesus Christ and living the "Jesus way." If we are raising a generation of young people who are excited about the Jesus style of life, I think they could develop a whole new pattern of organization. I really don't think we need to worry too much.

Kehler: Has the increased inter-Mennonite cooperation been at the expense of wider relationships within the church at large? Andrew was saying that they were members of the NAE and he wished that other groups would be too. What has our preoccupation with inter-Mennonite cooperation done to our relationship to non-Mennonite groups?

The ecumenical movement is at a low ebb.

Kraybill: I think you have to answer that question in the context of what's happening ecumenically. Actually, the ecumenical movement, the inter-cooperation between denominations, is at a low ebb. An evaluation of our present relationship must be done in the context of the whole shift that has come.

I think it's true that we have been too willing to give up our identity, we have been ashamed to be known as Mennonites. Now I sense a readiness to affirm our faith and our heritage. This has made us more effective in our relationships to other groups. When we meet others while affirming our own identity, we relate much more positively because we aren't trying to hide our past or to disguise our own personalities.

Wiebe: I think this affirmation of our identity and not being ashamed of being called Mennonites and Anabaptists is given some fuel from the fact that we are discovering that the Anabaptists were really the evangelicals and the missionaries of the reformation. It is a kind of rediscovery of the Anabaptist vision, a kind of discovery that we probably didn't expect. We thought there was more commonness in our European backgrounds and our ways of living and suddenly we are discovering that the real essence is a New Testament essence.

Rupp: Paul, you said that some groups are moving away from greater interdenominational relationship. Would that be true necessarily of all or is that only true of those who were more or less in what was termed the "ecumenical groups" which do seem to be fading?

Some of that may have come about because of the apparent stress on trying to get organizational oneness and finally when they faced up to this they weren't quite ready to go this route. They had their focus on something which was not really at the heart of what we understand to be the biblical purpose and mission of the church.

On the other hand, I think there are some other interdenominational movements which are really growing at this time. Their objectives are not to achieve organizational but functional oneness, which really seems to be, as I

understand it, biblical oneness. It is not that we become one organization, but that we function as a body of Jesus Christ.

Kraybill: No, I was talking about organizational ecumenicity, because many of the traditional ecumenical organizations have really lost much of their attractiveness today. They are declining in influence. The thing that you identify, however, is quite correct, there is much of this and I would guess that Mennonites are more involved in these things than ever.

Janzen: I think this is part of a nationwide movement against these large overarching organizations to more local ecumenicity. I have gone to the National Association of Evangelicals a couple of times. Though we have a number of churches in the General Conference that seem interested in and are even members of NAE, still I never see their pastors at these conventions. I always wonder why. But as I talk to them, they are much more interested in local cooperation. I think we are seeing more getting together with like-minded people and programs on the local level.

Rupp: I think this is signaling something that we are going to see in the future. We are going to see more emphasis on a community relationship of churches. One sees not only among Mennonites, and probably even more so among some other groups, a crossing of denominational lines whereas a generation or two ago this would have been very difficult. Probably we are going to see a much looser relationship of local churches to their denominations and an increasing relationship with other churches of their community, even though of other denominations.

Janzen: A year or two ago a General Conference Mennonite church united with a Presbyterian church in Oklahoma City. I thought that was really far out until I read this spring that the Mennonite Church group in La Jara, Colorado, also united with a Presbyterian group. So they are doing the same thing in different places.

Drescher: Do you feel that the attitude toward inter-Mennonite cooperation has changed at the local level?

Probe marks a new day, a beginning of more inter-Mennonite cooperation.

Wiebe: I would hope and pray for a few more Probe 72 experiences because I have some hope in that kind of thing spilling over into the local area. I may be overselling Probe. I think it was really, as someone said, "a happening." It was a good happening in terms of love and appreciation one for another.

In as far as my constituency is concerned, I think it marks a new day, a beginning of more inter-Mennonite cooperation because of the appreciation that was developed and gained there, an appreciation that so many were so agreed in the essentials of the church, of the faith.

Kraybill: I think there is an excellent climate for this sort of thing if it can be worked out in terms of local situations and in line with the readiness of people to re-

late where they find themselves. If it is imposed, structured, and forced, it's completely unacceptable.

Janzen: I would agree with that.

Drescher: Would you say the main task for us in the next while is just learning to know each other better?

Kraybill: Yes.

Janzen: Yes, we have to have experiences together. Sometimes I have my doubts about the relief sales, but I do think that they have a positive thrust in getting Mennonites of many groups to work together in a common cause.

Kehler: There is one area that really doesn't quite relate to what we have been talking about but I would welcome some comments from at least the three of you who have Canadian churches. From my contacts in Canada, I sense a strong wind of Canadian nationalism blowing and also some animosity toward the U.S. brethren for years of domination. What would your comments be about relationships across the U.S.-Canadian border?

Wiebe: In the Mennonite Brethren Church I think it hit a peak in 1957 when we both declared our independence and I think, in a sense, both became equal brethren. Since that time we have moved closer together. More recently we have experienced a little bit of nationalism that is political.

Recently I have sensed politics is feeding into this a little bit and you get kind of a "Canada *über alles*" motif, although, thank God, I think the relationships between Canadian and American Mennonite Brethren are at an all-time high. There is a lot of goodwill and cooperation now that we both are entities and we work together in a partnership rather than a big brother-little brother situation.

Janzen: I think one forward step is that the U.S. people are becoming more aware of the problem of relationships to Canada. I am happy that Larry here, the editor of our church paper, resides in Winnipeg and makes sure that we get news from Canada. In the spring he published an article called, "In Bed with an Elephant." As I circulate through the churches, people ask me, "Is that really true? Is that how the Canadians feel?" and I say, "Yes." It is just like racial prejudice. You ask the white man and he says, "What's the problem?" But we have to hear our brethren and maybe what we hear isn't always to our liking.

Kraybill: In the Mennonite Church, Canada is now recognized as one of the regions, which gives it an identity that is distinctively Canadian. We feel deeply that Canada should have this opportunity to express its convictions and to make its decisions. We are hopeful that this regional structure will provide a context for that to happen. Canada will need to decide how it wants to relate. This does not need to be predetermined by what is decided in the United States.

Drescher: If each of you would say, here is something I think we need to keep in mind in the whole working together relationship as we think down the road, what

would you say?

We are more concerned about keeping a biblical perspective than about maintaining a traditional Anabaptist perspective.

Rupp: From my own point of view, and I believe that of our conference, I would say we are more concerned about keeping a biblical perspective than about maintaining our heritage or a traditional Anabaptist perspective. As we seek to cooperate together I am concerned that we go to the heart of what is our real guide-rule of faith and practice.

We follow what we do because we believe that it is deeply embedded in the Scriptures. We reemphasize those things which we believe our Anabaptist forefathers re-emphasized because they found them in the Scripture and that we give that emphasis not because they emphasized them but because we see them in the same place where they saw them.

Kraybill: That is well said. To me the end is not a successful denomination. I see our Mennonite context as a

community in which we can exhort and relate to each other in mutual obedience to Christ and only as this community serves to achieve that, is it valid. I think we do need to be in community and I think the Mennonite family is the best kind of community to be in right now. It's the one I find myself in. I am happy here but only if the overriding goal is to mutually exhort each other to be more faithful to Christ. It's only then that it is justified.

Wiebe: We glibly sing, "In Christ there is no East or West." We probably should sing, "In Christ there is no M.B. or G.C." I think this is a potent thought.

Janzen: Well, I certainly agree with what has been said here. In summary, I think in this age of mobility, this age of expanding opportunities for evangelism, mission, and service, we need to undergird each other as we launch out into new areas. I think we want to be a growing group, not so much for denominational imperialism but rather to be faithful to the Great Commission of Jesus Christ. If we are going to do that we need each other.

Drescher: Would you like to say anything else?

Response: Hallelujah! Amen!



Will Our Earth Become a Nova?

(2 Pet. 3:7)

Astronomers tell us that occasionally a star explodes and becomes a nova, a brilliant flash of fire which illuminates the universe with a brilliance that can be seen millions of light-years distant, then it goes out into darkness.

It is pure speculation to guess whether the great cosmic bonfire that Peter mentions in 3:7 will be a similar nova. It is clear, however, that earth's "novaic" doom will have moral overtones. (Maybe the other novas did too.) God's patience with sin and sinners seems infinite; this we don't know. We only know that judgment on sin will fall hard when it comes.

Ecology and fighting pollution have become popular topics, but the most destructive pollution is not receiving enough attention. Rampant sin will lead to earth's ultimate ruin. Pollution usually results from the carelessness, not of one person, but of many. The same is true of sin; your sins, mine, and those of all human beings finally will add up to the catastrophe "when all ungodly men will perish."

Will not the godly burn up with the ungodly? Logically, yes, but revelationally, no. God knows how to deliver His saints, and He surely will, probably by catching them away from this polluted planet before the torch is set.

Those who for any reason whatever miss finding in Jesus an escape from sin shall be caught up in this final cosmic doom. We should conclude like Peter that "since everything around us is going to melt away, what holy, godly lives we should be living!" (3:11). — Roy S. Koch.

Jesus Christ, the Light

On a dark summer night, by a roadside near the Gettysburg battlefield, I happened upon a group of Army technicians who were preparing their massive searchlight for operation. I stopped for a few minutes and watched them. Soon all was ready and the current was turned on. Instantly a brilliant white column of light thrust outward into the blackness. And wherever the great beam was turned the darkness was banished. A forested hilltop bloomed with greenery; a tall marble monument leaped into brightness. And when the shaft of light was pointed upward and swung in circles, it splendedored the night sky with arcs and rings of light.

In a far greater way, Jesus Christ, the incarnate Word, is the light that shines in the darkness of our world. "In him was life, and the life was the light of men. The light shines in the darkness" (Jn. 1:4, 5a). — Stanley C. Shenk

• • •

It was a bright morning and four high school boys decided to skip classes. Arriving after lunch, they explained to the teacher that their car had a flat tire on the way to school. To their relief, the teacher smiled understandingly and said: "You boys missed a test this morning. Please take your seats apart from one another and get out your paper and pencil."

When the boys were seated, she continued, "Answer this question: Which tire was flat?"

The Sin of Thanksgiving

by Elmer F. Sudermann

Thanksgiving in America this year ought to be, if we believe the gospel of the advertisers, a flavorful and luxurious affair. There will be no dearth of succulent foods, aromatic smells, or downy resting places for which the American can sing a hymn of praise.

On Thanksgiving morning he can be grateful for the ultimate in sleeping comfort, his plump and buoyant, imported, nonallergic, European goose down pillow. He can give thanks for a restful night of sleep induced by his luxurious blankets which make him feel that he owns his own forest of murmuring pines—and by his harmless, nonhabitforming sleeping pills, which he has taken every night for the past five years. While he is doing his heavy intellectual work for the day—reading the funny paper and the sports page—he gratefully rests in his king-sized swivel rocker, drinking his morning cup of aromatic coffee with its robust flavor and smoking a cigarette, big, smooth, and satisfying, and tasting not good, but good, good, good.

As he looks up at his wife, he is grateful she uses the soap which completely removes any blemishes and which washes the natural beauty back into her complexion. His wife does not know, he acknowledges with gratitude, the poisonous feeling—"doubt of self"—that has a sad way of smothering the loveliness of countless women because she has used the cold cream—I won't tell you which one—that unlocks "a power within her which springs from the working together of her outer self and inner self, a power which sets her face sparkling with happy confidence because she knows that she is charming to look at."

He is happy, too, that his wife will not lose her vibrant appearance cooking a bit of heaven for the Thanksgiving dinner. The sleek, modern equipment of his kitchen where the burner with a brain won't let the food burn and where cooler, cleaner cooking than ever before will allow his wife to complete the meal with cool aplomb. He may

even reflect, with gratitude of course, that "a spouse around the house saves the gent many a cent."

When they do sit down to eat, he is pleased to use his sensitively balanced, hard-finished sterling silver and to eat from his exceptionally sturdy, beautiful spode—which he did not wait to inherit—on a table covered with an exotic linen imported from Ireland. The food, of course, is more than delicious; it is fabulous, exciting, elegant. He can be thankful that the holiday turkey on his table has been selected from the finest flocks in the land and that it is plump, broad-breasted, and heavy with juicy, tender meat. The mashed potatoes are gee-whiz good and the pumpkin pie, well, the pumpkin pie is the last word in festive elegance. It is luscious pumpkin chiffon pie that is golden, creamy, smooth, and light—light and made especially for fastidious people who are fussy about foods.

And he is thankful as he sits down to his abundance that he can eat heartily, even though he is overweight and subject to acid indigestion. He can always go on a diet—tomorrow—perhaps using the new concept of weight control, the readymix liquids in which calories are limited to 900 a day. Perhaps if he waits long enough they will find a way of diet without cutting calories. As for the upset stomach he can take "stomach sweeteners," or if his stomach acts up too much he can get one of those one-shot nostrums that not only cure acid indigestion but sour stomach, heartburn, gas pain, and nervous stomach all at one time and in only seconds.

He has so much to be grateful for, the American thinks, as he sips his after dinner liquor, luxuriating in its superb flavor and matchless aroma. He has the enchantment of a new car which is an open sesame to a fascinating world filled with exciting experiences. He can drive his car with its hum-free, thump-free tires over superhighways, where 66,000 other cars travel every day. He can buy suits that are iridescent and wear shoes that are air-cushioned and give him the feeling of walking on pillows. He has a good job and is soon to be promoted. He is building an ade-

quate retirement policy and his investments are sound. He has, indeed, he ruminates, great reasons to be thankful for his fluffy, creamy world where the lumps and bumps have even been taken out of the sugar.

He is, moreover, a respectable person, a man of rectitude and good standing in his community. He has always been careful not to ignore the common standards of decency. And though he rarely goes to church, he believes in faith and in God—as a benevolent and easy-going father who will surely deal lightly with his infrequent lapses from common sense and who will give him what he needs to continue his decent and happy life.

Harder Butter on Softer Bread

Of course, this is an overdrawn picture of the American at Thanksgiving. There are still many of us who will find ourselves in the predicament of the man who in speaking to his investment counselor said, "I have a problem. I have no money to invest." Yet, surely, overdrawn as the picture is, it does, I think, show us that we can sin even in our thanksgiving. And many of us will be guilty this Thanksgiving of the sin of being grateful for the wrong things. As long as our great goal in life is to get harder and harder butter on softer and softer bread, we will give thanks for the freezer and the refining processes of the flour mills. As long as our great goal is to achieve air-puffed softness in our life, we will be thankful for four walls with a plush carpet, a fireside, a cozy corner, a recliner chair, a pair of slippers, a pipe, and something to drink. As long as our goal in life is to be personable and successful, we will be thankful for the toothpaste that keeps our teeth in shining order and our breath sweet, for the shampoo that keeps our hair beautiful, for the clothes that keeps us immaculately groomed, for the soft drink that brings out the best in people.

As long as our great goal in life is to make more profits, we will give thanks even for the evils of the profit system, forgetting that we also ought to be thankful for the prophets who speak a word of judgment on our often exclusively selfish and material concerns. As long as our great concern in life is to gain peace of mind, we will be grateful for those who in the name of religion give us mental sedatives to ease us to sleep at night and tonics to stiffen our backs in the morning, but who do not call us to repentance for our pride and depravity.

On Thanksgiving it will be easy for us to forget that God has not often called the rich, the wise, the mighty, the noble, that God has not often had His dealings with men by the fireside but on windswept deserts where the bush burns. That God often speaks to men whose teeth are not brushed, whose hair is not combed, and who might quite likely have BO and halitosis. Indeed He has often spoken to the most unprepossessing of men who know nothing of elegance, who know nothing of making friends and influencing people. It is on a stony pillow, not on a super-cushioned one, where men have most often dreamed of

the ladder of communication between earth and heaven.

It will be easy for us to forget that God speaks to those who are troubled in mind more often than to those who have peace of mind. Not when life is comfortable but when it is challenging has God come to men. Perhaps this Thanksgiving we should pray, as George Whitefield did, "When Thou seest me in danger of nestling—in pity—in tender pity—put a thorn in my nest to prevent me from it." And perhaps we should include in our thanksgiving prayer a word of thanks for our thorns.

Forgetfulness and Pride

The sinfulness of our thanksgiving becomes apparent in the second place when we consider that often our thanksgiving is such that it keeps us from remembering the two out of three people in the world who go to bed hungry every night. In our gratefulness for the traditional American table, we so easily forget the children, chalk-faced and hunger-thin, over whom the hawk of death rides high on every wind.

Staff Sergeant Irving Feirstein, writing in *The New Republic* in 1945, tells how once at lunch United States soldiers entered a fenced-in area where they ate while hungry, barefoot, dirty mothers with their bawling, emaciated children watched with glued eyes, begging hands, and open mouths every spoonful travel from plate to mouth.

"You turned away," Feirstein wrote, "trying to hide your sandwich from those awful eyes and those old faces on small bodies. You'd rather not see it."

A lot of people are like that. If they don't see it, they don't know about it, and if they don't know about it, it's not their fault, is it?

Will we not this Thanksgiving turn our eyes away from the hunger of the world so that we can enjoy the munificence of God undisturbed by the thought of other people's hunger? Will we be willing even to share the five dollars it takes to give bread to 4,500 persons, the ten dollars for bowls of cereal to 30,000 children, or even the three cents it costs for one meal for the hungry?

Finally we sin in our thanksgiving because we are guilty of the greatest sin of all, the sin of pride. It will be very easy for us to think that we have only ourselves to thank for our creature comforts. Somehow we feel that we deserve all these things or that God gives them to us because of our good behavior, and we pray, though perhaps not as openly as the Pharisee: "O God, I thank Thee that I am not like the rest of mankind, greedy, dishonest, impure, or even like that tax collector over there."

And then like most of us, the Pharisee enumerated his own virtues. But the better stance of man before God even today—perhaps more than ever today—in our comfortable, secure, self-righteous age—is the stance of the tax collector who stood in a distant corner, scarcely daring to look up to heaven, and with a gesture of despair said, "God, have mercy on a sinner like me."

This surely is the beginning of true thanksgiving.



Giving Thanks to the Giver

by John C. King

O give thanks unto the Lord; for he is good . . . " (Ps. 136:1). "God, I thank thee, that I am not as other men are . . ." (Lk. 18:11).

From the Scriptures are given two versions of thanksgiving. They are extremes and also alternatives. We find that at some time we express one or the other. We call it thanksgiving. One focuses on the Creator; the other on the creature.

As God reveals progressively His person and purposes to His people in the Scriptures, there emerges a close relationship between praise and thanksgiving. It is difficult to separate God's nature from His deeds. The psalms abundantly express this close relationship. The greatness of God is understood by demonstration, not definition.

Today we find ourselves in contexts of life that have a tendency to blur our vision of God's greatness. We risk becoming nearsighted, viewing our good fortunes as flowing from our fingertips instead of from the hand of God. We continue to define thanksgiving in terms of food, clothing, and shelter as the Pilgrims did. But to them these were the evidences of God's greatness. They could identify with the psalms of thanksgiving expressing God's deliverance of Israel from Egypt via the wilderness into Canaan. But we have resided long in our Canaans of content. To thank God for food, clothing, and shelter sounds a little stale, doesn't it? Or does it?

It all depends on how much we think we need God. As long as we attribute the fruits of our labors to the goodness and mercy of God, we are deeply conscious of our need of God. But when we compare our success with those less successful, there seems to echo the kind of thanks expressed by one man, "God, I thank thee, that I am not as other men are. . . ."

We need God. His words are life. His deeds are salvation. His person is sufficiency to meet our every need.

It would do us good to write our own version of God's greatness as a focus for thanksgiving. Let me attempt to share, in part, mine.


I thank God that He is the power to give a person new life and new direction. There is nothing more fascinating than to witness the change of life in one who responds to God—like a flower to sunlight. Witnessing or experiencing repeating failure convinces me that it is the power of God alone that transforms. But, even more, witnessing is the life that heretofore was bound up in itself, clutching all for itself, now reaching forth to give to others. Witnessing the power of God in lives teaches me what God is like. For this I praise Him. It helps me understand

what He has done for me. For this I thank Him.

I thank God that His love for me is not abstract truth but concrete experience. As the handiwork of God, He makes it possible to enjoy a sense of worth and purpose. But I sense it best in God's love shared with me by others. Only God can make it lasting. Personal success comes and goes, as dictated by surrounding circumstances. But God's accepting love is changeless. To see it, sense it, and be assured of it through people who likewise experience it, is indeed to taste of the mercies of God, new every day. The accepting love given so freely by the children of God teaches me what God is like. It helps me understand what He is doing for me. For this I thank Him.

I thank God for the evidences of the work of the Holy Spirit in people. We see affirmed abundantly the truth that light is best perceived in darkness. The dark night of sin is God's opportunity to reveal Himself. It is thrilling to see truth produce response. It is God moving by His Spirit in lives that produces that response. Without Him, proclamation remains mere words. Truth remains intellectual stimulation. But to witness the truth of God bringing forth the response of obedience is to taste again of the mercies of God. The response of obedience makes truth live. It teaches me what God is like. For this I praise Him. It helps me understand what He is doing for me. For this I thank Him.

I thank God that it is possible to live confidently and hopefully in a chaotic world. It is God who makes this possible. He is the reason for life. He keeps this world in accord with His purposes. We may not want to believe this sometimes. While men's hearts fail them for fear, yet our hearts may be encouraged by cheer. It is God who gives it. Therefore, we may invest ourselves confidently in the future, pouring out our energies in the present. It is God who is the sum and substance of the present and the future. God, who holds all things together by His power, teaches me what He is like. For this I praise Him. It helps me understand what He is doing for me. For this I thank Him.

Conversion, acceptance, obedience, faith. These are the handiwork of God, no less than the miracles of God demonstrated in bringing Israel forth from bondage to freedom. To know these in life is to give the needed perspective to the material blessings which God lavishly gives. We can, therefore, know the real meaning of thanksgiving as we give thanks to God as Giver of our daily bread. We lose the meaning if we only thank God for our bread. 

LOOK

HERALD PRESS HAS CHRISTMAS
NEWS FOR YOU IN '72



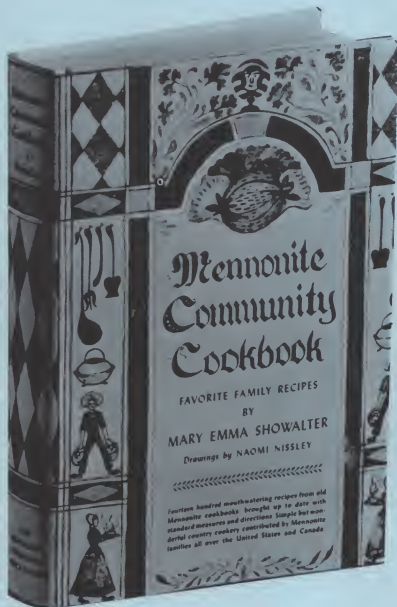
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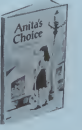
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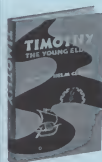
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Myron S. Augsburger

This is the story of a woman who became involved in the Anabaptist movement in the 1500's. An account of their experience is found in the *Martyrs Mirror*, pages 646 to 651. 144 pages. (1951) Hardcover \$3.95



PILGRIM AFLAME

Myron S. Augsburger

This is a historical novel of the life of the Anabaptist leader, Michael Sattler. Michael Sattler joined the Swiss Brethren movement in March 1525 and sealed his witness in martyrdom in May 1527. 288 pages. (1958) Cloth \$4.95



KATIE

Clara Bernice Miller

Finding a new faith often makes the one whose eyes were opened critical of those who cannot see. Spiritual growth becomes a painful thing for Katie, an Amish girl, as she learns how God would have her serve her own people. This is the second novel on life in an Amish society by the author. The first was *The Crying Heart*. 272 pages. (1931) Cloth \$3.75



TENDER HERB

Clara Bernice Miller

The story of an Amish couple and their struggles to understand God and their fellowman. Their conflict is one of loyalties—loyalty to tradition, to their families, to the church, to their own needs, and to God. 224 pages. (1968) Cloth \$3.95



CRYING HEART

Clara Bernice Miller

An account of God's dealings with an Amish girl during times of suffering and disappointment. Here you have youth, romance, tragedy, and dedicated living all in one story. 293 pages. (1955) Cloth \$3.95



HAPPY AS THE GRASS WAS GREEN

Merle Good

A book of fiction about a New York University student named Eric who visits the home of his Mennonite buddies in Lancaster, Pa. 160 pages. (1954) Cloth \$3.95



ROSANNA OF THE AMISH

Joseph W. Yoder

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Helen Good Brenneman

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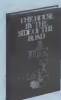
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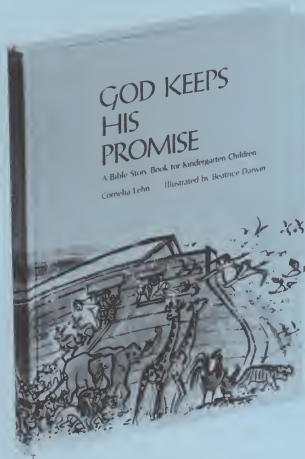
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Jesus makes the difference!



"Jesus took hold of me during a revival in the Mennonite Church in 1942

and the way I was saved was an ajabu, a thing of extraordinary wonder.

"Returning from an all-night dance my friends and I began talking about the Word of God.

As we were talking my spirit within me became awake and the revelation inside made the tears run from my eyes. I didn't want to return to that life again. I cried so much that some thought I was sick; others considered me crazy.

"Then the Lord brought Zedekia Kisare to Kamageta, my village.

When I entered the church, praying with a loud voice, Pastor Kisare asked if I was sick. I told him how God's love had pulled me to Himself. From then on I kept living for Jesus."

Pastor Manaen Wadugu has often made peace among his neighbors. He says:

"If they have trouble, I listen to them.

If I see they have problems, I try to help. I talk slowly, from time to time, and with love, so they can understand themselves."

Truly, in the life of Manaen Wadugu, pastor of ten congregations of the Tarime District of the Mennonite Church in Tanzania,

Jesus makes the difference!

Eastern Mennonite Board of Missions and Charities
Salunga, Pennsylvania 17538

Anabaptist Churchmen Hold Historic Consultation

Twelve Anabaptist churchmen met in Rosemont, Ill., October 25, 26, to discuss concerns of common interest under the rubric of Inter-Mennonite Consultation. They were the moderators and general secretaries of six church bodies: Lester J. Hershberger and Elam Kauffman, Beachy Amish; Owen Alderfer, Brethren in Christ; Andrew Rupp, Evangelical Mennonite Church; H. H. Dick and Marvin Hein, Mennonite Brethren Church; Paul N. Kraybill, Paul Mininger, Don Augsbarger, and Newton Gingrich of the Mennonite Church.

Early in the consultation, Paul Kraybill gave a review of existing areas of cooperation. He pointed out there are already more than fifty cooperative agencies, coordinating groups, and projects in North America.

Reports were given on the Inter-Mennonite curriculum consultation, Mennonite Central Committee evaluation study, inter-Mennonite seminary discussions, and the Church Member Profile survey.

In the discussion which followed, the meaning of the consultation began to emerge. Because of common involvements and interests, there is a need for continued dialogue. Possibilities for the future were discussed, and the group decided to meet again in a year.

Following is a list of North American, inter-Mennonite cooperative projects. When the date of founding is known, it follows the listing. This list does not include congregations and fellowships affiliated with two or more Anabaptist denominations or emerging cooperative voluntary service projects.

1. Cooperative Agencies: 1) Africa Inter-Mennonite Mission (CIM), 1911; 2) Mennonite Central Committee, 1920; 3) MCC Canada, 1963; 4) Mennonite Historical Society of Ontario, 1966; 5) Mennonite Historical Society of Manitoba; 6) Student Services Committee; 7) Mennonite Indemnity, Inc., 1958; 8) Mennonite Mental Health Services, 1946; 9) Schowalter Foundation, Inc., 1954; 10) Mennonite Disaster Service; 11) Mennonite Economic Development Associates; 12) Menno Travel Service; 13) Mennonite Mission and Service Board (Ont.); 14) Germantown Corporation; 15) Mennonite Mutual Aid Association; 16) Mennonite Mass Communications Council; 17) Mennonite Radio and TV Council (Canada).

II. Coordinating Groups: 1) Council of Mennonite Colleges, 1945; 2) Council of Mennonite Seminaries; 3) Council of Mission Board Secretaries, 1958; 4) Association of Mennonite Aid Societies, 1955; 5) Association of Mennonite Hospitals and Homes (NA), 1952; 6) Association of Mennonite Hospitals and Homes (Canada); 7) Home Ministries Council.

III. Consultative Groups: 1) Inter-Collegiate Peace Fellowship; 2) Mennonite Camping Association; 3) Mennonite Nurses' Association; 4) Mennonite Chaplains' Association; 5) Mennonite Medical Association; 6) Mennonite Graduate Students' Fellowship.

IV. Inter-Mennonite Literature and Periodicals: 1) *Mennonite Reporter* (Formerly *Canadian Mennonite*); 2) *Mennonite Quarterly Review*, 1927; 3) *Mennonite Weekly Review* (1923), *Mennonite Life* (1946), and *Herald Publishing Company* (1920); 4) Joint Curriculum Projects; 5) *Mennonite Encyclopedia*, 1958; 6) Joint "Meetinghouse" Issues of *The Mennonite and Gospel Herald*; 7) *Rejoice!*; 8) *The Mennonite Hymnal*.

V. Educational: 1) Conrad Grebel College, Waterloo, Ont.; 2) Associated Mennonite Biblical Seminaries, 1958; 3) Columbia Bible Institute, Clearbrook, B.C.; 4) Keystone Bible Institute, Pennsylvania; 5) Hesston School for Ministers, Kan.

VI. Miscellaneous: 1) Relief Sales; 2) Writers' Conferences; 3) North American Ministers' Conference/North American Bible Conference; 4) Probe 1972; 5) Church Member Profile.

Fellowship Highlights GC - MC Conference, Kansas

The Western District and South Central conferences of 1972 will be remembered not because of the resolutions passed or the programs initiated, but because the two conferences — one of the General Conference Mennonite Church and one of the Mennonite Church — met together for the first time.

The conferences held five joint sessions, Nov. 3-5, on the Bethel College campus, North Newton, Kan., and separated only for business sessions Saturday afternoon.

"The highlight of the conference," said Western District president Richard Ratzlaff of Hutchinson, Kan., "was simply the event itself. The anticipation and consum-

mation of the conference did something to me personally, especially in working with Bob Zehr."

"Robert Zehr, of Harper, Kan., South Central Conference moderator, had almost the same reaction: 'The highlight of the conference was the periods of fellowship we had together. I enjoyed getting to know Rich Ratzlaff. It was just simply great working with him.'"

Delegates from the 13,800-member Western District Conference (GC) and the 3,400-member South Central Conference (MC) convened Friday evening for singing, listening to David Schroeder, Bible professor at Canadian Mennonite Bible College, Winnipeg, and sharing with each other in groups of four or five.

Women's groups from both conferences met together for breakfast Saturday morning, as did the two men's groups. Later in the morning the conferences heard reports of work already being done jointly.

In the area of peace and social concerns, the conferences have cooperated in a pre-draft boot camp on peacemaking for seventeen-year-olds, and are planning a seminar on the offender in January with the Mennonite Brethren Church and the Church of God in Christ, Mennonite.

The retreat committee reported on cooperative work. The education committee emphasized the upcoming Project Teach, a weeklong seminar in June for Sunday school teachers. The seminar, to be at Bethel College, is sponsored jointly by Mennonite Publishing House, Scottdale, Pa.; the Commission on Education, Newton, Kan.; Hesston (Kan.) College; and Bethel College.

Erland Waltner, president of Mennonite Biblical Seminary, and Richard Yordy, member of the Goshen Biblical Seminary Board of Overseers, reported on the work of Associated Mennonite Biblical Seminaries in Elkhart, Ind.

And with two motions and two seconds, both conferences accepted into their membership the Hesston Inter-Mennonite Fellowship of Hesston, Kan.

In its separate session, the South Central Conference acted on a provisional revision of the constitution, accepted the Brownsville Mennonite Church into the conference, and adopted an eighteen-month budget of about \$70,000. Robert Zehr was elected moderator, and Jerry Weaver of Hesston, moderator-elect.

The Western District Conference adopted a one-year budget of \$125,601, including several new items: \$5,000 to send a voluntary service unit of conference people to the church to evaluate with them the directions the conference should be going; \$1,000 to help support the new congregation of Johnson County, Kan., in which the Rainbow Blvd. Mennonite Church is participating; and \$5,000 to hire a half-

time coordinator of prison ministries. The conference also authorized a study of ministries to the mentally retarded. Richard Ratzlaff was elected president; John Esau of North Newton, vice-president; and Marilyn Decker of Newton, secretary.

Both conferences passed resolutions praising cooperation in the joint conference.

Not everyone was happy with the meeting however. Ratzlaff mentioned the anxieties of some people. Zehr said that at the separate South Central session, some delegates advocated caution in association with the Western District. They felt they should not jeopardize their relationships with the rest of the constituency by relating to other branches and conferences.

But the majority feeling in both conferences, the two men said, was enthusiasm.

Some of that enthusiasm was shown at the worship celebration and communion which closed the conference Sunday afternoon. The free-style service included a time for anyone to come to the microphone to speak. Several did come, and the subject was almost always the joint conference.

"As a child, I always thought the General Conference was worldly," said a man from the South Central Conference. "But I have discovered that all Mennonites are in the world, and we are here not to be separated, but to work together."

Dietrich Rempel, a member of the Heston Inter-Mennonite Fellowship and a Canadian citizen, said, "Jesus Christ transcends all boundaries, even in the Mennonite church."

A Bethel College student remarked, "I wish my district would have a conference like this." — Lois Barrett Janzen

Mennonite Art Dies at Goshen

On Monday evening, Oct. 23, Arthur Sprunger, a well-known Mennonite artist, suffered an apparent heart attack and died shortly after being admitted to the hospital. He was 75 and in seemingly good health at the time.

Born and raised in Berne, Ind., Sprunger moved to Goshen in 1918. He joined the Goshen School System in 1922 and taught art on the junior and senior high level for 41 years. During this time he also taught art at Goshen College for over 30 years, and managed to maintain a prolific and significant output of personal art in a great variety of forms.

Art Sprunger took graduate work at the Chicago Art Institute, the John Herron Art Institute, and received his master's degree from Columbia University in 1953. Art Sprunger was a meticulous craftsman, proficient in oil and watercolor painting,



Amish Man and Woman, linoleum cuts by Art Sprunger.

silkscreen, woodcut and linoleum painting, etching, engraving, sculpture, and pottery. His work reflected his love for Christ and the church and much of his work had a religious motif. He gained the confidence of the Amish and recorded their farm operations in the Indiana-Michigan area in brilliant watercolors. He was a prime mover in the "Art for Religion" exhibits which traveled the churches of the Midwest. His illustrations have appeared in numerous periodicals and his award-winning art works in various media grace Mennonite homes, churches, and institutions everywhere and the public buildings in the Goshen area.

He is survived by his widow, Cordelia, and one daughter, Mrs. Rebecca Wetzel of Urbana, Ill.

Sprunger was a member of the General Conference Mennonite Church. The funeral service was conducted at the Eighth Street Mennonite Church on Friday, Oct. 27 by the pastor, Paul Goering.



The Great Draught of Fishes, silkscreen print by Art Sprunger.

GCs will Cooperate in Anabaptist Curriculum

The Commission on Education (COE) of the General Conference Mennonite Church has approved full participation in the pro-

posed Anabaptist curriculum, a cooperative graded series for use by congregations in the Christian education of children.

The new curriculum was proposed last June by representatives of eight church groups in the Anabaptist and believers' church tradition; Brethren in Christ Church, Church of the Brethren, Evangelical Mennonite Church, Evangelical Mennonite Conference, Friends United Meeting, General Conference Mennonite Church, Mennonite Brethren Church, and Mennonite Church.

The eight groups were given until Apr. 1, 1973, to decide whether to participate in publishing the new curriculum.

Frank Ward, COE executive secretary, said that, to his knowledge, the General Conference Mennonite Church, through the Commission on Education, was the second group to approve participation. The Mennonite Church and its publishing arm, Herald Press, Scottsdale, Pa., have already approved the plan.

Ward said the commission voted to become a "fully cooperating publishing partner" because it saw the need to help children understand the nature of the Anabaptist faith.

"A lot of good material is available from other publishers," said Ward, "but the commission felt we need to emphasize our unique understanding of the faith. Our heritage could be a potent force in the education of our children."

In addition, outlines for the present graded curriculum were written in the early 1950s. Something new is necessary, the commission said.

It also said the new curriculum could be more effective by working with other believers' church groups. Most of the groups represented at the Anabaptist Curriculum Exploration last June could not find the financial or personnel resources to develop their own curricula.

Nebraska Church Kicks Off Missions Giving

Football fever is running high in Nebraska this season where the home state cornhuskers are again aiming for the number one position in college football. The University of Nebraska team has been a collegiate football power the past several years. Bellwood Mennonite Church, Milford, Neb., decided to try to harness some of the football enthusiasm to bolster their giving for missions.

Herb Yoder, pastor at Bellwood, reports that his congregation has devised a plan which calls for every member to give one extra dollar weekly to "hold the line" for the Lord. The congregation undertook the project after hearing program experiences and budget needs of

Mennonite Board of Missions, Elkhart, Ind., in Sunday services with guest speakers Ray Horst, secretary for relief and service; Simon Gingerich, secretary for home missions; and John Koppenhaver, professor at Hesston (Kan.) College and a number of the overseas committee of the Board. Horst and Gingerich also participated in a church leaders' meeting of Iowa-Nebraska Mennonite Conference the preceding day, Oct. 14.

In a letter to Mennonite Board of Missions, Yoder reports that the congregation kicked off the project on Oct. 17 by displaying in the church a miniature football field with players and other markings. Members are challenging each other to give an extra dollar to missions each week from now through January.

"We're using football slogans and giving them a missions emphasis," Yoder writes. "We have a big glass jar for the money. If we meet our quota for the week we hold at the 50-yard line. If we come up short, the opposition pushes us back, and we have to make a comeback the next week."

"Everyone seems enthused; even the children are bringing in nickels, dimes, and quarters. All ages—visitors and all—are invited to help us 'hold the line.' I trust we will be able to 'score' for God and His work."

The congregation also scheduled a special Fall Missions Week offering for Nov. 12 and will continue the extra weekly giving emphasis until Jan. 31, 1973, the close of the Mission Board's fiscal period.

Mennonite Board of Missions needs to receive \$325,000 above contributions received during the same period last year to hold its line in meeting planned program commitments, reports David C. Leatherman, treasurer. The increase is attributed to inflation, a \$65,000 deficit carried over from the previous year, and the loss for the 1972 fiscal period of the usually higher contributions during February and March. The Board begins a new fiscal year Feb. 1 as restructured in August 1971.

Contributions in October were \$94,000, an 11 percent increase over last year to date. Disbursements were up 2 percent. With 70 percent of its year past, the Board has received approximately 50 percent of its contributions budget. With the 11 percent increase in contributions, \$231,000 of the \$325,000 is needed in the remaining Nov. 1, 1972, to Jan. 31, 1973, period. A report of Missions Week (Nov. 5-12) contributions will be available in early 1973 after reports are received from district treasurers.

In August the Board decided to invite staff and other Board-related personnel to contribute to an above-regular-giving

Mission Privilege appeal. To Nov. 6 approximately \$11,000 has been contributed or pledged. It is hoped that \$32,500 will be raised in this way. Many persons are contributing this gift as part of their congregation's Missions Week offering.

In an attempt to communicate its program and budget the Mission Board has published a 20-page annual report for every-family distribution in congregations throughout its supporting brotherhood. The reports were mailed to congregations in mid-October. Persons or congregations desiring additional copies should write to Information Services, Box 370, Elkhart, Ind. 46514.

Roth Trains Leaders in Accra



Two Ghana Mennonite Church leaders recently completed a three-year lay training course offered by the Ramseyer Training Centre in Accra, Ghana.

(From left), W. Bassi, codirector of the Centre; Ebenezer Nimo, Mennonite Church secretary; Abraham Kwesi Whetsah, conference catechist; Willard Roth, Mennonite missionary teacher-journalist and West Africa program coordinator with Mennonite Board of Missions, Elkhart, Ind.

Roth served on the staff of this year's course and assisted in the graduation ceremony. The training course, offered by correspondence and including one month of study in residence each year, is sponsored by the Presbyterian Church of Ghana.

Renewal in Mont St. Martin

We have been thrilled to see how the Spirit has been working in Mont St. Martin, France, and leading us to those who are ready to decide for Christ as their Savior. Two weeks ago a young fellow of 18 took a stand for Christ. Then

last week a man bedridden for two months, his wife, and his mother made professions of faith.

Since early this spring we have had a prayer period just before our worship service every Sunday morning. The young people asked that one evening a week be set aside for prayer, so on Oct. 20 we started with our first Friday evening prayer service. Only young people came to the first meeting; I am sure, however, that adults will come.

Elizabeth has begun a children's club, and two girls from the church are helping her in this. She would not need their aid now, since the club numbers only eight, but she is preparing them to take over when she cannot be there. Also, plans are under way to start a Ladies' Bible Fellowship, which will probably meet twice a month in homes of the members. This Fellowship will serve as an evangelistic outreach and also help strengthen those who cannot come regularly to the meeting because of their husbands' opposition. — Glenn Good

Corning-Elmira Program Moves Ahead

"Eleven persons have already expressed an interest in our request for two couples each for Corning and Elmira," reported Merle Herr, former pastor of the Pleasant Valley Mennonite Church, Bath, N.Y., recently. "Most of them were persons who had served there already in an MDS cleanup capacity."

Merle, former full-time director of MDS work in the Corning-Elmira area, was invited Oct. 10 to provide a long-term leadership to the continuing Home Ministries/MDS program in the Corning-Elmira area. To accept this, he resigned as pastor of the Pleasant Valley Church effective Nov. 30. He preached his farewell sermon on Sunday, Nov. 12.

Herr described the needs in the area and the opportunities for witness. Workers are needed to reopen a coffeehouse, to provide a chaplain for a reformatory with 1,400 residents, to start a house fellowship in an unchurched section of the town, and to take over a Christian supply store.

In addition to long-term workers, Herr also gave a strong appeal for continuing short-term MDS workers. He is hoping that Lancaster MDS can provide several carloads every week for at least six months. Efforts will be made to have families spend Thanksgiving weekend as MDS volunteers. College students and high school seniors will be urged to volunteer over their Christmas vacations. Herr is also planning to apply for a summer voluntary service unit to be located in the area, with capacity for up to 20 persons

working three months under MDS.

To better facilitate MDS activities, the various churches in New York state and the upper district churches of Pennsylvania recently structured a Penn-York MDS unit. Merle Herr will give leadership to a coordinated program involving the Penn-York MDS unit, the New York state fellowship, the Voluntary Service Department of Eastern Board, national and regional MDS structures, and local church leaders. The program will be administered by the Home Ministries Department of the Eastern Mennonite Board of Missions.

Flying Team Ready to Go

Eastern Mennonite College is making available a lay teaching team of nine men who feel called to a "two-by-two" ministry to interested congregations and groups, Norman Derstine, director of church relations, reported.

The team includes six college students, one faculty member, and two pilots, one of whom is also a part-time seminary student.

Derstine explained that the nine visualize a weekend teaching ministry in a cluster of three to four churches in one geographical area coordinated by one local pastor.

"The weekend could include Friday and/or Sunday evening services as well as Saturday activities," he said. "Several on the team with business experience have suggested the possibility of a businessmen's breakfast or luncheon."

Ken Stoltzfus, a team member who is involved in K & K Aircraft, Inc., spoke of a real need in this area. "God has challenged me to search out what it means to seriously carry out the Christian mission through involvement in business," he said.

"The team is very flexible about their engagements," Derstine pointed out. "They want to tie into what the Holy Spirit is already doing in local congregations. "Their teaching ministry can take varied forms, but they're primarily interested in calling persons to costly discipleship," he added. Several Bible majors in the group are planning for full-time church work, but all are interested in following the call of God, Derstine reported.

As one team member said, "We count it a supreme privilege to share the truths that God has revealed to us wherever people will listen. To make the sheer joy of the Jesus life-style known is our life's desire."

The team has a van and an airplane at their disposal for weekend traveling. All requests for the team may be channeled through Norman Derstine at (703) 433-2771, ext. 345.



The Lay Teaching Team includes (l. to r.): Glen Egli and David Brunk, senior Bible majors from Harrisonburg, Va.; Steve Wingfield, junior Bible major from Thaxton, Va.; Byron Shenk, instructor in physical education at EMC; Rodney Nafziger, junior Bible major from Hopedale, Ill.; Karl Stoltzfus, pilot with K & K Aircraft, Inc., Harrisonburg, Va.; Rich Showalter, sophomore Bible and psychology major from Salem, Ore.; Clair Hochstetter, sophomore Bible and psychology major from Nappanee, Ind.; and Ken Stoltzfus, director of marketing sales and pilot, K & K Aircraft, Inc., and graduate student at Madison College and Eastern Mennonite Seminary, Harrisonburg, Va.

Mennonites Should Combine Mission and Political Responsibility, Fast Says

Mennonites need a new conception of mission to overcome their ethnicism, said Heinold Fast, pastor of the Mennonite church in Emden, Germany, and president of the Vereinigung der Deutschen Mennonitengemeinden (Union of German Mennonite Congregations).

But this sense of mission must be fused with social responsibility and a consciousness of the political dimensions of society, he said.

Dr. Fast was at Bethel College, North Newton, Kan., Oct. 29-31, to deliver the annual Menno Simons lecture series. He had spoken at Conrad Grebel College, Waterloo, Ont., and planned to lecture in Winnipeg, Man.; Vancouver, B.C.; Elkhart, Ind.; Goshen, Ind.; and Bluffton, Ohio; before returning home Nov. 19.

Dr. Fast said that these three elements — mission, social responsibility, and political consciousness — were also the elements of the sixteenth-century Anabaptists.

"If Mennonites take the Christian faith seriously by adding the other two points to mission, they automatically become a political factor," he said. "If they are not conscious of the political and social life, they become political conformists."

This was the situation in Germany during the Hitler regime, Mr. Fast said. "By the very fact that Mennonites wanted to keep out of politics, they were on the side of National Socialism."

"A Christian in Germany during the time of National Socialism who knew what happened with the Jews and didn't raise his voice has become guilty," he

said. "Why should this not be valid for other situations?"

"You may ask if raising my voice will have any success. But the question of success is not decisive for whether I raise my voice or not."

Dr. Fast's lectures in North Newton focused on "utopia and reality."

"The Anabaptists," he said, "tried to establish a church which, according to the categories of the time, was an impossibility — a utopia. But the very goal of the gospel is to realize something not accepted as being possible."

The goal of the gospel is just as hard to realize today as 450 years ago, he said, but there has to be a utopian dimension in Mennonite thinking today.

"Mennonite thinking in the last years has been determined too much by what is possible," he commented.

Mr. Fast said that utopia is nothing else for the Christian than trying to step into the way Jesus went.

"The Christian lives with the tension of the possibility that has to be realized in a world that cannot accept it," Mr. Fast said.

Heinold Fast, a native of Emden, Germany, has studied at the University of Bonn, Bethel College, and the universities of Göttingen and Heidelberg, where he obtained the doctor of theology degree in 1957.

He is secretary of the Täuferarkten-kommission (Committee for Publication of Anabaptist Sources) and the author of several books.

Egyptian Church Invites Teachers to Assuit



Abdel Malik Mihanni and W. T. Snyder

Mennonite Central Committee has accepted the invitation of the Coptic Evangelical Church of Egypt to assist with the placement of some expatriate English teachers in Assuit, Egypt.

Assuit is in the heart of the country, five hours by train south of Cairo, and has a population of 110,000. As a provincial capital, Assuit is an important agricultural, commercial, distribution, and shipping center for southern Egypt. The city is characterized by its slender minarets, white houses, avenues of palms and gardens, and horse-drawn taxis. The bazaars abound in leather goods, fabrics, ivory carvings, and pottery.

The Coptic Evangelical Church has requested several English teachers for their schools in Assuit. According to Abdel Malik Mihanni, director of the Coptic Evangelical Church schools, men are needed for a boys' secondary school and women for a girls' school which includes kindergarten through grade 12. The materials used for English instruction follow the national Ministry of Education curriculum. Before beginning school in September the teachers will spend three months in language study.

Fifty percent of the students at the boys' school and 60 percent at the girls' school are Christians. Christian students study the Bible and Muslim students study the Koran. Chapel services are held daily.

Egypt has the largest number of Christians of any country in the Arab world. The Coptic Orthodox Church, the largest and oldest in Egypt, numbers five million, one seventh of the population of the country. More than half of the population of Assuit is Christian.

MCC has made efforts to relate to the Christian church in Egypt in a supportive way since the 1967 war. In June, 1972, Habib, general secretary of the Coptic Evangelical Church and director of the Coptic Evangelical Organization for Social Services visited MCC in Akron, Pa., to learn more about Mennonites and to share concerns about service programs in Egypt. Habib feels that foreign workers such as English teachers in Assuit provide valuable international fellowship.

MDS Calls for Long-Term Volunteers

Mennonite Disaster Service (MDS) needs long-term volunteers for survey work in flood-stricken communities in Virginia, West Virginia, South Dakota, New York, Pennsylvania, Maryland, and Washington, D.C.

This new thrust in the MDS program is related to United States Public Law 92-385, passed by Congress and signed by President Nixon in mid-August. The law makes available federal grants of up to \$5,000 each to all individuals who suffer losses from natural disasters from Jan. 1, 1972, to June 30, 1973. People who lost more than \$5,000 in property damage in the past floods, can borrow federal funds on a 30-year payment plan at 1 percent interest.

Although the law aids property owners in towns and cities who apply to the Small Business Administration, and people in villages and rural areas who contact the Farmers Home Administration, there is no provision for renting families who may have lost most or all of their home furnishings. In addition, poor and elderly people may not be aware of, or not know how to apply for, the federal aid.

MDS is putting survey workers on flood projects to locate and screen such individuals. Volunteers who find people in need will help them contact the proper agencies for benefits. If they do not qualify for aid from other agencies MDS will list them for its projects and benefits.

Since Public Law 92-385 was emergency legislation necessarily passed in a hurry, the Office of Emergency Preparedness, the top government disaster agency, called a Task Force to study the program. Nelson Hostetter, MDS coordinator, attended a Task Force meeting in Washington, D.C., Oct. 17. "We would like to form a fairer program that can be proposed to Congress for study and passage when the present law expires next June," he said.

"Church Visitors" Open New Perspectives

The title of "Churchman in Residence" is given to several special guests of the Associated Seminaries, Elkhart, Ind., each year. These guests broaden the educative experience by representing other perspectives on the work and ministry of the church than those of the immediate academic community.

During October two "Churchmen in Residence" shared in a variety of ways here. Samuel Gerber, director of the European (Bienenberg) Mennonite Bible

School, Liestal, Switzerland, arrived at Elkhart with his wife, Irma, Oct. 5 and were on campus until Nov. 4. J. Oliver Nelson, former faculty member of Yale Divinity School for 14 years and presently director of the Kyrkridge Christian Retreat Center, Bangor, Pa., also visited from Oct. 23 to 27.

As director of the European Mennonite Bible School, Gerber is a part of one of the nerve centers of the Mennonite churches in Western Europe (France, Switzerland, Southern Germany). It is not only a school but also a retreat center and a hostel, as well as a center for some publishing and broadcasting. For many years Gerber has been a speaker on the German language Mennonite Broadcast *Words of Life* which is beamed throughout Western Europe and also to some countries of the Central European communist bloc.

Samuel Gerber visited and contributed to a variety of classes. He spoke in chapel and shared from the perspectives of his visit as they related to the work of the seminaries and to his own ministry in Switzerland. Sponsorship for the Gerber's visit has been shared by Mennonite Central Committee.



J. Oliver Nelson (left)

J. Oliver Nelson is well known in the areas of Christian pacifism and church retreat centers. The Kyrkridge Retreat Center seeks to bring together various groups from the wider church to promote dialogue across denominational lines. They also provide a forum for some of the "new frontiers" of the church as the Jesus People and charismatic groups. The Center also seeks to bring together a variety of people involved in experiments such as commune living in an effort to expose them to a Christian perspective related to their chosen life-style.

Nelson issued a challenge to the seminaries and the Mennonite Church to capitalize on their Anabaptist heritage, particularly in the issues of peacemaking and a unique life-style. His topics for three chapel presentations were: "Church

Retreats," "Christians and Peace," and an examination of the significance of prayer in the Christian life.

Center for Discipleship Activities Reported

A group of ten students from the Center for Discipleship at Goshen College initiated the first congregational dialog of this school year on Oct. 8 at the Howard-Miami congregation near Kokomo, Ind. Whatever church members want to discuss with Christian college students provides the subject matter. The conversation at Howard-Miami included barriers to open sharing within the congregation and what students think about co-ed dorms. These lively, intense confabs have been most stimulating and helpful in building bridges. Each student team is made up of persons who volunteer to come because they are interested. The day usually begins with an informal worship hour shared between the congregation and the team. Then when the children have gone to their Sunday school classes, the MYF and adults regroup to begin the conversation. After a carry-in lunch together, the discussion continues into early afternoon.

Center Fellowship stipends have been granted to two students this year. Gloria Martin of Ontario and John Crist of Pennsylvania have each received a \$500 grant and are working on special projects. Stephen Dintaman is also working as a Fellow of the Center.

The Fellows are expected to work out a year's plan of study under general auspices of the Center, and to integrate it around a special work-study project. John Crist, a communication major, is making a special study of the work of the Holy Spirit and the charismatic movement. He plans to organize a team of students to share with interested congregations next spring. Gloria has been appointed to the Convention Planning Committee for the first General Assembly Convention next summer.

Beginning in January Bradley Yoder will offer a seminar: correction, and rehabilitation of the criminal offender. The course will be offered Tuesday and Thursday evenings with the hope and expectation that local law enforcement personnel and other interested community persons will join the class. We have been working closely with Robert Hayden and Maj. Richard Bowman of our local security and correction center in planning this seminar. Our Mennonite brotherhood has shown a growing interest in this area of service.

The second EVANGELISM WORKSHOP held Nov. 10-12 was full beforehand. Nine congregational teams of 6 to 12 per-

sons will be attending. David Augsburg of Mennonite Broadcasts and Alan Howe of Reba Place joined the resource team this year. The emphasis remained upon congregational reality as the context and base for authentic, effective evangelism. This is part of our continuing contribution to Key 73.

The program plans for a workshop on Christian Perspectives in Health Care (Feb. 1-3, 1973) are complete. The workshop will feature Anne Somers of the Medical College of New Jersey who has written extensively on health care systems for the future. The Saturday morning topic, "Expanding Horizons in Health Services—Projections and Visions for the Future," climaxes the program. This working conference is organized for maximum group involvement. The workshop is sponsored cooperatively by the Center, Goshen College Division of Nursing, Mennonite Medical Association, and the Health and Welfare Committee of Mennonite Board of Missions.—C. Norman Kraus, director

HEW Grants \$30,000 for Studies at GC

J. Lawrence Burkholder, Goshen College president, announced today that the college has received a \$30,000 grant from the U.S. Department of Health, Education and Welfare to strengthen its international education program two ways.

The grant, renewable for 1974, is one of only 10 awarded to colleges and universities in the country to support international aspects of undergraduate education.

The funds will be used for two programs. One, it will pay expenses for eight professors to go to Central America and Caribbean countries next summer to get materials to "internationalize" their courses.

Two, it will pay for further development of teaching methods so students can learn from experiences "in the field" and from "primary sources," rather than from heavy dependence on books, classroom lectures, and library research.

In explaining the professors' trips next summer, Burkholder said that each professor will spend from 3 1/2 to four weeks overseas "to include more global and transcultural interests into the major disciplines—language, literature and fine arts, social sciences, natural sciences, teacher education, nursing, home economics, physical education, philosophy, religion, and Bible.

"The information they gather plus their observations and understandings of another culture will be new content for their courses," Burkholder said.

"The grant will help the college overcome a deficiency pointed out by four

international education specialists who as a panel evaluated the Study-Service Trimester in 1969 and 1970. The group recommended better and more continuity between the trimester overseas and the courses students take on campus, both before and after they go abroad."

The professors are already doing preparatory reading and study. On their trips they will meet with government assistants and research professors and collect artifacts and gather materials to include in their courses on campus. The professors will go only to those countries where Study-Service Trimester units have operated since the trimester overseas was launched in 1968.

The other part of the grant is for preparing students to learn from field experience. Burkholder said students must be able to do research with minimum use of a library and when conventional learning methods and materials are not appropriate or available.

Half of this year's freshmen are taking part in their choice of eight colloquia to get practical preparation in various approaches to such learning, known as "experiential education."

The students will use the nontraditional learning methods further next year when they go on the Study-Service Trimester in countries where books and libraries are scarce or are too difficult for a student struggling with the language.

Burkholder pointed to three fruitful techniques of unconventional learning: (1) students keep journals to stimulate their observation, evaluation, selection, and learning, (2) students interview persons and report orally or in writing what they have learned, and (3) students collect artifacts.

The colloquia offered to freshmen in 1972 are:

1. How the mass media affect elections, taught by Alfred J. Albrecht.
 2. Social change and economic development, taught by Lee Roy Berry.
 3. The controversies of male and female roles in American society, taught by J. Howard Kauffman.
 4. Technology—a new golden era or the end of the modern era? taught by Calvin W. Redekop.
 5. The Amish way of life, taught by Gerhard J. Reimer.
 6. Purpose, politics, and pathos of the welfare state, taught by Theron F. Schlabaach.
 7. Israel, hotbed of the Middle East, taught by Stanley C. Shenk.
 8. Comparative study of folk music of the Central American and Caribbean area and the folk music of the Philippines, taught by Dwight E. Weldy.
- "There are between 10 to 20 students in each colloquium.

No Gospel Herald for November 25

Ira Kurtz, Eastern Board missionary in Hong Kong, along with several other interested persons, has recently begun an effort to promote literature evangelism in Hong Kong. Although setting up book-racks is being considered, more attention is being given to the idea of getting hawkers to sell Christian literature. Giving this outreach such local color may induce better sales, as well as be a more convenient way of handling book sales. It would save the cost of purchasing book-racks, and if the services of a distributor are hired, save a lot of time spent in transporting books.

Overseas missionaries with Mennonite Board of Missions, Elkhart, Ind., who have recently completed furloughs include: the Gerald Kaczor family. They returned to Brazil on November 7. Address 13140 Paulina (rue Campinas), Sao Paulo, Brazil.

Mr. and Mrs. Laurence Horst returned to Ghana Nov. 9. Address: P.O. Box 5485, Accra, Ghana.

The Michael Mast family left the USA on Oct. 27 for Argentina via Puerto Rico. Address: Casilla 196, Formosa City, Formosa Province, Argentina.

Menno Friesen, director of the London Mennonite Centre, London, England, entered a hospital there Oct. 23 for surgery and an expected stay of 10-14 days. Quintus Leatherman, founder and retired director of the Centre conducted a communion service in the Centre's chapel on Oct. 22 with a near-capacity group in attendance. The Centre is providing housing for 13 international students. Temporary housing was also given several Mennonite students while they made other arrangements.

Contributions to the Compassion Fund for October totaled \$9,900. The Fund's accumulated total since its inception in August 1969 is \$275,260. Beginning Feb. 1, 1973, the above budget Compassion Fund will be replaced by an annual \$200,000 allocation to the Minority Ministries Council in the budget of Mennonite Board of Missions, Elkhart, Ind. This additional amount is projected in increasing the Board's contributions asking to \$38 from the present \$35 per member in its supporting brotherhood.

Correction: The date for the Bible Doctrine meeting at Columbia (Pa.) Mennonite Church with Sanford G. Shetler as speaker, has been changed to Dec. 10.

Rose King, Cochranville, Pa., left the United States Oct. 30 for a three-year term of service as a licensed practical

nurse in British Honduras.

Mike Zehr accepted the position of chairman of the New York State Fellowship of the Mennonite Church in the Fellowship's Oct. 21 meeting. Milton Zehr was voted in to take his former position, that of vice-chairman. Menno Heinrich was elected secretary.

Brought to Eastern Mennonite College to head up the year-old social work program, Ervin J. Mast is already dreaming of "social-work - things - to - come." The fledgling program now includes a special sequence of three social work courses and a fourth optional one to be taken in the junior year. American Social Welfare, which covers the current welfare scene, is taken during the first term of the junior year. The other two courses, Contemporary Social Work Practices and Field Experience I, are taken concurrently during the winter term of the junior year. Field Experience II is optional during the spring term.



Ervin J. Mast

The Gia Dinh Church in Vietnam is planning to enter a crowded area near the church with two programs. MCC will support the educational program that trains young persons in poor families to learn a trade. The evangelical program will begin with holding meetings and doing visitation in the area. A well-located property is available for the price of \$4,000 U.S. "Pray for the church as we reach out," writes Donald Sensenig, missionary in Vietnam. "The church is excited about this opportunity."

The Good Shepherd Bible Clubs of New York City have registered 220 children for the fall term. Clubs are under the direction of Wesley and Marian Newswanger, assistant pastor couple for the Good Shepherd Mennonite Church. Pastor Harold Davenport helps in Bible instruction, and local women assist with other club responsibilities.

David Shenk, missionary in Somali Democratic Republic, reports that the Somali government has now declared that the Somali language will be written out in the Roman script. Leaflets announcing this government decision were thrown out of airplanes flying all over the country. According to Hershey Leaman, assistant overseas secretary for Eastern Board, "This

represents a very significant decision and should make the Somali language a more effective tool for communications, education, and international relationships."

"The interest among youth is high for the social implications of the gospel," said Myron Augsburg, president of Eastern Mennonite College. "Many evangelicals who once were silent are now becoming vocal." Augsburg, speaking at Mennonite Central Committee head quarters in Akron, Pa., was back in the Lancaster Conference area, after what he termed "a too long absence." He was holding a week of meetings at the Weaverland Mennonite Church in East Earl.

A significant step was taken at the Mennonite Economic Development Association—Area Latin America North (MEDA-ALAN) dinner meeting held at Willow Valley Inn, Lancaster, Pa., Oct. 23. Roger and Marsha Friesen of Fresno, Calif., agreed to go to Colombia to work with people in MEDA projects. The Mennonite Brethren Board of Missions and Services appointed Friesens to serve in MEDA. The fact that the Friesens' appointment is through the Mennonite Brethren Board of Missions and Services does not mean their services will be with Mennonite Brethren churches only. They hope to work with project possibilities in the General Conference Mennonite churches in Colombia and with a group of independent churches in Panama. As time will permit, they will also relate to the MEDA directors in other countries in Central America.

Jesse Byler, head of the education department, and Willard Swartley, head of the Bible department, have announced plans for an Education and Discipleship Seminar at Eastern Mennonite College, Dec. 1. According to Byler, the purpose of the seminar is to help students in education see responsibility to local congregations as part of their Christian commitment. Paul M. Lederach, director of congregational literature at the Mennonite Publishing House, Scottsdale, Pa., will provide chief input for the day of lectures and discussion groups. Roy T. Hartzler, assistant executive secretary of the Mennonite Board of Education, will also assist in the seminar along with Edward Plank and Keith Yoder, professors at Millersville State College in Pennsylvania.

The 66th Bible Meeting will be held at Manchester, York Co., Pa., on Nov. 26. Instructors will be Roger I. Martin, Harpers Ferry, W.Va., and Lester E. Miller, Turbotville, Pa.

West Union Mennonite Church, Parnell, Iowa, will commemorate the 75th anniversary of its founding Sunday, Dec. 10. Because of its size and the distance involved, the Union Church was divided in December 1897 into the East Union and West Union congregations. It is antici-

dated that many former members who now live elsewhere will participate in the all-day service and fellowship.

Special meetings: Noah L. Hershey, Parkersburg, Pa., at Manchester, Pa., Nov. 27 to Dec. 3. Richard Weaver, Harrisonburg, Va., at Lakewood Retreat, Brooksville, Fla., Dec. 1-3.

New members by baptism: three at Wooster, Ohio; eight by baptism and three by confession of faith at Locust Grove, Burr Oak, Mich.; two at Zion, Hubbard, Ore.; three by baptism and two by confession of faith at Birch Grove, Port Allegany, Pa.

readers say

Submissions to Readers Say column should comment on printed articles.

In the *Gospel Herald* of Oct. 10 our editor had an editorial that every preacher, especially, should take to heart. It was entitled "Conspiracy of Silence." He called attention to our ministers' long silence on the question of liquor (alcohol). Why? Oh, why don't our preachers have any more words of warning against this damning sin? Why is the church so busy in other social areas, and had no more to tell the man that staggers in his own vomit and causes wreck after wreck on the roadway? Why is the church wasting time on the social questions that have far less evil influence on our society? Our editor quotes Dr. Herman J. Kregel: "The time is long overdue for the clergy to break their conspiracy of silence." That statement, I believe, will find 100 percent confirmation from every Holy Spirit-led Christian.

There are other conspiracies of silence: Why not "cry aloud" against the growing crime wave? Why not cry aloud against society's pleasure—idolatry? Why do we hear so much—rightly so—about the Holy Spirit's place in the life of God's people and so little of the Spirit's leading in obedience to God's Word? Knowing that the Spirit and the Word always agree, why not "cry aloud" against the trend toward legalized murder, which is so swiftly coming by killing babies before birth? Why not cry aloud against most of the teachings in schools, from grade 7 through university? Why not cry aloud against the church's money hunger? Why not break ministers' conspiracy by crying against extravagance, luxury, and negligence? Indeed there is a serious "conspiracy of silence" among ministers, who are the most responsible men on earth. This "silence" is reason No. 1 in our nation for the country's wickedness! God will eventually bring the "bill" to you, my preacher friend. . . . D. D. Miller, Goshen, Ind. . . .

I have been reading the Oct. 24 issue of the *Gospel Herald* and am pleased with the ecumenical tone of the journal. I note that you report on the activities of two different GC groups, as well giving the position of the lead article to a GC, Keith Kingsley.

I should like to comment particularly on Keith's article, which I feel is an incisive critique of the Mennonite denomination that has moved rather strongly toward a middle-of-the-road Protestant position in the matter of politics and the kingdom of God. It is entirely possible that the position Kingsley describes may in reality be the only authentic gospel position open to us. It may well suggest the position of greatest service to the country—namely, groups of fully dedicated people whose

very presence in the world keeps the terrors of judgment from spreading more rapidly in our world than they do. To me this is the highest kind of patriotism. The presence of only ten righteous people in Sodom-Gomorrah would have been enough to have kept it from judgment. —Jacob J. Enz, Elkhart, Ind.

I have just finished reading your October 31 issue and would like to discuss the article "Possession of Guns and Peace" by Henry P. Yoder, and Allen Yoder.

I must say that I was shocked beyond words, for a while, then upset, to put it mildly, that these gentlemen would believe the propaganda put out by the President's Violence Commission. The idea that guns cause crime or are only tools of violence is exactly what the communists and haters of the Christian world would like us to believe.

There is a movement in America today to make anyone connected with the shooting sports look like evil villains, witness that anti-hunting groups, the tons of legislation to outlaw firearms, etc.

Without hunting and wonderful times afled with my father and brothers, I for one would probably not know the peace and joy that can only come from being out in God's great outdoors.

I have owned guns of all types most all my life. I'll be thirty in February. No one who knows me or what I believe has ever equated my knowledge of firearms with my being inconsistent in my love of God.

As for the idea that I might use these guns to defend my home from violence and my life from the possible dangers of criminal attack, I state here that I have every intention of doing just that. The Lord has no intent that we allow our lives to be lost to senseless criminals. To die for Christ's sake is quite another thing.

The idea that hunting sports are born of a violent nature is preposterous. If either of the authors eat meat in any form, then the penning of this article borders on hypocrisy.

There are various accounts in the Bible where God's people hunted game or slew beasts of prey. No one condemned these acts.

Guns kill more people each year than all the guns in all the wars. Do either of these men own cars? Only people are of an evil nature, not objects that have no will or mind. I hope the harm that has been done by this article can be undone before those who enjoy shooting sports feel condemned.

I believe God will provide a way or means to protect me and mine from all evils that men are capable of. —Donald E. Powell, Greentown, Ind.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bannerman, Stewart and Doris (Riley), Seaford, Ont., first child, James Stewart, Oct. 19, 1972.

Buschert, Glen and Alice (Martin), Carstairs, Alta., first child, Kenneth Erle, Nov. 2, 1972.

Coblentz, Verton and Sharon (Mishler), Goshen, Ind., second son, Troy Lynn, Aug. 14, 1972.

Dengler, Harold Lee and Susan (Dengler), Telford, Pa., a son, Jason Andrew, Oct. 7, 1972.

Evans, Tim and June (Eichorn), Three Rivers, Mich., first child, Todd Allen, Oct. 6, 1972.

Freud, Russell D. and Ruby (Byler), Java, Indonesia, second child, first son, Edward Alan, Oct. 14, 1972.

Frey, Kenneth and Neva (Stutzman), Wellman, Iowa, second child, first daughter, Kenna Dawn, Oct. 16, 1972.

Graber, Russell and Janelle (Rhinesmith), Sturgis, Mich., second son, Wendell Brian, Oct. 20, 1972.

Gusler, Duane and Cheri (Birkly), Kouts, Ind., second child, first daughter, Heather Louise, Oct. 20, 1972.

Hackman, James and Alice (Derstine), Hatfield, Pa., second daughter, Lisa Marie, Oct. 29, 1972.

Horst, Lloyd and Erma (Martin), Saint Clair, Pa., fourth child, first son, David Lloyd, Oct. 19, 1972.

King, Daniel and Ruby (Hostetler), Burr Oak, Mich., first child, Tonya Michelle, Oct. 26, 1972.

Kropf, Kenneth and Dianne (Zehr), Stratford, Ont., first child, Angela Kay, Aug. 16, 1972.

Litwiler, Kenneth and Shirley (Slagell), Minier, Ill., fourth child, Kurt Dean, Oct. 24, 1972.

Martin, Lowell and Doris (Knapp), Denver, Colo., first and second children, twin sons, Darrel Ray and Dennis Wayne, Oct. 19, 1972.

Ropp, Donald and Martha (Jutzi), Milverton, Ont., fourth child, third son, Steven Paul, Oct. 23, 1972.

Roth, Steve and Donna (Schweitzer), Beaver Crossing, Neb., first child, Deon Lynn, Nov. 2, 1972.

Schwartz, Jarold and Connie, Denver, Colo., second daughter, Kathy Lynette, Oct. 21, 1972.

Troyer, Jerry and Cindy (Hooley), Middlebury, Ind., first child, Corey Lee, July 8, 1972.

Younts, Bill and Louanne (Schwartz), Centerville, Mich., first child, Scott Andrew, July 14, 1972.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Benner — Nolt. — Philip C. Benner, Souderton, Pa., and Dorcas E. Nolt, Ephrata, Pa., by Richard C. Detweiler, Oct. 21, 1972.

Brenneman — Schlachach. — Ron Brenneman, Elida, Ohio, Elida cong., and Linda Schlachach, Orrville, Ohio, Wooster cong., by Sanford Oyer, Aug. 12, 1972.

Brunstetter — Moyer. — Terry A. Brunstetter, Souderton, Pa., and Kathryn E. Moyer, Lansdale, Pa., by Richard C. Detweiler, Oct. 21, 1972.

Delegrange — Kennell. — Richard Delegrange, Lagrange, Ind., Milan Center cong., and Cheryl Kennell, Washburn, Ill., Linn cong., by Percy Gerig and John Yoder, Oct. 14, 1972.

Dunn — Geiser. — Ron Dunn, Congress, Ohio, Community Church, and Lavonne Geiser, Wooster, Ohio, Wooster cong., by Sanford Oyer, Sept. 9, 1972.

Graber — Berchtold. — David Graber, Delavan, Ill., Hopedale cong., and Patti Lynn Berchtold, Tremont, Ill., Baptist Church, by Marvin Kemp, Oct. 27, 1972.

Kauffman — Miller. — John Kauffman, Iowa City, Iowa, Upper Deer Creek cong., and Barbara Miller, Wellman cong., Wellman, Iowa, by George S. Miller, grandfather of the bride, assisted by Ronald Kennel, Oct. 27, 1972.

Keepers — Schrock. — Calvin A. Keepers, Sheldon, Wis., South Lawrence cong., and Lena Schrock, Stone Lake, Wis., Stone Lake cong., by Charles Kalous, uncle of the groom, Sept. 15, 1972.

Lambert — Mumaw. — Wes Lambert, Johnston, Pa., and Julia Mumaw, Wooster, Ohio, Wooster cong., by John R. Mumaw, Aug. 26, 1972.

Leatherman—Landes.—Arlin M. Leatherman, Ottsville, Pa., Deep Run East cong., and Carol Jane Landes, Franconia, Pa., Franconia cong., by Cleon Nye, Nov. 4, 1972.

Lehman—Lehman.—Harry B. Lehman, Chambersburg, Pa., Upper Strasburg cong., and Kathleen Lehman, Lancaster, Pa., Lyndon cong., by Maurice E. Lehman, Oct. 15, 1972.

Nelson—Bennett.—Harry H. Nelson, Whitmer, W.Va., Horton cong., and Mabel Ruth Bennett, Newport News, Va., Providence cong., by Lloyd Weaver, Jr., Aug. 5, 1972.

Ropp—Ramseyer.—Richard Neil Ropp, New Hamburg, Ont., Hillcrest cong. and Carol Faye Ramseyer, Tavistock, Ont., Tavistock cong., by Wilmer Martin, Sept. 15, 1972.

Ruth—Leatherman.—Joseph Ruth, Fleetwood, Pa., Oley cong., and Joanne Leatherman, Perkasie, Pa., Deep Run East cong., by Henry L. Ruth, Oct. 14, 1972.

VanCise—Terwilliger.—George VanCise, Saginaw, Mich., Baptist Church, and Fay Ann Terwilliger, Midland cong., Midland, Mich., by Lloyd R. Miller, Oct. 21, 1972.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Eichelberger, Clara Elizabeth, daughter of Alvin and Elizabeth (Birky) Heiser, was born at Dewey, Ill., Jan. 17, 1919; died at her home at Dewey, Ill., Oct. 22, 1972; aged 53 y. m. 5 d. On June 30, 1944, she was married to Clarence L. Eichelberger, who survives. Also surviving are 2 sons (Steve and Ted), and 2 sisters (Alice King and Inez Schaefer). She was a member of the Dewey Mennonite Church. Funeral services were held at the East Bend Mennonite Church, Oct. 24, in charge of Ivan L. Birkey and Theodore Wentland; interment in the East Bend Memorial Gardens.

Heishman, Damie, daughter of John I. and Mollie (Didawick) Long, was born at Wardensville, W.Va., June 6, 1897; died at Harrisonburg, Va., Oct. 17, 1972; aged 75 y. 4 m. 13 d. On Nov. 8, 1915, she was married to Ira I. Heishman, who preceded her in death on Apr. 29, 1960. Surviving are 2 daughters (Maxine—Mrs. Howard Bowman and Sadie—Mrs. Orville Stuckey), 2 sons (Donald and Roy), 8 grandchildren, and one sister (Mrs. Elsie Godlove). She was a member of the Park View Mennonite Church, where funeral services were held on Oct. 20, in charge of Harold Eshleman and Ira Miller; interment in Lindale Cemetery.

Herner, Edna, daughter of Jacob and Katherine (Roth) Iutzi, was born at Baden, Ont., Nov. 3, 1902; died of heart failure at St. Marys Hospital, Kitchener, Ont., Oct. 29, 1972; aged 69 y. 11 m. 26 d. She was married to Christian Herner, who preceded her in death on May 27, 1945. Surviving are one son (Harley), 3 daughters (Eileen—Mrs. Frank Kochem, Helen—Mrs. John Boldt, and Geraldine—Mrs. Joseph Roth), 2 brothers (Wilfred and Roy), and one sister (Eva—Mrs. Eldon Gingerich). She was a member of the Steinman Mennonite Church, where funeral services were held on Oct. 31, in charge of Orland Gingerich and Elmer Schwartzentruber; interment in Steinman Cemetery.

Lehman, Daniel Webster, son of Daniel N. and Magdalena (Kendig) Lehman, was born in Millersville, Pa., Mar. 5, 1883; died of heart failure at Park View, Harrisonburg, Va., Oct. 13, 1972; aged 89 y. 7 m. 8 d. On Dec. 4, 1918, he was married to A. S. Neff, who survives. Also surviving are 4 sons (Harold D. F. Paul, Mark N., and James D.), one daughter (Elsie E.), one sister (Elizabeth Kurtz), and one brother (Chester K.). In 1945 he was ordained minister to serve the Middle District of Virginia Con-

ference and in 1947 he was ordained bishop. He was a member of Weavers Mennonite Church, where funeral services were held on Oct. 16, in charge of Alvin Kanagy, Mahlon Blosser, and Lloyd Horst; interment in Weavers Church Cemetery.

Mast, Irene Amy, daughter of John A. and Anna Stoltzfus, was born in Lancaster, Pa., June 18, 1915; died suddenly on Oct. 25, 1972, while accompanying her husband in Mennonite Disaster Service to the Hopi Indians; aged 57 y. 4 m. 7 d. On Sept. 3, 1938, she was married to J. Edwin Mast, who survives. Also surviving are 3 children (Jerry, Jim, and Joann—Mrs. Martin Burkholder), 4 grandchildren, and 2 brothers (John J. and Elmer B.). One son (Jay) died in infancy. She was a member of the Sunnyslope Mennonite Church, where funeral services were held on Oct. 30, in charge of David Mann; interment in the Resthaven Park Cemetery, Glendale, Ariz.

Oesch, Fannie, daughter of Mr. and Mrs. John Gascho, was born in Hay Twp., Nov. 22, 1895; died in Hay Twp., Ont., Oct. 23, 1972; aged 76 y. 11 m. 1 d. In 1918 she was married to David Oesch, who preceded her in death in March 1970. Surviving are 2 sons (Carl and Robert), 3 daughters (Violet—Mrs. Alvin Rader, Lauren, and Vera—Mrs. Lloyd Guenther), 14 grandchildren, 9 great-grandchildren, one brother (Christian), and 2 sisters (Mrs. Emma Kipfer and Ida Jantzi). One son (Vernon) preceded her in death. She was a member of the Zurich Mennonite Church. Funeral services were held at the Westlake Funeral Home, Zurich, Ont., Oct. 26, in charge of Ephraim Gingerich and Clayton Kuepfer; interment in the Mennonite Cemetery, Goshen, Ind.

Ramirez, Juan, was born in Piedras Negras, Coahuila, Mexico, June 24, 1877; died in the Eureka Hospital, Eureka, Ill., Oct. 12, 1972; aged 95 y. 3 m. 18 d. In 1900 he was married to Emilia Rodriguez, who preceded him in death on June 28, 1946. Surviving are the following children (Esther, Consuelo, Joseph, Samuel, and Elias), 13 grandchildren, 36 great-grandchildren, and 1 great-great-grandchild. A daughter (Guadalupe) preceded him in death in 1913. He was a member of the Mennonite Church. Funeral services were held on Oct. 16, in charge of William Hallman; interment in the Mennonite plot of Glen Oak Cemetery in West Chester, Ill.

Rheinheimer, Uriah Edward, son of Jacob and Rachel (Sunthimer) Rheinheimer, was born in Lagrange Co., Ind., Aug. 20, 1891; died at Parkview Hospital, Fort Wayne, Ind., from injuries received in an auto accident, Sept. 27, 1972; aged 81 y. 1 m. 7 d. On Nov. 11, 1917, he was married to Laura K. Reinhardt, who survives. Also surviving are 4 daughters (Rachel—Mrs. Samuel E. Miller, Dora—Mrs. Robert Hostetler, Lila—Mrs. Lester Mishler, and Florence—Mrs. David Hamish), 4 sons (Floyd, Howard, Rollin, and Ralph), 32 grandchildren, and 7 great-grandchildren. He was a member of the Forks Mennonite Church, where funeral services were held on Oct. 1, in charge of Sylvester Haarer and Earley Bontrager; interment in the Shore Cemetery.

Schrock, Alice Eby, daughter of Cyrus and Anna (Wenger) Eby, was born in Penn Twp., Ind., Aug. 11, 1877; died at her home on Oct. 30, 1972; aged 95 y. 2 m. 19 d. On June 8, 1895, she was married to David Schrock, who preceded her in death on Mar. 15, 1939. Surviving are one son (Herman), 3 daughters (Maude, Emma—Mrs. Percy Haines, and Anna—Mrs. Melvin Yoder), 15 grandchildren, 35 great-grandchildren, one great-great-grandchild, and one brother (Elmer). She was a member of the Olive Mennonite Church. Funeral services were held at the Lienhardt Funeral Home in Wakarusa, Ind., Nov. 1, in charge of Richard Hostetler and Russell Krabill; interment in the

Olive Cemetery.

Troyer, Joseph A., son of Abraham and Amanda (Kuhn) Troyer, was born near Shickley, Neb., Mar. 20, 1903; died of cancer at his home in Spartansburg, Pa., Oct. 14, 1972; aged 69 y. 6 m. 24 d. On June 24, 1924, he was married to Clara Augustine, who survives. Also surviving are 3 daughters (Dolores—Mrs. John Esh, Wynona—Mrs. Dale Harrington, Wilma—Mrs. Richard Dean), 2 sons (Maynard and Lawrence), 22 grandchildren, 6 great-grandchildren, 3 sisters (Katie—Mrs. Ammon Birky, Lena—Mrs. Menno Eichelberger, and Fern—Mrs. Henry Lauber), and 2 brothers (Roy and Roy). He was preceded in death by one son (Lyle), 2 grandchildren, 3 brothers, and one sister. He was a member of the Valley View Mennonite Church, where funeral services were held on Oct. 17, in charge of Arland Miller and Daniel Johns; interment in the Rose Hill Cemetery.

Wentland, Theodore William, son of Theodore and Frieda (Herbstreit) Wentland, was born in Chicago, Ill., Oct. 28, 1946; died as a result of an automobile accident at Champaign, Ill., Oct. 18, 1972; aged 25 y. 11 m. 11 d. Surviving are 2 sisters (Anna—Mrs. John Esh, and Wentland). Funeral services were held at the Heath Funeral Home, Champaign, Ill., in charge of Ivan Birkey; interment in the East Bend Memorial Gardens.

Yantzi, Nancy, daughter of Mr. and Mrs. Noah Bender, was born in East Zorra Twp., Ont., Oct. 31, 1889; died at Tavistock, Ont., Oct. 21, 1972; aged 82 y. 11 m. 21 d. On Sept. 21, 1911, she was married to Christian R. Yantzi, who preceded her in death on Apr. 6, 1968. Surviving are 2 sons (Mahlon and Lester), 9 daughters (Edna—Mrs. Sol Gerber, Melinda—Mrs. Milton Roth, Wilma—Mrs. Lloyd Stere, Anna—Mrs. Lorne Baechler, Dorothy—Mrs. Alvin Lebow, Mary—Mrs. William Baechler, Ruby—Mrs. Carlyle Holst, Emma—Mrs. Mahlon Steinman, and Verna—Mrs. John Brayshaw), 47 grandchildren, 28 great-grandchildren, one sister (Mary—Mrs. Joseph Baechler), and 2 brothers (Joseph and Daniel Yantzi). She was preceded in death by one son, 4 grandchildren, one brother and one sister. She was a member of the Tavistock Mennonite Church. Funeral services were held at the East Zorra Mennonite Church, Oct. 24, in charge of Wilmer Martin and Henry Yantzi; interment in East Zorra Cemetery.

Yoder, Elbert J., son of Alfred and Katie (Lapp) Yoder, was born in West Liberty, Ohio, Oct. 22, 1910; died of an apparent heart attack at West Liberty, Ohio, Oct. 18, 1972; aged 61 y. 11 m. 26 d. On Nov. 26, 1931, he was married to Dorothy Esch, who survives. Also surviving are 4 sons (Carl E., Wilfred, Forrest, and Melvin), and one daughter (Kathy—Mrs. John Lowry), 14 grandchildren, two brothers (Emory and Herbert G.), and 2 sisters (Frances—Mrs. Wilfred Kanagy and Zella—Mrs. J. Emmett King). He was a member of the Oak Grove Mennonite Church, where funeral services were held on Oct. 21, in charge of Eldon King; interment in the Oak Grove Cemetery.

Cover photo: Luoma Photos

calendar

Southwest Conference, Upland, Calif., Nov. 23-25.
Millwood Winter Bible School, Cap. Pab., Feb. 5-16, 1973
Assembly 7—Oct. 2 People in Mission, Harrisonburg
Va., Aug. 7-12, 1973.
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24, 1973.

Ordination of Women

The Episcopal Diocese of Dallas went on record as being opposed to ordination of women to the full priesthood.

Some 500 delegates to the diocese's annual convention overwhelmingly voted to ask the denomination's 1973 General Convention to reject petitions permitting the ordination of women.

Some dioceses have favored the move. Women are currently permitted to become deacons but not to become full priests.

Dallas Episcopalians cited three reasons for their opposition.

—Ordination of women "would virtually terminate further ecumenical discussions with the Roman Catholic Church and with all Orthodox churches of the East."

—"Would certainly cause a schism within the Episcopal Church."

—"Would be a grave deviation from the faith, practice, and teaching of the historic church from the time of its inception."

Abortion Breakthrough

Pro-abortion forces in the U. S. expressed optimism that "abortion on request" may soon be available to women throughout the country.

The National Association for the Repeal of Abortion Laws, an umbrella organization of pro-abortion groups, said at a meeting that they believe they are on the verge of "major victories" in legalizing abortion.

Lawrence Lader, chairman of the executive committee, estimated that 600,000 legal abortions are now performed annually in the U. S., as compared with 8,000 in 1965.

Tax Guide for Clergymen

Abingdon Press, an agency of the United Methodist Church, will publish a 1973 income tax guide for clergymen of all faiths.

Contents of the 64-page book are being prepared by the tax staff of Ernst & Ernst. Set for release on Dec. 22, the guide will cost \$2.95.

"We believe this will be a real service which Abingdon can render to ministers, pastors, priests, and rabbis," said Dr. Emory S. Bucke, head of the publishing firm.

"Jesus Christ, Superstar" Banned

South Africa's minister of the interior, Connie Mulder, said that he has banned

all performances of the rock opera "Jesus Christ, Superstar" in this country because it emphasizes the crucifixion, rather than the resurrection of Christ.

Addressing a Nationalist Party rally, Mr. Mulder added that the opera presents Christ in such a way as to alienate further those who do not believe in Christ. He said he had read the libretto and been "shocked."

Most Militant Form of Violence

William Stringfellow, the Episcopal lay theologian, said that "Babel" has become the most militant form of violence in the United States.

"The incumbent regime is so captivated by Babel that Babel has become the means of ruling the nation, the principal form of coercion employed by the governing principalities against human beings," he said.

He quoted from the Nobel address of the Soviet novelist, Alexander Solzhenitsyn: "Any man who has once acclaimed violence as his method must inexorably choose falsehood as his principle." And Mr. Stringfellow went on to say, "I take this to be a precise statement of the position, morally, of Kissinger and Nixon and company in respect to the war in Asia."

However, he said the president was primarily a "captive and victim of the principalities and powers," holding the Pentagon Papers to be evidence.

Measures Contempt in TV-Jaded Children

Harvard Business School Professor Scott Ward, testing the beginnings of cynicism through measuring youngsters' exposure to TV, finds that by the second grade a great many children have begun to develop cynicism. By the sixth grade, he says, in many of their reactions they respond with declared distrust and contemptuous rejection.

Quoted in Henry Taylor's newspaper column, Professor Ward states that reality's boundaries become blurred. Millions of young Americans, he says, live in a world where illusion infests nearly every aspect of actuality. He sees in the hippie movement, for instance, a consuming theatricality. Unreality literally becomes a way of life.

Taylor writes that the TV mayhem our young people watch has grown so immense that in one week, in one city, TV stations monitored by the FCC showed nearly 800 acts of violence. Many TV stations are doing much to correct this,

Taylor states, but before the average youth reaches sixteen, he or she witnesses an estimated 12,000 TV deaths. "Repetition, repetition, repetition."

The current FBI Crime Report, Taylor says, gives proof that the villainy young people are taught they are performing. One quarter of all arrests, the FBI report says, now involve boys and girls under fifteen, and 40 percent of all serious crimes now involve those under eighteen. In 1972 one out of every fifty U.S. citizens will be the victim of a crime and one out of every twenty juveniles will commit a crime.

Prepare for Shift in Youth Culture

A Lutheran pastor told Catholic diocesan religious vocations directors that the Christian church will face a challenge when the pendulum of today's youth counter-culture swings back.

The pendulum will swing back "with vengeance" and the church must be ready and willing to fill the resultant void, said the Rev. Jack Lindquist, pastor of All Saints Lutheran Church and a lecturer at the University of San Diego.

Speaking on "Youth Culture and Spirituality," Mr. Lindquist stressed that no counter-culture lasts forever. "We have no sense of history if we don't believe this," he added.

Counter-culture movements have a negative base, he said, and when what they oppose fades away, the pendulum swings back. When that happens, he said, "the church has everything for the youth, if we know where it is and how to present it."

A counter-culture comes when youth find themselves in an affluent level of society with all their needs filled—they then look for something else, the Lutheran pastor said.

Youth counter-cultures occur only in pluralistic societies with a standard of living which allows a whole generation to graduate to another level of "needs and wants," Mr. Lindquist explained.

Youth at this level find themselves alienated from the church, he said. They say the church is not relevant to the world, but instead "it is the world which is not relevant to the church."

Mr. Lindquist said the swing will be toward conservatism, a hunger for authority, standards, boundaries, direction, and guidance.

"Youth are tired of doing things on their own and are open to some real direction, provided the church is ready and willing to give it."

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The Baggage reels lighter

Mennonites have had a tendency to feel that they are carrying an unnecessarily heavy load of baggage around. The denominational name, for one thing, always seemed to be getting in someone's way—so much so, in fact, that a few conferences and congregations changed their names, and several others are contemplating a similar move. The Anabaptist concepts of peace and discipleship, likewise, have been seen as excess baggage by some, and so has the Swiss-German Mennonite culture. The result for many of our people has been a gloomy sense of self-abnegation.

Inter-Mennonite activities and gatherings thus have often been a coming together of the frustrated, of groups and individuals who felt trapped in their ethnicity but who really wanted to be somewhere else.

The scene is changing somewhat. Mennonites are no

longer quite as self-conscious and they are actually beginning to enjoy each other's fellowship. There is an emerging sense of the worthiness and the timeliness of the Anabaptist understanding of the Bible.

This joyful rediscovery of the brethren is not without its dangers. The fear that it may become just an ethnic revival should not be taken lightly. Nor should we forget that only a beginning has been made in achieving better relations among Mennonites and Brethren in Christ. As Vernon Wiebe says in the interview with conference leaders in this issue, "We have to deal with quite a backlog of humanness yet."

But already there is much that has happened in drawing the Mennonite people closer together for which we should offer our thanks to God. — *Larry Kehler*

Circle of Love

As Dr. Parkes Cadman left a meeting one evening a woman who prided herself in being an unbeliever and anti-religious fanatic met him at the door and said, "Dr. Cadman, may I ask you a question?" "Certainly," replied the great preacher. "Do you believe Christ died for your sins?" asked the woman.

Touching the woman gently on the arm and with a gracious smile Dr. Cadman replied, "Yes, my dear, I believe Christ died for my sins, and I believe he died for yours also."

Taken completely off her guard by the gracious answer the woman could not reply. He had disarmed her by drawing off him a circle of love which included her also.

Controversy cannot hold its own against a genial spirit of love and good will. Neither can love limit itself to a small, selfish world.

How big is our world? There were those of Jesus' day who criticized Him because His world included such persons as Zacchaeus, the woman who brought ointment, and the tax collector, Matthew. They could not imagine Him including Samaria in His world. And to talk to a Samaritan woman, and an immoral woman at that, was unheard

of. Christ's world was much larger than others of His day.

Edwin Markham, many years ago, wrote a little stanza which all of us should store in our minds:

He drew a circle that shut me out —

Heretic, rebel, a thing to flout.

But love and I had the wit to win:

We drew a circle that took him in.

That was the Spirit of Christ. He could have stopped at any spot in life and said, "If that is the way they are going to treat Me, I'm through, I'll quit." But He didn't. He did not stop short of giving all for us. He died for the world. We cannot imagine Christ loving only one group or a certain kind of person. His love reached out to all. His arms encircled all.

When the church closes its arms or circle of love, it loses its likeness to Christ and its mission to the world. When a congregation thinks of any person as being outside its concern, it is on its way to spiritual calamity. When a group of believers thinks it can go it alone, it is blind and it becomes a clique rather than Christ's church.

Love does not limit its concern. Love longs to enlarge its circle to include all, even as Christ did. — D.

GOSPEL HERALD

December 5, 1972



Place of Divine Healing

by Myron S. Augsburger

The ministry of healing through faith in God is often called divine healing. The term is expressive because this ministry is the affirmation that God can intervene in answer to prayer in granting a recovery in the individual's health. It is consistent with the expression of Christian faith to affirm divine healing, for Christianity is concerned about the whole man. We do not cut man into parts: body, soul, and spirit, but recognize that man is a unit, each aspect affecting the other.

The healing of the body is often affected by a ministry of the Spirit of God to the mental, physical, and spiritual aspects of man's being. Because man is a unit, physical problems also affect the soul or spirit. One who suffers physically needs special grace to enjoy a victorious spirit with that suffering.

Lest it be thought that we only see God at work in a person's life for healing when there is recovery from some particular illness, we should recognize that God's grace is expressed in giving us health day by day. This gift of health, overcoming the tendencies to illness which are a part of our lives, is in itself an expression of God's goodness in healing. Many of us have experienced God's gift of health in rigorous schedules and demanding programs in His work.

However, we should not presume on the grace of God by taxing our physical resources beyond proper limits and thereby willfully endanger our health. We should ask God for wisdom to live within the balance of the resources which God has given to each particular person.

One cannot discuss divine healing without also taking into account God's pattern in creating this world precarious so that

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we would not find our security here. God made a world where human freedom is the expression of God's sovereign patience permitting man to be himself, even in sin. The resultant problems which have come to man express man's willfulness and have resulted in sicknesses and evils for which we cannot blame God but ourselves. In this kind of world God is creating a people for Himself, a people called out to be His disciples, blessed by Him to carry on His work.

Lest believers should conclude that we serve God because of special favors rather than a genuine faith-response to one whose love has quickened our love, God at times needs to let believers suffer as an exhibit that we serve Him in trust.

A classic example of this is the story of Job whose suffering was permitted by God as a demonstration before the world that men do not serve God simply because of the things that He gives us. True faith serves God in what is right in relationship to God Himself, to His revelation and His will. It follows that God may today put some Christians on exhibition as individuals who in their suffering still praise God for His goodness and thereby help the unbelievers to understand the ultimate meaning of relating to Christ.

With respect to healing, the overcoming of physical illness or perversion, we recognize three types of healing: natural healing, medicinal healing, and divine healing.

By natural healing is meant that by rest, exercise, proper diet, and proper mental perspective the normal healing functions of the body are enhanced and illness or perversion is arrested and physical wholeness is rebuilt.

By medicinal healing is meant that it is proper to use every method discovered by medical science for the arresting of a disease or the correcting of a problem by medicine and/or operations so that the body may recover its balance.

By divine healing is meant that God in His grace can touch a person in answer to prayer and arrest the course of a disease, enabling the body to function in good balance with the physical assets which the individual has.

To emphasize divine healing is not to say that God is not functioning in natural healing or medical healing, for He works through both of these enhancing their progress.

Nor is this to imply that one does not pray regularly regarding illnesses, expecting God to use both natural and medical resources to enhance recovery from illness. Nor

is this to say that God always chooses to heal when it is asked for.

There are occasions in which God permits illness to achieve a purpose, either to help refine the individual's life or as a witness to the integrity of his faith commitment. It is important that as we share in prayer for divine healing we yield to the ultimate will of God which at times is beyond our perception.

To emphasize divine healing is not to suggest that God will rebuild destroyed parts of the body in answer to prayer, but rather that He will work with us in healing for proper balance in the physical resources with which He has endowed us. The law of the harvest still stands. Should a man lose an arm or a leg in an accident we do not pray for this to be rebuilt.

Similarly, it seems to me, if one should destroy a major part of his liver through consumption of alcohol, what is destroyed is destroyed. God's answer may be to enhance the function of the part which is still potentially capable of functioning. This is to say that divine healing is not a means of escaping personal responsibility for the stewardship of the body.

The function of divine healing is to be seen from the standpoint of community and of charismatic function. The former is a matter of the community of believers ministering to one another. There are numerous references in the New Testament to laying hands on the sick for their recovery.

This is an exercise in which a community of believers affirm together their belief in the healing power of God and in the will of God for healing in a particular occasion. This community need not be large, for Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them," and again, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

The laying on of hands is a symbol that believing persons are exercising their faith together with the per-

GOSPEL HERALD

Volume 65 Number 47

John M. Drescher, Editor

David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.25 per year, three years for \$16.25. For Every Home Plan: \$5.20 per year mailed to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

Myron S. Augsburger is president of Eastern Mennonite College, Harrisonburg, Va.

son who is suffering. Together they claim God's promise for a ministry of healing in the life of the one who is ill.

The exercise of laying on of hands for healing has significant benefit for those who serve in this way as an exercise in faith and prayer as partners with the person who is suffering. The benefit for the one who is suffering is multiple, for this experience ministers to spiritual, emotional, and physical need alike.

The gathered congregation should have regular times in which persons desiring prayer for their personal needs may come forward and the elders of the church, with believing laymen so prompted of the Spirit, may lay hands on them and pray for their recovery while the congregation also shares in a spirit of prayer.

Another aspect of healing among the community of believers is the practice of anointing with oil. The Mennonite Church has for years regarded this practice as an ordinance, a symbol of the Spirit's gift of healing. It is to be exercised in faith following an honest searching of heart, both on the part of the afflicted one and of those ministering to discern the will of God.

This ordinance is usually exercised in cases where the affliction is more serious and therefore is usually limited to a small group because of being confined to the room of the ill person. Where the suffering one calls for anointing or where family members call for this as an expression of their faith the elders of the church gather with them in prayer and searching of heart leading each one to an honest openness to the will of God in this matter of the person's suffering.

When there is a clear spirit of submission to God's will and openness to the work of the Holy Spirit the minister or elders present will place their hands on the head of the sick person and one of them will anoint with the small amount of oil in the name of the Father, the Son, and the Holy Spirit. This act symbolizes for the ill person the work and gift of the Holy Spirit for healing.

There is deep satisfaction in an anointing service in that one has openly and deliberately committed his all to God in grace and is claiming healing in His will, while he at the same time surrenders to that will whatever God's purpose may be.

There are scores of testimonies of persons who have been healed by God through this simple exercise of faith, whose lives have gone on to bless others, enriching the church and enhancing the kingdom of Christ. It is important that the brotherhood teach this ordinance and stimulate faith on the part of persons to call for this service.

Persons often fail to participate in this service either out of limited understanding or from feeling that the community of believers is not enough involved with them

in their suffering to help them claim healing in the grace of God.

While the emphasis on the ministry of healing has primarily been related to the ministry of community, this is not to be thought of apart from the New Testament expression of healing which we call charismatic. When this term is used it should not be dissociated from the aspect of community, for the church is the body of the Spirit. Refer to 1 Corinthians 12 and 14, where, among the gifts of the Spirit, there are references to gifts of healing.


These gifts of healing may be both to persons who may be given particular endowments of the Spirit to minister to persons who are suffering, or the gift may be simply that which the Spirit gives to the suffering person as a gift of healing or health for the service of Christ.

From this passage it is clear that this is a gift from the Spirit, that He is the Agent of God in administering this gift, just as He is God's Agent in calling people to salvation, in transforming their lives, in indwelling the believer, and in anointing them with power.

One finds no indication in the New Testament that any of the disciples were endowed in a particular way that marked one of the disciples as a "divine healer." Nor does one find that healing was ever put to the front in the ministry of the disciples, but it was always submerged beneath the major emphasis of calling men to Jesus Christ as Savior and Lord. This means that healing is not the church's program, it is simply the church's privilege.

The gift of healing is not an exercise to simply guarantee believers physical prowess for the enjoyment of life in our materialistic pursuits. Rather, healing is a work of the Spirit of Christ for the wholeness of the body and the enrichment of the church so that the brotherhood may go about the King's business, building His kingdom.

Nor is healing normally given to men to function as a particular proof that God is alive so that others will then put their faith in Him. Christian faith remains, as always, an appeal to the integrity of the personality in recognizing Jesus Christ as the one in whom dwelleth all the fullness of the Godhead bodily. Our commitment to Christ is to be an authentic response that says we will serve Him whether it be by life or by death.

The Christian church is called to live in compassion and community. In this spirit we should relate to everyone about us with concern and prayer, helping them to come to fullness of life in the grace of God. Where this involves physical need we minister to that need in faith. But in our ministering we seek to bring the individual to wholeness in the total of his being: mentally, emotionally, spiritually, as well as physically. 

* * *

We see things not as they are, but as we are.



Can We Repent?

by Boyd Nelson

The first phase of Key 73 calls for repentance. Who should repent? Since this call comes at the beginning of a continent-wide evangelism thrust, Key 73 must be calling for North American Christians to repent. Should we not prepare and let God purify us so that we might become vessels He can use?

Yet there may be some question whether we North American Christians can repent. Do we really need to repent? Do we know what repentance is? Do we have the courage?

Do we need to repent? To all calls for repentance in the Christian community in recent years, I hear saints saying "yes" for sinners, but "no" for themselves.

My own natural reaction to such a call runs something like this: "I believe in Christ, I have received His forgiveness for my sins (even if I have difficulty forgiving myself at times), I was baptized and I am a member in good standing of the Prairie Street Mennonite Church. I attend church on Sunday (nearly always twice) attend chapel twice or three times a week here at Mennonite Board of Missions. I work for the church. I read my Bible and pray. We have brought up our children in the faith. We try to be honest and fair and Christian (nonresistant) in our dealings. Why should I repent?"

Well, contrast my natural reaction with that of Isaiah: "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips."

Isaiah recognized his complicity in the evils of his time and his responsibility for them. Nearly every prophet of Israel found himself in this same situation and under judgment along with his own people. Yet God's people today are loathe to accept this relationship of risk.

Currently we in the U.S. suffer a surfeit of words. Nixonians told us how good we've got it and refused to face

their lying and intrigue internationally and internally, and what it has done to us. McGovern and Shriver berated the immorality of the present administration, yet in many ways did not impress U.S. voters with their own personal integrity. News media people wonder what is wrong with the American people that they don't seem to care about such obvious deviations from moral behavior as the Watergate incident.

At the same time little has been heard from the Christian church in the U.S. — as if God's revelation of Himself in the Bible and in Jesus Christ have nothing relevant to say. Apparently the best the Christian church can do is bless the status quo and overlook the tremendous damage being done to persons in our society.

If we were to take people seriously and to become concerned about what is happening to them, if we were to call the persons in economic and political power to account for the damage being done, it might interfere with our "ease in Zion."

These "powers" control advertising budgets and factories producing and selling alcohol, tobacco, pep pills, and downers. They control the media which exploit sex and violence and pollute the minds of our citizenry, and especially our children, to sell products. Their factories alienate millions of workers in the ways that they structure working conditions. They pollute our earth and its atmosphere. They buy and sell political candidate positions and control our international relations which exploit persons all around the world.

Sometimes I think I have sufficient investment in the "good things" I have that I can't afford to rock the boat. Morally and spiritually I am as much to blame as they who wield the power.

I stand aside, silent, while all this goes on. I like to use the materialism of my society for my own pleasure and enjoyment. The new shopping centers and malls in our

community have become heathen temples and sacred shrines at which I worship far too often. The media determine my tastes and the things I like much more than the Christian church or congregation to which I belong.

Perhaps I feel this more keenly and am involved more deeply than others in our Mennonite brotherhood. Yet I see others also worshipping at the shrine of materialism and material advantage. I hear congregational leaders talking about their concerns for what is happening to the Christian commitment of persons in their congregations.

The problems we face in our society might be placed on a list: instant sex gratification, erosion of trust, materialism, drug abuse (including alcoholism), dishonesty, and graft, etc., etc. Yet our problems are not many. They are one.

We have taken God out of the center of our lives. Instead we have built our little human systems to give us the security and to avoid facing Him and His judgments. We want to avoid facing God in His sovereignty. We know that following His Spirit personally might lead us into unknown and fearful paths.

Like the idolators of old, we build our little idol systems in ways which control the situations we face and protect us from the unpleasantness of truth and judgment. When we humans begin to work at accomplishing some good purpose, the means that we use often become ends (idols) in themselves.

Financial resources, for instance, originally sought to help us educate our children or to give them a good home or food for their developing bodies, become ends (idols) in themselves. Church programs or congregations begun as a means of reaching people for Christ and helping them with their problems become ends (idols) in themselves, sterile in their concern for people.

Do we not then have some things of which we need to repent? Do we not need to look again at what is happening to us—at our Christian commitment, at our involvement in our society, the good things we have been and are involved in—and ask whether or not they may have become ends in themselves (idols)? Can we really feel comfortable as American and Canadian Mennonites as we look at our lives in the light of Jesus Christ and His revelation of God and His love? Are we really “on course”? Do we not need to repent?

Indeed, as John says, “If we say that we have not sinned, we make a liar out of God, and his word is not in us.” Confession and repentance must be continuing realities in the Christian life.

But what is repentance? We can all recall biblical illustrations of human repentance accompanied by tremendous emotional upheaval and turmoil. We recall

David's showdown with Nathan and remember his emotional reaction to God's judgment. The Scriptures are not clear, however, about whether the emotional turmoil was important for the repentance process or whether it was David's human way of attempting to control God.

Dictionaries also carry this emotional definition of repentance. Yet we have biblical references to God's repenting, where it seems to mean that God simply changed His mind.

A new approach to thinking about repentance recently came to me. If one doesn't feel overwhelming sorrow, and yet he knows that the time to change has come, how does he repent? Can we repent without the sackcloth and ashes of Old Testament times or their modern counterparts? If we could eliminate the strong emotional connotations of repentance, wouldn't it be easier for Christians to take the Key 73 call to repentance more seriously?

A model for repentance which currently seems helpful to me faces our limitations as human beings realistically. We often cannot know the implications of decisions we are making or have made until some time later. The results of those actions become clear to us, and we need to repent, to change. We hardly need to castigate or punish ourselves, since the need to punish is a human need. We need rather to make a clearheaded decision, to make restitution if possible, and to function differently as we move along.

The model for repentance which helps me comes from the space program. When the rocket first fires, spacemen and ground controllers seek to get it out of the control of gravity and into a preliminary position.

When they have accomplished this and determine where the rocket and spaceship are in relation to their target, they can give instruction and order a new “burn.” This reorients the spaceship and sets it on a new course. Indeed as they go along, they are constantly monitoring the movement in relation to their goal and periodically they give a changed orientation. If they hadn't known they would be doing this, it could be called “repenting.” As it is, they refer to it as “mid-course correction.”

The perspective is basically one of getting feedback and acting on it. We do this constantly in many ways every day. Why not think of repentance as “mid-course correction”?

Our brotherhood has faced some of the paternalistic ways we Anglo-whites have related to our minority brethren and sisters. To a limited extent we have faced our complicity in the way our society exploited and abused them. As whites and Anglos we have consciously tried to change our behavior and attitudes.

Many of us have refused to think of this as repentance. Most of us have not felt deep emotional stress, a fact which has hurt minority brethren and sisters. Yet we have seen that what we have done was wrong in the past. We are now working at changing our attitudes and

behavior. This, in my books, is repenting.

At the same time, some of the earlier emotion and hostility our minority brethren and sisters have experienced as they became aware of themselves in relation to the rest of us in the brotherhood may have been counter-productive. It prevented what they wanted to have happen. They also are working at finding kinds of behavior and attitudes which will build the cause of Christ and accomplish their Christian purposes in our brotherhood. This too is real repentance.

In a very real way I see what has happened as a kind of repentance on both sides of the fence. Because of mistakes and our willingness to recognize them, because of feedback we got from each other, the entire brotherhood is stronger.

This is the nature of our human situation. We *will* make mistakes — sin. That is probably the reason that John suggests that we cannot belong to God and walk in the light and have His Word in us unless we are ready to confess our sins. Confession is the first step of repentance.

Why not accept repentance as "mid-course correction," and confession as the first step — an analysis or acceptance of our situation? Perhaps we could be more free to change our minds and behavior if repentance and confession were not overloaded with emotional baggage.

I believe that the Key 73 process of repentance has already begun among many church leaders — including pastors and lay leaders of congregations. I hope and pray that it may continue, because the success or failure of Key 73 may well hinge on whether we Christians really do repent. May we find some way of repenting which changes lives and behavior, whatever means God may use in calling us to repent.

I have asked three questions. In summary I would answer them like this:

We *do* need to repent.

I have suggested that repentance may be viewed as "mid-course correction."

If we can remove some of the emotional baggage from the repentance process, we may do more real repenting. ☺

Little Gethsemane

With these two words Macaulay aptly describes John 12: 27, 28. Here we have a brief and intense preview of Gethsemane. "Now is my soul troubled," says Jesus. "And what shall I say?" This is the language of indecision, or at least of hesitation. "Father, save me from this hour." Here is the temptation to avoid the cross. "No, for this purpose I have come to this hour." This is the voice of conscience urging Him to continue and to complete His destiny as the Martyr-Redeemer. "Father, glorify thy name." With these simple words Jesus declares His decision to fulfill the Father's will. Then in the second half of verse 28 the Father responds with a voice from heaven, "I have both glorified it, and I will glorify it again." — Stanley C. Shenk

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Bibles for Smuggling

by Gerald C. Studer

"Sixty-one Bibles and New Testaments go into Russia in a large jam container!"—"Twenty-one New Testaments into Russia in a hollowed-out wooden leg."—"She traveled 6,000 miles across Russia in search of a Bible!"—"How we send thousands of gospels into Russia."

Such headlines have an intrinsic appeal. The very idea of "smuggling" holds a fascination for most people. Adventuresome persons take to risks like the proverbial duck to water—all the more so if the conditions to be overcome are clearly repressive so as to outrage human reasonableness.

The stories behind such headlines readily move the emotions of "free" Christians to both sympathy and admiration for the persecuted believers, on the one hand, and to anger toward the persecutors, on the other. If smuggling is not *always* justified for Christians even when the prohibition is unreasonable and discriminatory, then surely it becomes so when an enslaving and aggressive atheism is added to it.

This situation has prompted the development of various strategies to get around, under, or over the severe communist regulations against both the publication of Bibles within the communist-dominated countries and the importation of such items from without.

The history of the printing and distribution of the Bible is peppered with smuggling. A book on the current children's book market is entitled *The Bible Smuggler* (Scottsdale, Pa.: Herald Press, 1967, 137 pp.) and it tells the story of William Tyndale and his clandestine efforts to provide Bibles in the vernacular to the common Englishman in the face of stringent prohibitions against it in the early 1500s.

Today, missionaries stationed in Hong Kong report that copies of a miniature Chinese New Testament have been smuggled into Red China by elderly Chinese women who are permitted to visit their relatives outside the Bamboo Curtain and then smuggle these little books back into Red China by concealing them in the folds of their dresses. The major markets for these tiny New Testaments are the youth and those desiring either easy concealment or ease in carrying on one's person. But this is informal and unorganized smuggling and not a comprehensive strategy.

One deliberate strategy is that of Steve Durasoff, a professor at Oral Roberts University, who, in a letter to

the *Christian Century* magazine in October 1964, offered a free Bible in the Russian language to anyone planning to visit the USSR, provided they would take it with them and leave it in Russia when they left. Apparently this approach was sufficiently successful in Mr. Durasoff's mind to merit his making this offer "for the fourth consecutive year."

Another factor that has put the Russian communist attitude toward the Bible in the limelight in the free world was the publication first in 1967 of a book entitled *God's Smuggler* (New American Library). This recounted the true story of the experiences of a Dutchman who operates under the pseudonym "Brother Andrew" in a ministry of preaching to underground gatherings of Christian worshipers and smuggling Bibles to believers in every communist-dominated country.

A third factor which surely contributes substantially to the prominence of this situation is the unbridled fear and hatred of anything having the least odor of communism that is promulgated by such coast-to-coast religious broadcasters as Carl McIntyre and Billy James Hargis. They deliberately inflame the emotions of their devoted and credulous listeners in an effort to mount a crusade against the infidel Marx-Leninist "in the name of Christ." These radio preachers pour forth daily and weekly a particularly virile anticommunist "gospel" which advocates the annihilation of every political policy and religious doctrine that rears its head if it happens not to meet with the favor of these contemporary inquisitors.

Undoubtedly, the most sophisticated and respectable of these Christian responses to communism is that called Underground Evangelism, with its headquarters in California, and headed by Founder-President L. Joe Bass.

This organization's specialty is the provision of an adequate supply of Bibles, Testaments, and Christian literature for mailing, smuggling, and delivery by any means into any communist country.

Every copy of their multicolored monthly magazine carries a very orthodox Statement of Faith plus an impressive list of Board of Reference members such as Dr. E. Schuyler English; Dr. Sidney Correll, President of United World Mission; Dr. Lee Roberson, President/Founder of Tennessee Temple Schools; Dr. John Bartlett of Bryan University; and Mayor Wm. F. Czaulger of Redondo Beach, California.

This interdenominational work has wide appeal since it constantly dramatizes in its wide and frequent mailings that it is doing a work of utmost urgency and compassion

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which is seemingly overlooked by the historic denominations. The bright-colored covers of their magazines brandish sensational headlines to the stories found inside, such as "Mission to Siberia," "God's Word for the Enslaved Peoples of the Communist World," "The Amazing Story of Sergei Koudakov," or "214,000 Bibles and New Testaments Alone Coming from Presses in Next Two Months."

UE provides a continuous stream of detail concerning both the work and the remarkable results. The "perfect Bible," which they have developed for sending into the communist lands, has four major features: (1) pocket-size in width and height and as thin and lightweight as possible — the better to pack into small places; (2) covers of an extremely strong vinyl material; (3) large type which is made possible in spite of small size by removing all margins and letting the print run to the edge of the page — an exaggeration as the picture of one such Bible lying open shows; and finally, (4) no identification of either publisher or even country of origin. These Bibles are printed in Europe.

In addition to the publication and distribution of Bibles and Testaments in several languages of communist lands (Russian, Ukrainian, Rumanian, and others), UE also has a program to mail portions of the Scripture in ordinary letter envelopes to a wide span of recipients. Hear their own description of this program:

"To get through, Underground Evangelism has 'organized' to appear 'un-organized.' The Gospels are very lightweight, with no staples. . . . They are printed at our printing house in Europe. Then they are sent to four free countries in Western Europe where Christians hand-address the envelopes in different colors of ink, insert the Gospels, put different kinds of postage stamps on, and mail from different nearby towns at different times of the month. Everything is highly organized to appear unorganized — and get by Russian censors.

"The Russian addresses are both Christians whose addresses have been given us, and unsaved peoples taken from telephone directories. . . . To make sure they arrive safely, some are sent to friends in Russia who write back, confirming in code that the Gospels have arrived. . . . Almost all arrive safely. . . ."

Finally, a field director for a denominational international relief organization has uncovered what is undoubtedly one of the most unethical, pseudo-Christian international evangelism organizations of all. It bears the beautiful name of "Jesus Christ to the Communist World, Inc.," and is headed by Richard Wurmbrand.

It is reputedly working in Europe, Australia, and South America with a main office in Glendale, Califor-



nia. A publication of this organization some time ago carried a picture of the cockpit of an airplane with only instrument panel and the backs of a pilot and copilot showing. The caption said: "This airplane brought in one day 160,000 copies of Gospels and tracts through a communist country. Planes accompanied by angels are not detected by radar. We are sorry not to be able to disclose more about this type of work."

When the field director visited the Glendale office, he talked with Michael Wurmbrand, the son of Pastor Wurmbrand. He asked whether he would care to comment on the aforementioned picture and caption. Wurmbrand immediately presumed that the inquirer's problem was that he didn't believe in angels! The director replied that his problem was not so much with the angels or with radar (about which he admittedly knew very little), but rather with the logistics and the practical execution of the plan. He tried to visualize a plane crossing into Russia without being detected and, furthermore, actually landing somewhere and unloading all the quantity of Scripture which would then presumably be transported somewhere else, where it would be distributed without detection by either local population or the police.

The whole thing seemed utterly incredible and the inquirer told young Wurmbrand he had considerable difficulty figuring out how the whole scheme had been carried off. Michael Wurmbrand beamed with delight, reports the relief officer, as he jumped up and showed his visitor first of all a map on which the route of the airplane was sketched in with a felt pen.

The plane had left Fairbanks, Alaska, had gone out over the Bering Strait almost, but not quite, to the coast of Russia. As anyone may check for himself, that is not a great distance. Then the plane turned and as he did so dumped the Bibles and Christian literature into the ocean.

Then the young Wurmbrand showed the relief director a sample of the kind of package in which these items had been sealed. He permitted the inquirer to handle the package. It was a clear plastic envelope containing three items: about a half-dozen printed pages of Scripture, a drinking straw, and a stick of chewing gum. He explained that the straw gave buoyancy to the plastic envelope and kept it floating, while the chewing gum was a greeting from America. The waves would wash the packages on shore and the people would pick them up (Eskimos or who?).

It was all that simple—of questionable value certainly, and unmistakably misleading in light of that caption to the picture! That caption leads a reader to imagine an entirely different kind of story without really saying so. And Michael Wurmbrand appeared delighted at their cleverness and quite glad to explain everything to his visitor. Such is the range of smuggling procedures.

In the judgment of many sincere and evangelical Christians, the work of Bible smuggling is not entirely praiseworthy. In fact, it is highly blameworthy in many cases even where the delivery of the Bibles to Christians is more direct and dependable, for it aggravates the already precarious situation of the Christians in communist countries.

Even while this article was in preparation, I received a mass mailing from "Friends in the West," with a Blaine, Washington, address—another organization formed to smuggle Bibles to communist countries, with a plea sounding very much like Wurmbrand's and issued by Raymond R. Barnett, President. It too claims to be international saying: "This broad program for pastors has received enthusiastic reception in the United States, Canada, and Great Britain both because of the crucial needs expressed and the exciting alternative ways to help. By God's grace and with YOUR HELP we ARE GOING THROUGH the closed doors of the Iron Curtain, which are the 'Gates of Hell.'" (Emphasis his.)

What are the alternative ways to help? They are three. 1. Pastor personally goes as an envoy of this organization on an actual two-week "Mission Assignment" past Iron Curtain border guards, expenses earned. (Shades of a travel agency! It does not explain how the expenses are earned.) 2. Pastor invites the organization to show a film to his congregation on a freewill offering basis. And/or 3: Pastor himself becomes a paid, part-time film representative who shows this same film for other congregations.

In a report to *Christianity Today* by Peter Geiger (July '71), it is pointed out that the "current evangelical passion for smuggling religious materials behind the Iron Curtain sometimes ignores the actual needs of the recipients. . . . In some cases materials are sent where they are not needed, and in others, political opinions are included in 'gospel' material. . . ." Dr. Branco Lovrec, publisher of Yugoslavia's monthly Baptist magazine and other religious materials, says: "The mission people bring

us Bibles and literature and we're stuck with them. They go back home and brag, 'We smuggled 500 Bibles behind the Iron Curtain. . . .' They want to be heroes at home, not just to spread the gospel." He further adds: "Underground Evangelism publishes all the details which the communist governments need to keep the Christians under their thumbs."

Many knowledgeable Christian strategists agree that this smuggling activity is heaping coals of repression upon the heads of the very believers these well-meaning organizations and persons say they are helping.

In response to such criticism, Rev. Bass replies charging Geiger's article with misquotation and errors of fact. Bass insists that UE does not engage in smuggling in Yugoslavia "because it is not necessary. Our strategies are flexible and adaptable to the needs of each country we work in. Underground Evangelism's policy has always been to do all we can through open channels, but not to stop there. In other words . . . we are bound to obey God rather than man."

Surely there have always been differences of opinion as to the best strategy in spreading the gospel—beginning as early as the Book of Acts! This accounts in part for the many different mission and evangelistic boards serving all parts of the world.

People will have to be convinced in their own minds as to where they wish to put their resources and prayers. But they must never underestimate the possibility of independent boards taking unfair advantage of well-meaning Christians by their glossy, multicolored, "orthodox," and touching promotional material which appeals to the imagination, but which may not do a responsible job of carrying out the Great Commission.

In many cases, it is precisely because a denominational board does not invest so much of the missions dollar in glossy literature that it can invest a substantially higher percentage of the contributed dollar to the needs of the overseas field. Earnest Christians should beware of being "taken in" by magazines whose flamboyant claims and sensational stories and pictures are designed as bait to win the support of their readership.

These organizations also obviously buy mailing lists from address jobbers in order to broaden their base of support and win new contributors—for how many of such mailings have you received from mission boards which you have never corresponded with or even heard of? They will call themselves "interdenominational" so as not to unduly antagonize the readers who are otherwise reasonably satisfied with their denominational mission boards.

Indeed, they are "interdenominational," for they care not a whit what denomination is represented by any contributor! Remember, the Apostle Paul said that we are accountable for what we have, not for what we have not. 2 Corinthians 8:12.



What I Don't Want for Christmas

by Katie Funk Wiebe

Although it seems too early for anyone but eager children, harried housewives, and Christian education directors to think seriously about Christmas, I would like to present at this time what I call my Christmas non-gift list. These are the things I don't want for Christmas.

First, I do not want less commercialization at Christmas. I have come to see that buying and selling is a normal condition of our society. Jesus was born into a very commercial world. His ministry was performed in the midst of rank commercialism. He watched the temple abused by the money changers. He ejected a legion of devils from the man of the Gadarenes and sent them into a herd of swine, fully aware that the village people were more concerned about their financial loss than the healing of the man. Jesus did not run away from commercialism or merely decry it.

I do not want less commercialization, but I do want the perceptivity to know when its power is controlling my life. I want the courage to resist the pressure to make card lists, gifts, food, clothes, and parties more important than people and personal relationships. The latter was Christ's concern.

Second, I do not want the mystery of God demystified. I do not want God reduced to a simple mathematical equation so that I can feed the data about Him into a giant computer to find out why He loves sinful mankind, how He works in an individual's life to bring him to the knowledge of forgiveness, or even why a person's heart hungers to know Him better.

I do not deny the longing which overcomes a person at times to reach out in the darkness and to feel that He is skin or hear His voice audibly—to prove He is real by one's senses. Yet to have the revelation of God completely analyzed and reduced to concrete terms would bring the meeting of God with man to the level of an encounter with the milkman.

Within man is a constant pressure to analyze and to systematize what he does not fully understand, so the great truths of the Bible are hammered into a three-point alliterative sermon or four simple spiritual laws. The events of God's relationship to mankind are cut up

into dispensations; the experience of God's indwelling the believer becomes a diagram with circles and thrones and dots and arrows, and the Lord's return shows up as a complicated chart with lines and curves.

All of these may have their place at some time, yet to be able to systematize, to organize, to put into order gives the individual a sense of power and control whether this concerns a shopping list or the revelation of God to man. To systematize is to be the one in control.

This Christmas I want to stand in awe and wonder with the shepherds and wise men at the glory of the incarnation. I want to experience with Isaiah "the Lord high and lifted up." To demystify God is to do away with faith and worship and make man a totally secular being.

Third, I do not want things seen to become the evidence of things not seen. In Hebrews 11 the Apostle Paul tells us that our faith-life is to be the evidence of the supernatural world—the things we cannot see with the physical eye. By faith we are to believe in Christ, in sins forgiven, in life after death, in Christ's return, in His power to work through us.

I do not want jeweled crosses or lapel pins, badges and buttons, mottoes and posters, Jesus watches, bumper stickers, certificates, emblems, and constitutions to become the evidence of the Christ-life. Instead, this Christmas, I pray that the cup of cold water for a thirsty person, the walking of a second mile with a weary individual, the gift of a coat may be more clearly the "evidence of things not seen."

Finally, this Christmas I do not want an end to questioning. I realize that often a person's faith is judged valid to the extent he accepts all ecclesiastical pronouncements without embarrassing questions. The person who makes others uncomfortable by his probing is labeled unspiritual and out of order. I believe we need more questioning about the church's responsibility regarding race prejudice, drugs, and abortion. We need more questioning about what is happening to the family and the unity of the church. We need questions and a readiness to follow the leading of the Spirit in the answers.

Here ends my non-list.



What lies ahead?

No one knows for sure.

But most likely the economy will continue to grow, business will expand, technology will advance, society will become more complex, the populace will become better educated, new professions will emerge, social problems—poverty, racism, inadequate education, drugs—will be attacked especially on state and community levels.

Great economic and social advances may be accompanied, however, by increasing disillusionment, despair, and loss of meaning and identity. Institutions such as the family may continue to disintegrate and cities may become graveyards. It could be a time of prosperity and loneliness.

How does one prepare for the future? First one must commit himself to Christ the Lord of history and to His kingdom. Second, as a member of the

people of God he must open himself to the Spirit without holding back. He must also be willing to say "no" to many of the prevailing attitudes and practices of the world. Together with his brethren he must "test the spirits" (1 Thess. 5:21).

The purpose of a Christian college is to prepare young persons for an uncertain but fascinating future. Whether one becomes a bricklayer, lawyer, nurse, businessman, or minister is not the most important thing. What is important is one's attitude toward life, one's values, one's ability to see the difference between good and evil.

From a practical point of view, a liberal arts education is one of the best ways to get ready for a life of service in the future. Courses in history, religion, philosophy, English, and science may not lead as directly

to a job as in previous years. However, what is needed for a rich, productive and creative life in 1980, not to speak of 1995, is what the famous theologian Dietrich Bonhoeffer called "ground from which to speak."

We predict there will be jobs aplenty for competent, dedicated Christian persons who are willing to work. What business, education, medicine, social work, technology will be looking for is a type of person who has learned to use his head and who has a heart.

Young persons who settle for less than for the realization of their highest potential will regret it ten years from now.

GOSHEN COLLEGE
Goshen, Indiana

I Know All About the Theory

by Ed Dayton

It started innocently enough. We wanted to put together a presentation that would show the need for a systems approach to world evangelism. So we decided to build the worst possible case we could to demonstrate how *humanly* impossible is the task. We gathered together all the standard data: world average per capita income — \$200; 100,000 people for each doctor or dentist; 56 percent average world literacy; the millions of people who go to bed each night hungry . . . you've heard it all (I hope). We called the presentation "No Solution." In the first half of the presentation we laid out all the data on slide after slide. We then announced: "No Solution!" The second half went better because we concluded with the logical question, "But what of God? What of *God*?"

We should have left it there (perhaps). We had our presentation and our *raison d'être* for a systems approach.

But we kept pushing. What about the future? What lies ahead? Will the population *really* hit seven billion in 2000 and then double again in 25 years? Is Spaceship Earth out of control? What's the role of the church in all of this?

And, oh God, what's *my* role?

But the Pandora's Box was open and refused to be shut.

It really got to me last summer. I was attending a small consultation of Christian leaders. The topic was "What Does It Mean to Be a Human Being in a Technological Society?" I don't think there was any significant data I hadn't seen before. But it fell together in some ways I didn't anticipate. I suddenly saw in crystal-clear focus that as far as we can tell, it is not possible to raise the rest of the world to America's "standard of living." There just aren't that many resources available. The only possible way of reaching any form of parity with the rest of the world is if we *reduce* that "standard."

But it got worse. We had another consultation with some "counter-culture" youth who seemed to believe that they loved the Lord as much as we straight types. One of them had another way of saying that America has a per capita income of \$4,000 per person versus the world average of \$200. "America is raping the world. With only 6 percent of the population we are consuming 50 percent of the world's resources."

And there's just enough truth in that to put my back against the wall. I know there's not much I can do to

change that. I'm not even sure I understand where to begin, but I'm sure the time has begun for me and *my* family to start reducing *our* "standard of living." I guess if the gospel spreads, as they say, by action as well as proclamation, we'd better start acting on what we believe.

Phillips translates I John 3:17, "But as for the well-to-do man who sees his brother in want but shuts his eyes — and his heart — how could anyone believe that the love of God lives in him? My children, let us love not merely in theory, or in words — let us love in sincerity and in practice."

I know all about the theory. I'd appreciate your prayers as I work on the practice.



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Wit and Wisdom

A man by the name of Strange notified proper persons in his family that he wanted only one sentence put on his tombstone. The sentence he wanted was, "Here lies an honest man."

"But," said his family, "no one will know who you were."

"Of course they will," he answered. "Everyone who sees the stone will say, 'That's strange.'"

To make conversation, the visitor asked the small boy of the household what he hoped to be when he grew up. His answer was quick and puzzling.

"I want to be 'possible,'" he replied.

"Possible?" queried the perplexed visitor.

"Yes," said the little fellow, "because nearly every day my mamma tells me I'm impossible."

If you want proof of the declining birth rate, then note with what feverishness the manufacturers of baby powder and shampoo try to convince the public they are really for older people.

. . .

A study in London of the work done by housewives led to an estimate that a wife should be paid \$192 a week. Statistics like that discourage bigamy even more effectively than the law.

\$38: Tax or Offering ?

Our annual per member asking is not an "asking" at all, some folks say. It's too modest and doesn't project mission vitality, they say. Others say it's a tax.

We think it is a way for individual Mennonite Christians, our congregations and our conferences to work together in a worldwide ministry. Our ministry for the Mennonite Church, incorporates the lives of 2000-plus workers and \$2.5 or \$3 million annual contributions.

Thirty-eight dollars amounts to a shade over 10 cents a day per member. Even though 10.5 cents a day per member seems to make our churchwide mission program an insignificant game, it accumulates to much more. What it will do for you and for the Lord in 1973 appears below:

- help support 165 missionaries in 17 countries overseas.
- assist churches overseas in evangelism, church planting and leadership training.
- send \$18,000 monthly to Mennonite Central Committee for relief, refugee aid, Pax and related programs.
- help more than 30 home missions congregations to grow and witness.
- help relate to more than 2500 Mennonite students on 500 nonchurch college and university campuses.
- share in producing the inter-Mennonite Family Life TV Spots which represent more than 3.5 million dollars of free TV time.
- help put Christian paperbacks in secular stores through Bookrack Evangelism in Jamaica, Canada and the U.S. More than 200,000 books were distributed in 1971.
- provide Christian service opportunities in Voluntary Service for 350 youth and adults.
- help more than 1450 persons discover scriptural truth through Home Bible Studies.
- foster Christian training and care among predelinquent, delinquent and slow-learning youth.
- help to administer nine hospitals, ten retirement and nursing homes and four child care programs in twenty communities.
- help develop activities and programs to help people prepare for and find meaning in life during retirement.
- spread the gospel message through radio ministries in eight languages, including Russian, Spanish, German, Italian, Navaho, Portuguese, Japanese and English.
- provide follow-up for radio and TV through literature, counseling and referral.
- help minority persons meet their social, physical and spiritual needs.
- cooperate with Navaho, Blackfeet, Cree and Choctaw Indians as they work to meet their needs. Three congregations are established.
- give leadership in Mennonite Church extension in North America.
- take the gospel regularly behind bars to inmates in visits, letters, counseling, correspondence Bible courses.
- do all that and more. Put Mennonite Board of Missions in your congregational budget to get this done or send your special gift for missions directly.



Educators Look at Finances and Communications

J. Lawrence Burkholder and Daniel Hertzler, Goshen College president and Board chairman; Laban Peachey and Carl Wohlgenuth, Hesston College president and Board representative; Myron Augsburg, Eastern Mennonite College president; J. Winfield Fretz, Conrad Grebel College president; Joe Hertzler and Richard Yordy, Goshen Biblical Seminary director of seminary relations and Board chairman; and Wendell Hostetler, Mennonite Secondary Education Council representative, met with the Mennonite Board of Education on Nov. 10 and 11, 1972. The meeting, held in Chicago, provided for the annual reporting of the institutions to the Board of Education.

The issues receiving considerable attention and discussion were the new approach to askings for contributed funds from Mennonite congregations, the attendance of students from Mennonite congregations at our Mennonite colleges, the review of guidelines for handling the investments held by the Board of Education for the various institutions, and new ways of communication between institutions and congregations on educational matters.

During the past two months, the Mennonite institutions of higher education have cooperated in determining their needs of church contributions for the next fiscal year. Ivan Kauffmann, associate secretary of the General Board, was present to review the plans for communicating these needs, along with the projected financial needs of the General Board and the Board of Congregational Ministries, to the leaders of each district conference. Staff persons from the various agencies and institutions will be visiting each conference to provide interpretation of program needs.

Roy Hartzler of the Board of Education staff identified several enrollment trends of Mennonite students. The percentage of the Mennonite college-age population represented by Mennonite students in our colleges has decreased in recent years. The percentage of students in non-Mennonite colleges has been increasing. These two percentages are presently almost equal.

It was also noted that the percentage of Mennonite students going to college anywhere peaked in 1967. Presently, about

33 percent of the Mennonite college-age population is in college whereas the comparable national average for the general American population is about 48 percent. Another characteristic noted was that the percentage of the college-age population attending college in the middle and western regions of our brotherhood, is about 60 percent higher than in the eastern region.

The investment guidelines of the Board of Education have for many years contained a set of ethical criteria. These are periodically reviewed and updated. At this meeting they were again updated in line with the best thinking in our brotherhood for current situations. It was noted that the investment portfolios of many public and church-related colleges include major defense industries and liquor and other securities that involve a kind of exploitation which our institutions and brotherhood see as inconsistent with the kind of Christian witness we seek to bring in the world.

The college administrators and Board have agreed to look at some new ways to work together in communicating matters of educational interest with the brotherhood. The secondary administrators have expressed similar interest in a co-ordinated churchwide emphasis on the extent of the church's involvement in education.

The Board of Education will hold its February meeting on the campus of Lancaster Mennonite High School. The Secondary Education Council will be meeting at the same time to assist the Board in focusing on the issues involving our secondary schools and programs.

Goshen Board Makes Faculty Appointments

The Goshen College Board of Overseers named John Harley to assistant professor of biology and Kay Yutzky to assistant professor of nursing at its regular fall meeting in late October.

Harley, a 1968 Goshen College graduate, will teach during the winter and spring trimesters of the current school year. Yutzky, missionary nurse to India under Mennonite Board of Missions since 1965, will begin teaching next spring.

In other actions, the Board granted tenure to Wilbur J. Birky, and Jack E. Dueck, both of the English department; Donald G. Clemens, chemistry; and Delmar G. Good, economics.

One-year sabbaticals were approved for Marlin L. Jeschke, of the philosophy and religion department, for study and research in West Berlin, Germany, beginning July 1, 1973; Orpah B. Mosemann, emerita, of the nursing division, for study of gerontology, beginning October 1972; C. Franklin Bishop of biology department, for work on a book on marine algae, beginning Jan. 1, 1973.

To hear ideas and concerns direct from the churches, the Board approved a plan for the individual overseers to meet annually with congregational leaders. A Board member will call the meeting, listen to the church representatives, as well as interpret college programs and financial needs. After the meetings, the Board will meet with the college administration to feed back what the church is saying.

In other actions, the Board approved a \$3.8 million combined educational operations and auxiliary budget for the current fiscal year.

Ministers Prepare for Key 73

An Inter-Mennonite School for Ministers, sponsored by the Associated Seminaries and Regional Mennonite Conferences will be held on the campus of Associated Seminaries, Elkhart, Ind., from January 8 to 12.

In recognition of the nationwide Christian outreach program, Key 73, the basic theme for the school this year is "Toward an Anabaptist-Mennonite practical theology of evangelism."

Bible Study input will be provided by Howard Charles and others in New Testament and by Millard Lind in Old Testament. The quest for an Anabaptist-Mennonite practical theology of "evangelism-that-cares" will be led by Palmer Becker, executive secretary of the Commission on Home Ministries, Newton, Kan., and Howard Zehr, secretary of evangelism of the Board of Congregational Ministries, Goshen., Ind. Practical pastoral concerns will be discussed under the leadership of conference ministers Jacob T. Friesen (Central District Conference), Roy Koch (Indiana and Michigan Conference), and Willis Breckbill (Ohio and Eastern Conference). The evening presentations on foundation and motivation for evangelism will be given by Myron Augsburg and George Brunk of Harrisonburg, Va. Evening sessions will be open to the public. Ministers' wives are welcome. Per-

sons desiring housing or other information should write to Erland Waltner, AMBS Director of Continuing Education, 3003 Benham Avenue, Elkhart, Ind. 46514.

Program Guide to Be Discontinued

The Congregational Literature Division of the Mennonite Publishing House has recommended that after publishing the 1974 *Program Guide*, this publication be discontinued. The Board of Congregational Ministries has also supported this recommendation.

From a circulation of 6,000 copies per year, the number of copies purchased has dropped by about 500 copies each year. So far approximately 2,000 copies of the 1973 edition have been purchased suggesting a total sales of nearly 2,500 copies of this issue.

Last year only 343 congregations ordered one or more copies. The Indiana-Michigan Conference was the largest user—750 copies ordered by 65 congregations.

In recent research Orie Roth has found a significant decline in the number of Sunday evening services. Whereas only 5 percent of the congregations surveyed in 1949 were without Sunday evening services, 30 percent were without them in 1970. Attendance is also declining. In 1949 65 percent of the persons attending Sunday morning attended also the Sunday evening service. In 1970 45 percent of those in the morning service attended the evening service.

The Publishing House is responsible to provide congregations with needed publications. Trends seem to indicate that *Program Guide* is no longer needed—hence this decision to discontinue publication after the 1974 issue. If we have misperceived trends and/or the need of Mennonite congregations for *Program Guide* now is the time to say so! It is not too late to change course. However, unless there is a ground swell of support to continue publishing *Program Guide*, the Publishing House will assume that this decision is the right one. If you feel this decision should be reconsidered, contact Paul M. Lederach, Director, Congregational Literature Division, Mennonite Publishing House, Scottsdale, Pa. 15683, to express your feelings about publishing *Program Guide*.

Trissels Church Celebrates

Mennonites first came to Virginia in 1730. For about a hundred years they worshiped in their homes. The first Mennonite meetinghouse in Virginia was built west of Broadway, Va., in 1822, and was



A Civil War scene when families were burned out. Here two families try to console their children. Howard and Irene Showalter are Mr. and Mrs. Samuel Shank. Milo and Viola Stahl play the role of the Jacob Rhodes.

named Trissels Mennonite Church, although it was also known as the Brush Church. A second and larger building, made of logs and weather-boarded, was built in 1850. It measured approximately 30 x 40 feet.

Early services were conducted in the German language. Daniel Showalter, (1802-1889), was the last minister to preach entirely in German.

In 1900 the second Trissels church was replaced. Again in 1950 another new church was built. It was a modern brick structure and served the congregation well until 1964 when the present educational wing was added.

Sept. 30 to Oct. 1 was the Sesquicentennial celebration of the Trissels Mennonite Church. A set of color slides, produced and narrated by Linden Wenger,

presented "The Trissels Story." A drama entitled *Generation to Generation*, written and directed by Grace Showalter, was given on Saturday evening and repeated on Sunday evening. Miss Showalter is the Northern District historian and librarian of the Eastern Mennonite College Historical Archives.

Items of historical interest were displayed in the church basement. One item was Ben Turner's big bear trap. One item was so ancient no one was able to identify it with certainty.

Members of the Trissels congregation with a few families from neighboring congregations enacted a drama, *Generation to Generation*. It was a moving account of the past and brought inspiration to the now generation to build the kingdom of God. — Moses Slabaugh

Choctaw and Blackfeet Invite Volunteers

At the request of local tribal councils, Voluntary Service has begun involvement with the Choctaw Indians of east central Mississippi and the Blackfeet Indians of northwestern Montana. The two VS units are operated by Mennonite Board of Missions, Elkhart, Ind.

In Philadelphia, Miss., six volunteers are working with the Choctaw Tribal Council, offices at the nearby Pearl River Reservation, in programs geared toward Indian self-determination. The VS unit was opened Aug 21.

Instrumental in extending the invitation to Voluntary Service was Hayward Bell, Tribal Personnel Officer and a member of the Nanih Waiya Mennonite Church. Bell, who is a 1970 graduate of Hesston College, Hesston, Kan.,

works closely with the VSers in their assignments.

Houseparents and hosts at the unit, located at 441 Center Ave. in Philadelphia, are Ora and Alta Keiser, Kalona, Iowa. Dale Bachman, Putnam, Ill., is involved in agricultural work with Land Enterprises, a Choctaw land development program.

Teaching in adult education and a reading laboratory is Anne Birky, Elkhart, Ind. Larry Diener, Archbold, Ohio, gives direction to adult education and music classes. Serving as a school nurse and public health nurse is Pat Massanari, Goshen, Ind.

The volunteers work at Bogue Chitto School, at Choctaw Central High School, at the Pearl River Reservation

(located a few miles west of Philadelphia), and in the communities of Standing Pine and Tucker. They also spend many evenings at the Choctaw Youth Center.

Dave Miller, regional VS director, is gratified with the directions God is leading in Mississippi. "I'm excited," says Miller, "that VS has been given the opportunity to work with the Choctaw Tribal Council—in this area of great need."

Echoing Miller's enthusiasm is Phillip Martin, Choctaw Tribal Chairman. He writes: "We just want to let you know how much we appreciate the establishment of your Voluntary Service unit to work with the Choctaw people. To date, your volunteers are working in several different tribal programs in positions which enable them to render a direct service to the Choctaw people as well as to train our own people so that they will be able to continue the work that your unit has begun after these volunteers have gone. Your volunteer service unit approach to assisting a developing people is both innovative and realistic—a rare combination."

The volunteers attend the Nanih Waiya Mennonite Church, located about ten miles northeast of Philadelphia. Pastor Glenn Myers reports that attendance in the Nanih Waiya youth group has jumped from five to 20 persons since VS-ers began working with the young people in early September.

The Nanih Waiya Church is a mission congregation of Ohio and Eastern Conference, subsidized by the conference and by the Home Missions division of Mennonite Board of Missions.

In East Glacier Park, Mont. a VS couple is working with the Blackfeet Tribal Council and several local congregations in a ministry to the Blackfeet Indian people.

Karl and Margaret Detweiler, Harper, Kan., began serving on the Blackfeet Reservation Aug. 1. They had been program directors at the Richmond, Va., VS unit since Jan. 26, 1971.

A primary reason for the transfer is that Margaret is registered as a Blackfeet Indian in Browning, Mont.—and only this past summer doors opened on the reservation for VS involvement among the approximately 5,500 Blackfeet people.

Ray Horst, secretary for relief and service—and administrator for the East Glacier Park unit—is excited about the way God is using the Detweilers. "It's unbelievable—the doors that have opened for Karl and Margaret on the reservation," remarks Horst. "Like Joseph in the Old Testament, Margaret has come back to her own people."

Horst is also thrilled with "the in-

teraction that's taking place in the community." He notes that Karl and men from the Mountain View Mennonite Church, Kalispell, and other local churches have worked with the Blackfeet people on home repair and hauling firewood; church youth groups have been to the reservation on several occasions for various activities; and Blackfeet and local church women recently canned 1,000 quarts of applesauce in one day—following which the ladies had a "sharing of the peace" ceremony, a highly meaningful Blackfeet custom.

Karl and Margaret moved into a house in East Glacier Park on Sept. 6 after living in a trailer for about a month. Karl writes that they "moved in—rather we set our boxes in the new house. There is so much to do for others, we've let our own house slide."

Karl reports that by mid-October he and Margaret had met over 120 new families. "We have distributed clothing to more than 100 people so far," notes Karl. "Margaret's being related has been 'miraculous,' too. Her mother's family is related to one of the four main families on the reservation. We have learned to know untold numbers of people that otherwise we never would have been able to see."

The Detweilers have been involved in food and clothing distribution, home repair, a sewing club, canning projects, making contacts in local government offices, newspaper rolling for heating fuel, and furniture and firewood distribution. Recently Karl and Margaret hauled a load of firewood to the reservation to supply four needy, elderly couples—the youngest of whom is 75 years of age.

Karl writes that "the overall purpose of everything we do is to reach the people spiritually." According to Ray Horst, "the Detweilers feel they need to work slowly, deliberately, and forthrightly concerning the Christian faith in light of the mistrust and confusion which has been caused among the Blackfeet people by 'missionaries' the past few hundred years."

Horst visited the Detweilers Nov. 10 and 11 and reports that the Blackfeet Tribal Council has donated the original agency building to the VSers. The log structure is located in Browning, at the heart of the Blackfeet Reservation. Karl and Margaret and local church people are currently renovating the structure. It will be used as a center for clothing distribution, for women's groups, and for youth and children's activities.

Horst feels that the challenges for Christian action are numerous in northwestern Montana. He states that at

the suggestion of representatives of the Tribal Council, the Community Action Program, and interested individuals the Board of Missions will be exploring the placement of teachers and a medical doctor in Browning and possibly other reservation communities.

Horst also comments that the Montana district of the Disciples of Christ Church recently took action to support the Voluntary Service involvement on the Blackfeet Reservation as their Reconciliation Project for Montana this year. The Disciples of Christ, along with the Mountain View Mennonite Church and the Mission Board, will share in subsidizing the VS project.

Bomberger to Manage Eastern Foundation



Luke R.
Bomberger

Luke R. Bomberger has joined the executive staff of the Mennonite Foundation, which has its headquarters in Goshen, Ind. He will serve as Eastern regional manager from a new Foundation office at 12 Greenfield Road, Lancaster, Pa. Bomberger has been treasurer and a director of Victor F. Weaver, Inc., New Holland, Pennsylvania, where he has been employed for the last 20 years. A member of the New Holland Mennonite Church, he has been active in various Mennonite boards and agencies. He and his wife, Mary, have five children.

The new manager and estate planning consultant will be responsible for administering Mennonite Foundation services in the Eastern United States, particularly southeastern Pennsylvania, Maryland, and Virginia. He will assist Mennonite individuals, congregations, and institutions in Christian stewardship of estate planning, wills, and special gifts.

The Mennonite Foundation is a nationwide inter-Mennonite service agency dedicated to helping concerned Christian stewards to faithfully manage and employ their accumulated possessions. The Foundation is equipped to receive, manage, and distribute gift funds and property for the benefit of any part of the church's work. A wide variety of gift plans and financial services are offered by the Foundation.



Mrs. Ayako Miura and the Rev. Timothy K. Ishikawa discuss family living in a Japanese-style living room set. The program is video-taped in the studio of HBC-TV, Sapporo, Japan.

Hokkaido Churches Produce Family Living TV Spot

A five-minute religious TV spot is receiving wide acceptance among homemakers in Japan.

Titled *Family Living with Ayako Miura*, the spot is a dialogue between Mrs. Miura and the Rev. Timothy K. Ishikawa.

Miura-san is a well-known novelist in Japan and a Christian who speaks from her own experiences about family living.

The short telecast is released twice a week at 11:30 a.m. on 55 stations. Approximately 50 letters are received from viewers each week, most of them from homemakers who write for information.

The program is produced by HOREMCO, a mass communications organization of Hokkaido churches, including the Mennonite churches there. Ishikawa-san is director for the organization.

No One Expected an Ordination Last Night

Miguel Angel Darino and his wife, Delia, Santa Rosa, Argentina, were commissioned Oct. 9 to serve the Santa Rosa Mennonite Church, reports Richard Friesen, overseas missions associate in Santa Rosa. Lawrence Brunk, missionary-pastor of the congregation and his family began a furlough in December. Friesen and the Brunks serve with Mennonite Board of Missions, Elkhart, Indiana.

A special members' meeting had been called to discuss leadership possibilities for the 58-member congregation after the Brunks left in December. Dan Nuesch, president of the Argentina Mennonite Church executive committee, and Lucio Casas, member of the committee, met with the congregation.

We began with a period of praise and prayer asking that the Holy Spirit make Himself real and present in our deliberations and that He direct the proceedings, Friesen reports. Then Nuesch went forward to chair the discussion. . . . It was decided unanimously to name the Darinos as pastors (commissioning or licensing) for the church for two years, and it was decided that this should be put into effect immediately rather than waiting till December for Miguel to replace Lawrence.

Questions of intent and responsibility were directed to the Darinos and the congregation. Then they were consecrated to their task as pastor and pas-

tor's wife by the laying on of hands, in which as many members participated as could reach. Everyone seemed to be happy with the way the Spirit had led, and happy to have been there to see the Spirit at work.

Silk Grass Cooperative Formed

The Silk Grass Farmers' Cooperative, Silk Grass, British Honduras, was officially recognized on May 24, 1972. The cooperative had been formed as a result of the interest of farmers of Silk Grass, with the help of Paul Martin, missionary in British Honduras.

Paul Martin initiated discussions to aid farmers to form an ongoing cooperative. Spanish Look-out people assisted the project by making some farming equipment available on very reasonable terms. After these transactions, the farmers of Silk Grass held their first meeting as a cooperative on July 18, 1971. Seventeen persons attended.

During the following months, a Ferguson tractor, a rotary cutter, a plow, and a disc were delivered by Spanish Look-out. The final delivery was made in April 1972.

The cooperative kept meeting regularly, and on May 16 made application for registration. Eight days later, they received their official registration.

They say, "Now we have a tool to use in working together for our own good and the good of the village."

Seminary Students Organize Barn-Raising

Students and faculty at the Associated Mennonite Biblical Seminaries and members of the Bourbon Chapel Mennonite congregation of Bourbon, Ind., recently applied some of their theology in a very visible and practical way. Expressing the spirit of Christian aid to a brother, they raised a barn for Marvin Stutzman, farmer and pastor of the Bourbon congregation and student at the Seminaries.



Stutzman lost his barn several weeks ago in a lightning fire. He had planned to wait until spring to replace it but volunteer labor from fellow students, members of his congregation, and friends completely finished the job in approximately a day and a half.

About eighty students and faculty from the Seminaries took off from classes on Friday, Nov. 3, to bring the pole barn structure under fully enclosed roof and walls in one day. Doors and other remaining details were finished by about twenty-five volunteers from the Bourbon congregation on Saturday. Several students from Notre Dame University, South Bend, Ind., who knew Stutzman previously, also lent a hand.

Hopi New Testament Available Soon

The Hopi New Testament which has been in translation for decades, was finally received from the printers by the American Bible Society in mid-November, Jonathan Ekstrom of the Wycliffe Bible

Translators reports.

Work on translating the New Testament into the Hopi language was begun by early Mennonite missionaries. The four Gospels and a portion of the Book of Romans was completed. This early work was brought to a halt by theological controversy and changes of personnel.

In 1954 Jonathan and Molly Ekstrom, in collaboration with a number of Hopi Christians, began the task of revising the earlier Mennonite work and completing the translation of the New Testament. One of his collaborators was Otto Lomavitu, who had worked with the early Mennonite translators. Another Hopi who gave major time to the project was Elsie Polacca.

Kreider Getting Pulse of Churches

"There are those who wish to see the Mennonite Central Committee limited to an emergency overseas relief organization," said Robert S. Kreider, director of the MCC Self Study. "The present MCC has expanded far beyond this. Others have an idealized view of MCC as the wave of the future. Most opinions, however, fall somewhere in between."

Kreider gave his first progress report to the executive committee at its Oct. 24-25 meeting in Akron, Pa. The Self Study follows the 1970 observance of the 50th anniversary of the founding of the organization. It is an opportunity for a broad spectrum of Mennonites to say how they feel about the organization.

Discussions among MCC members prompted the Self Study. They have raised questions affecting the agency's purpose and progress in the 1970s. These questions include mission in relation to various conference ministries and programs, the relationships between the entity and its supporting constituent groups, a clarification of the way in which expansion and limitation are determined, and the priorities for the 1970s which should be considered in relation to mission, resources, relationships, and discernment of need.

The Annual Meeting of January 1972 authorized the executive committee, composed of Canadian and United States representatives from the constituent church groups, to implement this grass roots assessment. Touching the grass roots calls for numerous meetings over the next few months. Kreider plans to meet with ex-workers, pastors, conference headquarters staffs, mission and welfare boards, current workers, youth, conference leaders, educators, missionaries, laity, and agency members.

In November, Kreider attended on successive weekends the annual meetings of the organization's Canadian provincial groups in British Columbia, Saskatchewan, Ontario, and Manitoba. Also in November, he met with the general boards of two of the constituent conferences, one of the mission boards, the Peace Section, and spent time on the campuses of two Mennonite seminaries.

Kreider anticipates that by the time of the next MCC annual meeting, January 18-19, in Leamington, Ont., he will have gathered more than a thousand evaluatory responses. He prefers to meet with groups of 10-15 people to gather these responses, using a questionnaire to open discussion. This method is designed to encourage frank and free sharing about the hopes and fears, dreams and concerns of the supporting groups.

The executive committee under the chairmanship of H. Ernest Bennett, to whom Kreider is responsible as study director, is making 1972-73 a year of self-study, allocating extended time at each meeting for consideration of long-range goals and priorities. Substantial time will be allotted to the Self Study at the 1973 and the 1974 annual meetings. The executive committee does not plan to produce a major report but to prepare a series of shorter progress reports. It recognizes that the process of involving many people in the discussions is significant.

Out-Spokin' Biking in Gear

In 1972 Out-Spokin' bike riders logged approximately 5,300 miles on 22 different hikes. But the 490 persons who participated did more than just "ride bike."

After the 845-mile bike hike from San Francisco, Calif., to Portland, Ore., one rider responded: "The trip was very worthwhile to me spiritually. God can teach you so much when you're around different kinds of people. I feel that my faith doubled or tripled as a result of the hike."

Geared for physical and spiritual development, Out-Spokin' is a special program of the Relief and Service division of Mennonite Board of Missions, Elkhart, Ind.

According to Jerry Miller, 34-year-old director of Out-Spokin', the program has a three-fold purpose: (1) to make the Christian life more real to bikers as they ride together, (2) to share that meaning with persons and groups they meet along the way, and (3) to gain physical exercise while riding through God's creation.

Miller comments that the key to Out-Spokin' is value is "not what we as a staff do for the bikers, but rather what the

bikers themselves bring to the experience and share with others."

The first Out-Spokin' bike hike took place in June 1968 when 25 riders pedaled 1,250 miles from Goshen, Ind., into the Smokey Mountains of the Eastern United States. Terry Burkhalter, Canton, Ohio, directed the program until the spring of 1970 when Miller began duties. Most Out-Spokin' riders are young people—in their teens or early twenties—but several hikers each year are planned for church groups, families, or young married couples. Nearly all bike trips are co-ed.



Pausing at a scenic overlook in the Blue Ridge Mountains of Virginia, Out-Spokin' bikers take in the majesty of God's creation.

In the five years prior to 1972 a total of 422 bikers (about 20 of them "repeats") rode on 18 different hikes. In 1972 alone 490 bikers (about 25 repeats) rode on 22 hikes, with one bike trip scheduled for Christmas vacation in south Texas. The hikes took place in 14 states of the United States, four provinces of Canada—and in Puerto Rico.

In 1973 Out-Spokin' will expand further. Projected for next year are about 35 biking trips with perhaps 700 riders involved. Miller attributes the continuing expansion of Out-Spokin' to greater interest in the program churchwide and to recently planned additions to Out-Spokin' equipment inventory.

By early 1973, reports Miller, Out-Spokin' hopes to have purchased 18 new ten-speed bicycles to form a second fleet on the road. In addition, a new equipment trailer is being donated to the program.

Hesston Announces New Study Programs

Beginning with the 1973 fall term, Hesston College is offering a new agriculture program and a new community services technician program. The agriculture program is being set up in cooperation with McPherson College, a four-year college at McPherson, Kan. J. Scott

Boyce will teach the courses in agriculture. Some of the classes will meet on McPherson campus and some on Hesston campus. As in other programs offered by Hesston, students will take the general education courses in Foundation Studies and participate in the Interterm.

The agriculture program provides three options: First, is a production agriculture program which is part of the two-year career series at Hesston College. It is designed for the student who plans to go back to the farm. Second, is the two year agri-business program which is designed for students who will be working in industry or business related to or supplying agriculture. Third, is a two-year transfer program designed to transfer to a university for a degree in agriculture.

The community service technician program grows out of a need for more help in social work. In the past social work was done by persons with a master's or bachelor's degree in social work.

Because of pressures for additional assistance, new niches for social work practice are being created for two-year graduates who work under the supervision of M.S.W.'s. These proposals follow recent trends suggested by the National Council on Social Work Education.

As now envisioned, the program will include 50 percent liberal arts courses, including the Foundation Studies Program, 25 percent social science courses, and 25 percent skills courses like interviewing, group work, recreational, and leadership. The program will climax with six hours of fieldwork under the supervision of a professional social worker.

mennoscope

Paul N. Kraybill, Ross T. Bender and Ivan Kauffmann, representing the General Board and the Board of Congregational Ministries, are meeting with the Southeast Convention, Dec. 8, 9, at Tampa, Fla., for discussion of the new church organization and its plan for financing and the role of MBCM. They met with Illinois Conference at Flanagan, Ill., Dec. 2, and the Eastern Conference at Plain City, Ohio, Dec. 3, 4.

Men's Retreat to be held at Ramada Inn, Lancaster, Pa., Jan. 19, 20, 1973. The speaker will be Myron Augsburger, president of Eastern Mennonite College, speaking on "Christian Ethics in Business." For more information write: Raymond Sauder, 576 Furnace Hills Pike, Lititz, Pa. 17543.

Ardith Fransen, Newton, Kan., has begun work as editorial assistant for *The Mennonite*. In her new job, she is re-

Study-Service in Eastern Europe

Either Poland or Yugoslavia may be host to a Goshen College Study-Service Trimester (SST) unit in the spring trimester, 1974, according to Henry D. Weaver, provost, who visited Eastern Europe in late October.

Weaver, who made the exploratory two-week trip with Arlin Hunsberger, director of international education, said, "Both countries are socialist and have economies and a way of life significantly different from the West."

Although Yugoslavia is the base for some American programs, Poland has admitted few undergraduate programs from the West. Nevertheless, Weaver is guardedly optimistic about entrance to the country. Affiliation with the University of Warsaw appears possible for the study part of the trimester that includes learning the Polish language and lectures on topics like the history, culture, geography, and religions of the country.

For the seven-week field-experience portion of SST, Goshen College students might join work teams of Polish university students, who are required by law to give service to the national effort on farms, in factories, or other work assignments. Although Poland has been rebuilding feverishly for the past 25 years because of the vast wanton destruction wreaked by World War II armies, there is still much that must be done.

Weaver said final choice of the countries will be announced next spring. ●

in Ghana. "This is the largest and most highly-organized of the indigenous "spiritual" churches in Ghana." The 1959 *Almanac* gave total membership as 19,800."

Daniel Miller, Montevideo, Uruguay, Oct. 30, writes: "We continue to be challenged by the witness opportunities and community development tasks here. A small group is interested in serious theological study, and I am taking them through three courses. The semi-annual Mennonite Women's Meeting was held here last month. Next month the Pastors-and-Delegates will meet here and on Dec. 3 the *Junta de Evangelizacion*."

Ed Weaver, Dharmari, India, Oct. 31, reports: "The Sankra Annual Conference was unforgettable. The main emphasis was church growth. It came up again and again. Over Rs500 was raised right in conference. The economic progress of this area is unbelievable to us, who so well remember conditions 16 years ago. The Sankra Conference seemed aglow with interest, enthusiasm, almost excitement over church growth this past year, which is taking place in more than one place. . . . O. P. Lal now is the new conference chairman."

Menno Friesen, London, England, Oct. 23, wrote: "We get occasional telephone calls requesting information about Mennonites. A recent inquiry was from a psychiatrist near Birmingham who had some contact with Canadian Mennonites. He had read our books and he prefers them to the Anglican position. He is ready to become a Mennonite and wants to meet regularly with Mennonites, but was disappointed to learn that there are none near Birmingham."

The Peace Section of Mennonite Central Committee has as a special peace project this year—a fund to provide medical supplies and medical journals for use in civilian hospitals in North Vietnam. The American Friends Service Committee will cooperate in purchasing and shipping the material to North Vietnam. In the 1971 Christmas season the Peace Section raised \$26,000 for North Vietnam, \$10,000 of which was used to help pay for a shipment of hospital equipment for civilian use to Hanoi. John A. Sullivan, associate executive director of the American Friends Service Committee, and George Perera, also a Quaker, delivered the shipment, July 15-22, 1972. The shipment included a baby respirator for the Viet Duc Hospital, an oscilloscope, Mersilene needle sutures, catheters, aortic valve prostheses and other prostheses for surgery.

Ministers' Week of the Lancaster Conference is being held at the Millersville Church, Dec. 5-8, with morning and afternoon sessions. There will be special sessions for the wives on Thursday. Guest speakers will be Sanford G.

Shetler, Hollisopple, Pa.; Curtis L. Bergey, Telford, Pa.; and Norman G. Kolb, Spring City, Pa.

Correction: The Mennescope item describing the school which Richard Pannell is attending should read New York College of Podiatric Medicine and not College of Pediatric Medicine as printed in the Nov. 7 issue of *Gospel Herald*. Podiatrists involves the care and treatment of the human foot.

Mennonite Disaster Service Annual All-Unit Meeting for 1973 will be held at the Morton, Ill., First Mennonite Church, Friday and Saturday, Feb. 9, 10. The theme of the meeting will be "pass it on" and will feature reports of the major 1972 MDS projects in Buffalo Creek, W. Va.; Rapid City, S.D.; and the Eastern states flood projects. Speakers will be Merle Herr, Bath, N.Y., and James Burkholder, Evanston, Ill.

David Augsburg, *Mennonite Hour* speaker and writer, provided Bible study input at an In-Service Training Retreat for VSers in Tegucigalpa, Honduras, Nov. 24-27. Approximately 60 VSers working in Central and South America were expected to attend the retreat. The theme of the retreat was on Christian service, with lectures on community development and Bible study.

Eastern Mennonite High School has a full-time assistant in development since Dec. 1, Samuel Weaver, principal, announced after a recent session of the Board of Trustees. Paul G. Leaman, recent appointee, is an ordained minister and a student at Eastern Mennonite Seminary. He also owns a small part-time construction business. As assistant in development, Leaman's work will emphasize three areas—solicitation of students, contacts with pastors and congregations, and solicitation of funds for operating expenses.

Nov. 6-9 was Values Education Week at Christopher Dock Mennonite High School, Lansdale, Pa. It was one of two curricular week features in the 1972-73 school year in which the normal curriculum is suspended to give students time to catch up with and evaluate their spiritual lives. The theme of the week, "Inner Directed Living," was emphasized through a study of the Book of Proverbs. Art Smoker, youth secretary of the Mennonite Church, Goshen, Ind., served as guest resource leader. He contributed in two input sessions each day, one with faculty and the other with faculty and students together, and chaired the creative expression time that concluded each day.

Lowell Ulrich has been licensed to the ministry in the Northern District of Virginia Conference. An installation service was held at the Woodland Church, Basye,

Va., on Oct. 29, where Bro. Ulrich will be assisting the pastor, Ralph Ziegler.

Mennonite Disaster Service volunteers, most of them young people from eastern Pennsylvania, distributed 10,000 blankets in house-to-house operations along the Susquehanna River, north and south from Wilkes-Barre, Pa., in the past several weeks. On three successive weekends, Oct. 22, 29, and Nov. 5, these volunteers knocked on doors to talk with people who lost property in the summer floods, but who, because they live out of the big towns, have not received the same amount of public assistance as urban residents. "The United States Department of Health, Education, and Welfare (HEW) told us they had blankets to distribute," said Richard Kaufman, youth secretary for the Franconia Conference and coordinator of the project. We agreed to help them."

In their meeting of Nov. 9, the Goshen Biblical Seminary Board of Overseers, with John H. Yoder, agreed that the best possible use of all the seminary's personnel resources call for readjustment of administrative staffing. John H. Yoder's term as president will be extended to June 30, 1973, when he is due for a sabbatical leave. Goshen Biblical Seminary and the Mennonite Board of Education will proceed to call a new president to become responsible in July 1973. Joseph Hertzler has been appointed executive vice-president of Goshen Biblical Seminary with expanded responsibility in fiscal management and organizational relationships, in addition to seminary relations.

Special Meetings: Glendon Blosser, Harrisonburg, Va., at Shore, Shipshewana, Ind., Dec. 3-6.

New members by baptism: five at Glade, Accident, Md.; two by baptism and one by confession of faith at Masonville, Pa.; one at Millersville, Pa.; two by confession of faith at Columbia, Pa.; two at Habecker, Lancaster, Pa.; four at Lincoln University, Pa.; one at Oak Shade, Quarryville, Pa.; five at New Providence, Pa.; one at Strasburg, Pa.; five at Sunnyside, Lancaster, Pa.; thirteen at Willow Street, Lancaster, Pa.; nine at Park View, Harrisonburg, Va.; one at Portland, Ore.; eight at Plain City, Ohio; three at Mountain View, Lyndhurst, Va.; fourteen at Oak Grove, Smithville, Ohio; six at Manbeck, Beaver Springs, Pa.

Change of address: Isabel Wambold, 550 Mornington Ave., Apt. 632, London 25, Ont. Isabel in August completed a two-year Overseas Mission Associate assignment with Mennonite Board of Missions at the London (England) Mennonite Centre. James L. Miller from 10555 St. Joe Center Road to 10416 St. Joe Center Road, Fort Wayne, Ind. 46815.

readers say

Submissions to Readers Say column should comment on printed articles.

The gist of the discussion in the article, "Possession of Guns and Peace," by H. P. and A. Yoder, could be summed up by the slogan, "A Christian should not possess a gun; he may shoot someone." The logic used to support it would foster slogans such as "Don't date, you might fornicate," and admittedly, it is on dates that most fornication does indeed take place.

Perhaps the Mormons might have realized that we Mennonites also drive automobiles, the same deadly instruments of destruction that take the lives of 55,000 people each year. Over 55 percent of these deaths are caused by alcohol. If we Mennonites don't like being associated in any way with such violent vice, we'd better start walking. Incidentally, denying the use of a car would be a far greater sacrifice for those trying to appease a martyr complex.

The statement, "Unfortunately, the world cannot equate the possession of an instrument of destruction by a person called to be a peacemaker, healer, reconciler," has some impending problems. First, we need not please the world. Christ had little time for those who attempted to squeeze Him into a Pharisaical mold. Second, of just what instruments of destruction must we rid our households? Knives, pitchforks, broken bottles, razor blades, and frying pans have all had their place in taking lives.

Aside from the issue of using guns for recreation, it appears to me to be hypocrisy to attempt to impress the world that Mennonites are purely peaceful. Over 50 percent of our Old Mennonite youth drafted during WW II chose intentionally to serve in the armed forces. Perhaps the issue is not "having guns in their possession made them susceptible to using them for other than recreational purposes in time of personal danger," but honestly many of our people are uncertain where they stand.

Ridding oneself of one's guns would not automatically assure oneself that he were clean on the inside. It would suggest that the latent tendency were there that, had he the chance, he might try to defend himself. To be at ease with the possession of guns and rely upon the assurance and confidence that God would direct us through perilous times without our own use of violence is more attractive to me than to abandon the keeping power of the Comforter and my own principles and judgment.

It certainly does not seem "obvious" to me that "nonviolence or pacifism would not be a probable belief of the hunter." I suppose that Brothers Yoder would contend that the beef slain by an axe is clean, as is the chicken, its neck slit by a knife. However, the deer shot by a high-powered rifle would be quite the opposite. The logic used which equates hunting and fighting would equate the game with the enemy. There are thus over 200,000 cannibals in Oregon alone. — Carl J. Swartz, Salem, Ore.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bardell, Larry Lee and Linda (Lemons), Logsdon, Ore., second child, first daughter, Lisa Marie, Oct. 18, 1972.

Bauman, Glenn Roy and Christine (Godshall), Lansdale, Pa., second child, first son, Chad Wendall, Oct. 27, 1972.

Billedale, Raymond and Sharen (Campbell),

Waterloo, Ont., second and third children, first and second sons, Adrian and Gabriel, Sept. 26, 1972.

Birky, John and Gaynelle (Simmons), Bloomington, Ill., first child, Todd Kristian, Nov. 3, 1972.

Clemens, Clyde K. and Esther L. (Zehr), Denver, Colo., second child, first daughter, Sheri Lynn, Sept. 26, 1972.

Cressman, Dennis and Esther (Bauman), Rochester, N.Y., second child, first son, David Brent, Nov. 2, 1972.

Gomez, Robert and Alta (Kiser), Harrisonburg, Va., first child, Robert Lee, Jr., Sept. 7, 1972.

Haldeman, Clarence D. and Grace L. (Jantzi), Greencastle, Pa., second child, Jonathan Carl, Nov. 3, 1972.

Hertzler, Marvin and Fern (Brubacher), Amelia, Va., fourth child, third daughter, Jennifer Lee, Sept. 10, 1972.

Jauch, Stephen and Susie (Ulrich), Metamora, Ill., second daughter, Vicki Ann, Nov. 2, 1972.

Klein, Keith and Phyllis (Erb), Kouts, Ind., second son, Brent Duane, Oct. 11, 1972.

Leichy, Irvin and Lucy (Miller), Mt. Pleasant, Iowa, second child, first daughter, Ronda Lynn, Oct. 27, 1972.

Leitchy, James and Dorothy (Schrock), Wayland, Iowa, sixth child, second son, Edward Lynn, Nov. 5, 1972.

Mohr, John and Judy (Gerber), Milverton, Ont., first child, Marsha Deanne, Oct. 26, 1972.

Myers, Herbert E. and Sarah Ellen (Bucher), Albion, P.R., second daughter, Brenda Iwonne, July 5, 1972; received for adoption Nov. 9, 1972.

Nolt, Robert and Anna (Miller), Staunton, Va., first child, Brendon Robert, Nov. 5, 1972.

Ramer, William and Charmaine (Porter), Edmonton, Alta., first child, Jodi Lynn, Oct. 26, 1972.

Schrock, Larry and Estina (London), Upland, Calif., third child, second daughter, Rhonda Leigh, Oct. 14, 1972.

Schrock, Wayne and Mary (Halbert), Wauseon, Ohio, fourth child, second son, Scott Allen, Nov. 10, 1972.

Sharp, C. Duane and Darlene (Buckwalter), New Holland, Pa., second daughter, Michell Lynn, Oct. 23, 1972.

Sprinkle, Jerry and Becky (Bainbridge), Scottsdale, Pa., first child, Joshua Carl, Oct. 11, 1972.

Strawn, Wayne and Joyce (Egli), Lacon, Ill., first child, Wayne H. II, Oct. 31, 1972.

Thomas, Ernest H. and Lois M. (Boose), Lancaster, Pa., first child, Eric Loren, born Sept. 27, 1972; received for adoption, Oct. 11, 1972.

Unzicker, Donald and Janet (Stutzman), Roanoke, Ill., third child, first daughter, Kelli Jane, Oct. 14, 1972.

Weber, David and Wendy (Steckly), Elmira, Ont., first child, Sheri Lynn, Oct. 5, 1972.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bechtel — Essick. — Glenn Allen Bechtel, Oley, Pa., Boyertown cong., and Sharon Sue Essick, Pottstown, Pa., Pottstown cong., by Nola S. Kolt, Oct. 28, 1972.

Eigsti — Slauchbaum. — Tom Eigsti, Sugar Creek cong., Wayland, Iowa, and Paula Slauchbaum, Lakeview cong., Wolford, N.D., by Marvin Slauchbaum, Aug. 12, 1972.

Kauffman — Miller. — John Kauffman, Kalona, Iowa, Upper Deer Creek cong., and Barbara Sue Miller, Wellman, Iowa, Wellman cong., by George S. Miller, grandfather of the bride, Oct. 27, 1972.

Lehman — Leinbach. — Lee Lehman, Berne, Ind., and Barbara Leinbach, Goshen, Ind., by Richard W. Moman, Aug. 12, 1972.

Martin — Lilley. — Gary Martin, Quakertown, Pa., Bethany cong., and Linda Lilley, Telford, Pa., Salford cong., by Willis A. Miller, Sept. 30, 1972.

Moyer — Keeler. — Timothy Moyer, Dublin, Pa., Deep Run East cong., and Mary Lois Keeler, Perkaskie, Pa., Haycock cong., by Cleon Nyce, Nov. 11, 1972.

Nolt — Erb. — James B. Nolt, Mt. Joy, Pa., Mount Joy cong., and Ruth Ann Erb, Manheim, Pa., East Petersburg cong., by H. Raymond Charles, Nov. 11, 1972.

Schildt — Gerber. — Kenneth Schildt, Church of the Brethren, Spring Grove, Pa., and Charlene Gerber, Atlanta, Ga., Martins cong., Orrville, Ohio, by Paul Newcomer and Roger Knepper, Aug. 19, 1972.

Schwartz — Harms. — Tim Schwartz, Wayside cong., Brimly, Mich., and Bev. Harms, Ulysses, Kan., M.B. Church, by Jerry Quiring, Aug. 12, 1972.

Schwartz — Yoder. — Ray Schwartz, Burr Oak, Mich., and Sandra Yoder, Mendon, Mich., both from Locust Grove cong., by James Carpenter, Oct. 21, 1972.

Widrick — Schneider. — Aaron L. Widrick, Lowville, N.Y., Lowville cong., and Deborah Schneider, Castorland, N.Y., Naumburg cong., by Elmer Moser, Oct. 14, 1972.

Yoder — Wissinger. — Adrian Lamar Yoder, Hollislope, Pa., Thomas cong., and Lois Jean Wissinger, Johnstown, Pa., Weaver cong., by Donald Speigle and Clarence Alwine, Oct. 1, 1972.

Yoder — Wittig. — Jerald Yoder, Harrisonville cong., Harrisonville, Mo., and Joan Wittig, Sycamore Grove cong., Garden City, Mo., by Ernest Kauffman, uncle of the bride, June 24, 1972.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Glass, Esther Eby, daughter of Amos F. and Elizabeth (Metz) Eby, was born in Denbigh, Va., Oct. 7, 1911; died of a heart attack at her home in Lancaster, Pa., Oct. 11, 1972; aged 61 y. 4 d. On Mar. 15, 1934, she was married to Forrest J. Glass, who preceded her in death Feb. 11, 1968. Surviving are one daughter (Virginia), Mrs. Abner Schlabach, one son (Richard), 2 grandchildren, and 3 sisters (Mrs. Lewis Good, Mrs. Reist Mummaw, and Mrs. John Sauder). She was preceded in death by 2 sisters, one brother, and one grandchild. She was a member of Mellinger Mennonite Church, where funeral services were held on Oct. 14, in charge of Paul Landis and Harry Lefever with participation by Paul Erb, Russell Krabill, Lois Clemens, Beulah Diefenbach, and Leon Buckwalter; interment in the church cemetery.

Groff, Ella, was born in Lancaster Co., Pa., Oct. 16, 1888; died at Ephrata, Pa., Oct. 28, 1972; aged 84 y. 12 d. On Apr. 11, 1911, she was married to — Groff, who preceded her in death Apr. 22, 1958. Surviving are 3 sons (Richard, Samuel S., and Allen), and 2 daughters (Laura and Anna Mae Groff). One son Jason preceded her in death Dec. 22, 1964. She was a member of the Ephrata Mennonite Church, where funeral services were held Nov. 1, in charge of Wilbert Lind and J. Elvin Martin; interment in Metzler Mennonite Church Cemetery.

Hartzler, Ruby L., daughter of John and Catherine (Fisher) Hartzler, was born in Elkhardt, Ind., Dec. 6, 1955; died in an automobile accident at Elkhardt, Ind., Oct. 26, 1972; aged 16 y. 10 m. 20 d. Surviving are her parents, 5

brothers (Ernest, Lewis, Floyd G., Wayne, and Kenneth), and 3 sisters (Juanita, Laveta — Mrs. James Randall, Jr., and Vivian). She was a member of the Sunnyside Mennonite Church, where funeral services were held on Oct. 29, in charge of Lester Bauman and Clare Schumm; interment in Yellow Creek Cemetery.

Jones, Tillie, daughter of Solomon and Mattie (Christner) Miller, was born in Elmira, Ore., Apr. 25, 1890; died at Oregon City, Ore., Oct. 30, 1972; aged 82 y. 6 m. 3 d. On Apr. 25, 1949, she was married to Abraham E. Jones, who preceded her in death Feb. 21, 1964. Surviving are 3 daughters (Katie — Mrs. Ira Kauffman, Edna — Mrs. Kenneth Plank, and Mary Anna Reeder), 4 sons (Howard, Emery, David, and Edward), 26 grandchildren, and 26 great-grandchildren. One daughter (Erma) preceded her in death. She was a member of the Zion Mennonite Church, where funeral services were held on Nov. 2, in charge of Paul Brunner; interment in Zion Cemetery.

Kipfer, Catherine, daughter of Christian and Annie (Roth) Jutz, was born in Perth Co., Ont., Feb. 17, 1894; died of a heart attack at the Stratford General Hospital, Oct. 28, 1972; aged 78 y. 8 m. 11 d. In April 1932, she was married to Solomon Kipfer, who preceded her in death in October 1963. Surviving are 3 stepdaughters (Florence — Mrs. Sam Boshart, Sylvia — Mrs. David Schwartztruber, and Sarah — Mrs. Menno Steckley). She was a member of the Poole Mennonite Church, where funeral services were held on Oct. 31, in charge of Amey Martin; interment in the Poole Mennonite Cemetery.

Monk, Neal J., son of Harm and Hazel (Ehringer) Monk, was born in Washburn, Ill., Dec. 4, 1921; died after a long illness at the Veterans Administration Hospital, Iowa City, Iowa, Nov. 1, 1972; aged 50 y. 10 m. 28 d. On June 28, 1946, he was married to Emma Egli, who survives. Also surviving are one daughter (Nancy), 3 sons (Kevin, Dan, and Kim), and one grandson. He was a member of the Metamora Mennonite Church, where funeral services were held on Nov. 3, in charge of James Detweiler; interment in the Roanoke Mennonite Cemetery.

Roth, Alvin N., son of Amos and Barbara (Augsburger) Roth, was born at Morton, Ill., Oct. 18, 1890; died of congestive heart disease at Eureka, Ill., Oct. 5, 1972; aged 81 y. 11 m. 17 d. On Mar. 3, 1921, he was married to Sadie Wagner, who preceded him in death Feb. 7, 1967. On May 6, 1969, he was married to Mary Slagell, who survives. Also surviving are two sisters (Mrs. Lydia Brecht and Esther Roth) and one brother (Amos). Two sons and one brother preceded him in death. He was a member of the Roanoke Mennonite Church. Funeral services were held at the First Mennonite Church, Morton, Ill., in charge of Percy Gerig and Clyde Fulmer; interment in the Pleasant Grove Cemetery.

Schrock, Alice, daughter of Cyrus and Anna (Wenger) Eby, was born in Penn Twp., Ind., Aug. 11, 1877; died at her home in Mishawaka, Ind., Oct. 30, 1972; aged 95 y. 2 m. 19 d. On June 8, 1898, she was married to David Schrock, who preceded her in death Mar. 15, 1939. Surviving are 3 daughters (Maude Schrock, Emma — Mrs. Percival J. Haines, and Anna — Mrs. Melvin Yoder), one son (Herman), 13 grandchildren, 35 great-grandchildren, one great-great-grandchild, and one brother (Elmer Eby). She was a member of the Olive Mennonite Church. Funeral services were held at the Lienhart Funeral Home on Nov. 1, in charge of Richard Hosteler and Russell Krabill; interment in Olive Cemetery.

Schrock, Scott Allen, infant son of Mr. and Mrs. Wayne Schrock, Wauseon, Ohio, died at Detweiler Hospital, Nov. 11, 1972; Surviving are his parents, one brother (Steven), 2 sisters (Christine and Lorie Sue), maternal grand-

mother (Mrs. Gertrude Halbert), and paternal grandparents (Mr. and Mrs. Cletus Schrock). Graveside services were held at the Pettisville Cemetery on Nov. 11, in charge of Olen Nofziger.

Shertzer, Amos W., son of Amos and Mary (Warfel) Shertzer, was born in Lancaster Co., Pa., Jan. 15, 1916; died at the Lancaster General Hospital, Lancaster, Pa., Nov. 2, 1972; aged 56 y. 9 m. 18 d. On Oct. 16, 1937, he was married to Ethel G. Miller, who survives. Also surviving are 2 sons (A. Willard and John W.), 3 daughters (Winona, Matilda—Mrs. Kenneth E. Denlinger, and Wanda), 9 grandchildren, one brother (Richard), and one sister (Martha—Mrs. Lester Gehman). On May 25, 1958, he was ordained to the office of deacon and on Oct. 16, 1966, he was ordained a minister. He served the East Chestnut Street, Bethel, and Gettysburg Mennonite churches. He was a member of the Bethel Mennonite Church, where funeral services were held on Nov. 5, in charge of James M. Shank and Nelson Martin; interment in Melinger Mennonite Cemetery.

Weber, Allen G., son of Jacob M. and Hettie Ann (Good) Weber, was born in Brecknock Twp., Pa., Apr. 30, 1896; died Nov. 2, 1972; aged 76 y. 6 m. 2 d. He was married to Katie Good, who preceded him in death in 1966. Surviving are 3 sons (Jacob, Elmer H., and Edward L.), 3 daughters (Sarah, Mabel, and Laura), 10 grandchildren, 12 great-grandchildren, 2 sisters (Nancy—Mrs. Harvey B. Horning and Stella—Mrs. Allen Musser), and one foster brother (William Leaman). He was a member of the Bowmanville Mennonite Church, where funeral services were held on Nov. 5, in charge of Benjamin Weaver and Wilmer Leaman; interment in the church cemetery.

Yoder, Emma, daughter of Eli and Anna (Marner) Stutzman, was born in Sharon Center, Iowa, June 21, 1883; died at Goshen, Ind., Nov. 7, 1972; aged 89 y. 4 m. 17 d. On Sept. 23, 1903, she was married to Sanford C. Yoder, who survives. Also surviving are one son (Myron), 2 daughters (Margaret—Mrs. David Zimmerly and LaVerne—Mrs. Carl Hostetler), 9 grandchildren, and 3 great-grandchildren. She was a member of the College Mennonite Church, where funeral services were held on Nov. 11, in charge of Levi C. Hartzler and John H. Mosemann; interment in Violet Cemetery, Goshen, Ind.

Zook, Abbie G., daughter of Perry J. and Ada (Layman) Blosser, was born at Harrisonburg, Va., Nov. 17, 1904; died of a heart attack at Kalona, Iowa, Oct. 29, 1972; aged 67 y. 11 m. 12 d. She was married to Edd T. Zook, who survives. Also surviving are one sister (Mary Kate—Mrs. Oren Yoder), and 6 brothers (Dwight, Aquila, Menno, Oren, Eugene, and Amos). She was a member of the Liberty Mennonite Church, where funeral services were held on Oct. 31, in charge of Willard Marner, Silas Horst, and J. John J. Miller; interment in the Brethren Cemetery, South English, Iowa.

Photo credits: Cover by Silberstein from Monkmeier Press Photo Service; p. 984 by Paul M. Schrock.

calendar

Sunday School Superintendents' Seminar, Laurelvale, Mennonite Church Center, R. 5, Mt. Pleasant, Pa., Jan. 5-7, 1973.

Minister's Week: "Consultation on the Healing Ministry of the Church," at Eastern Mennonite College, Harrisonburg, Va., Jan. 22-25, 1973.

Millwood Winter Bible School, Gap, Pa., Feb. 5-16, 1973. Assembly 73—God's People in Mission, Harrisonburg, Va., Aug. 7-12, 1973.

Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24, 1973.



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items and comments

Former Slave Dies at 121

Mrs. Sarah Edwards, a former slave and Orlando's oldest resident, died at the age of 121.

Norm Sarah Johnson on Nov. 26, 1850, in Brownwood, Ga., to slave parents, Mrs. Edwards was a slave for the first 12 years of her life until President Abraham Lincoln signed the Emancipation Proclamation on Jan. 1, 1863.

During the early days of Reconstruction, her father—a minister to the slaves—was given 550 acres of land in southwestern Georgia. There the family raised cotton and on Sundays helped their pastor father at his church. Mrs. Edwards was baptized by her father into the Hudson Baptist Church in Brownwood.

After her mother died, shortly after the Civil War, Mrs. Edwards supervised the farm and raised her seven brothers and sisters. On the death of her father the land was taken from the family and the children scattered, according to Mrs. Edwards' granddaughter, Mrs. Ida Mae Tucker, 65.

Mrs. Edwards has been living with her 65-year-old granddaughter since the death of her daughter in 1971.

French Conscientious Objectors

"In early October, there may be 70 of us sent to prison."

Speaking was one of several dozen French conscientious objectors who met recently at Bievre, north of Paris, to map out counterattack strategy following the recent government decree transferring responsibility for conscientious objectors to the Ministry of Agriculture.

A general assembly of all conscientious objectors in France will be held soon in the Paris region, though for many of them it will mean further charges of "insubordination" or "desertion."

According to a leaflet distributed in Paris, two conscripts for military service were on a hunger strike of unlimited duration in October. Four others will refuse to eat food for 20 days to protest against the decree. Meanwhile, a well-known conscientious objector, Francois Janin, arrested on Sept. 12, is continuing, from a hospital bed at Lille, the hunger strike he began immediately after his arrest.

Reaffirms Stand Against Ordination of Women

With the support of a newly formed Anglican Women's Caucus, the Council of the American Church Union—the unofficial "Anglo-Catholic wing" of the Episcopal Church—voted unanimously

to reaffirm its opposition to the ordination of women to the priesthood.

Noting recent developments on the issue, the resolution questioned the contention that the Anglican Consultative Council's 24-22 vote last April to recommend the ordination of women constituted a mandate to ordain women bishops. It charged that "the Anglican bishop of Hong Kong has given cause for a breach of communion with him and his diocese by the unauthorized attempt at ordaining two women."

Mrs. Sheafe Walker of Concord, N.H., who was elected to the ACU executive committee at the meeting said, "Our Christian culture is founded on a religious belief in the Divine Being, a strong family unit, and the discipline of education, all three of which are under attack, and if continued, will lead to chaos."

"Jesus Movement" Still Short

A historian of religious revivals said that today's "Jesus Movement" still has a way to go before it can be considered a genuine religious awakening.

In a series of lectures on "great awakenings" given at Miami Christian University, Dr. J. Edwin Orr focused on the 1905 revival, the subject of a book he has written for Moody Press.

Dr. Orr, professor of history at the Fuller Theological Seminary's School of Missions in Pasadena, Calif., said that among the events connected with the often-overlooked 1905 revival were the conversion of an estimated 59,950 of Atlantic City's population of 60,000; the closing of more than 200 department stores in Portland, Ore., from 11:00 a.m. to 2:00 p.m., so that their employees and customers could attend prayer meetings, and a wave of 20,000 young people volunteering to be missionaries.

The greatest impact of the 1905 worldwide revival was in Wales, according to Dr. Orr. There, he said, every church in some towns was jammed from 6:00 p.m. to 1:30 a.m. every night, and crime became almost nonexistent for 18 months.

Comparing today's "Jesus Movement" with the 1905 awakening and that of 1858, which he said is unsurpassed in American history, Dr. Orr said that today's movement has not yet affected church life outside youth groups.

But, the Oxford University graduate added, it could develop into a real awakening if enough people follow the four rules laid down by Welsh coal miner Evan Roberts, who was instrumental in leading the 1905 awakening.

The rules are:

- Confess to God your known sins and make right your wrong deeds to men.
- Obey the Holy Spirit promptly.
- Confess your faith publicly.

In response to Dr. Orr's lectures, the student body of Miami Christian University spent a day in prayer for a new spiritual awakening in the United States.



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of the
Prince
of
Peace
(Luke 10:1-12)

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Christmas Sharing Fund--1972

Following the announcement of the birth of Jesus a large group of angels joined in praising God by saying, "Glory to God in the highest, and on earth peace, good will toward men" (Lk. 2:14). Theirs was the privilege of witnessing that which Isaiah had predicted would happen sometime in the future. He had said, "Unto us a child is born, unto us a son is given . . . The Prince of Peace. Of the increase of his government and peace there shall be no end" (Is. 9:6, 7).

It takes a good stretch of the imagination to see the relationship of much of the present-day celebration of Christmas to that of which Isaiah spoke and the angels sang. We are living in circumstances which have been influenced by a certain amount of religious tradition, and a large amount of affluent and materialistic pressure. All

of society, including Christians, are caught up in a kind of massive Christmas season celebration.

Many Christians are concerned about a celebration that really honors the birth of the Prince of Peace. Many have sincerely attempted to sort out the honorable activities from those that are irrelevant or dishonorable. Many are seeking specific ways which honor His birth in an appropriate way.

It is for this reason that the Christmas Sharing Fund is being offered as one way to honor His birth. Moneys received in this fund will be used for evangelism projects in the Mennonite Church in 1973.

Please note the coupon on page 999 of *Gospel Herald*, and watch for further explanation in the next issue.

— Ivan Kauffmann

Charities for Suckers

This title is at the head of the lead article in the August '72 *Moneysworth*, a consumer newsletter. It is a helpful article calling into question contributing to many of the worthy-sounding philanthropic causes. Much of the money ends up almost entirely for the benefit of the operating organization. These supposedly philanthropic causes are a \$21 billion-a-year industry today.

Although the *Moneysworth* article states there are many good causes to contribute to yet, many have such a high fund-raising and administrative cost that very little gets to the real source of need. For example, Disabled American Veterans spends 99 cents of each dollar it receives on fund-raising. The article tells us not to contribute to Father Flanagan's Boys' Home, Epilepsy Foundation of America, Project Hope, American Cancer Society. Notice also "Bibles for Smuggling" on page 983, of this issue.

Further, the article says: "When you consider the amount of tax money appropriated for medical research (\$2.7 billion in fiscal 1972)—plus the fact that 92 cents of every dollar subsidizing health care is also provided by the taxpayer—you should check carefully whether you should give to any philanthropic organization in the health care field. However, if you do want to give your money to an effective, dedicated do-good agency, take this advice:

"1. Some of the best-known, old-line agencies have lost sight of their original goals, and have instead become obsessed with self-perpetuation, image and growth.

"2. Disregard dramatic fund-raising appeals, which

probably gulp up a large proportion of the money you intend to donate. The Seeing Eye organization still keeps getting donations—it has an unspent reserve of \$20 million—even though it stopped soliciting funds in 1959.

"3. Ignore the big names on a charity's letterhead. Many VIPs like to appear on boards of philanthropies for egotistical or publicity reasons.

"4. Insist on receiving the printed annual report of any organization you feel like contributing to. See what percentage of your buck will wind up helping someone.

"5. Make sure the agency you're considering consults and cooperates with other organizations in the same or in related fields.

"6. Never send money in response to a telephone solicitation.

"7. Tip from the National Information Bureau, a non-profit organization that monitors national and international philanthropic organizations: 'Never give to an organization that send you unordered gifts such as personalized address stickers, greeting cards, handkerchiefs, pencils, etc. The fund-raising costs of these items are likely to be exorbitant, ranging up to more than 90 cents of every \$1 given. The purpose in sending you knickknacks is to make you feel guilty if you don't contribute.' (The NIB, 305 East 45th St., New York, N.Y. 10017, can give you reports on 500 agencies. Membership: \$15 a year, tax-deductible).

"8. When in doubt about giving, don't." — D.

GOSPEL HERALD

December 12, 1972



Christ Is the Answer

by Tom Skinner

One of the pet phrases we have as Christians is "Christ is the answer." You say, "Pollution — oh, Christ is the answer." "Racism — Christ is the answer." "War — Christ is the answer." In other words, we lay this "Christ is the answer" on every issue that comes up.

It reminds me of the young man who committed himself to Jesus Christ and who was told by other Christians that in order to be an effective witness he must find some way to communicate Jesus Christ to other people. He came up with a tremendous scheme. He would enter the classroom every morning ahead of the class and write across the blackboard in big bold letters: "Christ is the answer!" And he would sit back and feel greatly enthused that he had witnessed another day to the whole class. Until one morning a very sharp pagan kid came in behind him and under "Christ is the answer" wrote, "Yeah, but what are the questions?"

Christ is the answer to what? The problem is that we don't want to discuss the what. We prefer to leave Jesus hanging up in the clouds. Frequently people have said to me, "Now, brother, just stick to the Word. Just preach the Word." And I couldn't understand what they were talking about because I had prepared my whole message around the Word. Then I began to see that what they were saying is, "Lay the Scripture on us but don't tell us what it means. Preach the Word but don't apply it to anything. Preach Jesus but don't say how that shapes our everyday lives." And the tragedy is that we have been preaching a word that doesn't say anything.

Christ is the answer, but Christ is the answer to something.

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to what. We must begin by coming to grips with what it means to be the people of God. For Jesus Christ was the greatest radical revolutionary that ever lived. Jesus Christ was a radical and is a radical because He gets to the root of man's dilemma, man's problem. He is a revolutionary because He has come to change things completely. Now, when you and I think of changing the world system that we live in, there are three alternatives.

One alternative is to burn the whole thing down, to bomb it out, to destroy it. The only problem with that is that it assumes that by destroying the facilities of the system you can change the system. But systems are not made up of facilities. Systems are made up of people, and if you want to change the system, you've ultimately got to change people. The problem is most people don't want change.

The second alternative is to change the system by working from within. The problem here, however, is that, first of all, you've got to get in the system. And by the time you get in the system, you then must work yourself up so that you can get in a position of power where you can effect change, and by the time you work yourself up to a position where you can effect change, you've had to so prostitute yourself on the way up that you forgot what you came there for.

The third alternative is for some of us to get together and build live models of what ought to be. This is the one I opt for: a community of people who are to be live models on earth of what is happening in heaven—people who trust Jesus and who are a community. If we are to be that kind of community, there are some essential concerns going on in the world that you and I must deal with.

First, people are searching for identity, seeking to come to grips with who they are. If you listen closely to the pop artists of our generation, they are all raising the same question. "Who's going to help us get it together? Who's going to help me learn who I am? Who's going to help me find out what I'm about?" The new community has got to be made up of people who know who they are, who have solved their identity crises, who can stand up and live in a world where people don't know who they are, and say, "Over here—we have it together."

Another concern in the world is community—people are trying to find ways by which they can come together. The world system is torn and people are divided. The lonely and the despondent and the frustrated stand up and say, "Where is love; where has love gone?" The new community, God's people, ought to be able to stand up and say, "Over here, we practice love. We don't just preach about it; we practice it. You're looking for love; work among us."

When the hungry are being denied the right to a living, when the poor are being denied the right to legal defense, when the wretched of

the earth are being stepped on because of their economic status or the national backgrounds or their racial identity, the new community, God's people, has to stand up and say, "You want justice—you'll find it among us. We practice justice."

A third concern to be dealt with is the issue of power, of people in a powerless society trying to find the means and the right to determine their own futures.

The Chicanos are standing up and saying, "Don't call me Mexican-American anymore. From now on you call me Chicano because Mex is your definition of me and Chicano is my definition of me, and from now on I'm going to exercise the right to define myself. And if you want to deal with me, you deal with me on my definition, not yours."

Black people are standing up and saying, "We ain't Negroes, we ain't nigras and nigras and nigroes and colored; we are black. And if you want to deal with us, you must deal with us on the basis of our definition of ourselves and not on the basis of your definition."

Women are standing up and saying, "We're not sexual objects, we're not playthings, we're not detached individuals; we are persons. And if you want to deal with us, you must deal with us as persons."

All the niggers of the society—that is, persons who are looked down upon by other people and who accept other people's definition of themselves—are getting uppity these days. And the only way to stop being a nigger is to stand up and begin to define yourself as God intends you to be defined, and not on the basis of other people's definition of you.

The world out there, crying out for power, is epitomized by the Apostle Paul "The will to do is present with me. In my mind I know what I'm supposed to do. I know I'm supposed to do the will of God. In my mind I want to be what God intends me to be, but every time I attempt to be that, there is something that drags me down so that which I don't want to do, I do it. And that which I do want to do, I don't do. I find another law that when I would do good, evil is present with me." Then he cries

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John M. Drescher, Editor

David E. Hostettler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Menno-nite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.25 per year, three years for \$16.25. For Every Home Plan: \$5.20 per year mailed to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

out, "What a messed-up man I am. Who will deliver me from the body of this death? I find that I am powerless. Who will deliver me?" And he adds, "I thank God . . . I thank God through Jesus Christ."

Of course the question is: How does he arrive at Jesus? Why Jesus? I suggest to you that he arrives at Jesus Christ because nothing else works.

Look at the society we live in. It has tried several alternatives to restructuring itself. One alternative has been education. If we could produce a more informed society, if we could just educate people, that would wipe out poverty and hunger and racism and war, we thought. Well, we are the most informed society in the history of man. Information in our country doubles every six years, and ten years from now it will double every three years. Look at the people who are making the decisions in our society, who are dropping bombs on people, who are polluting our air and water. They are educated.

We thought economics was the answer. So we said if we could just produce a more affluent society, that would solve our problems. The reason a kid throws a brick in the store window, the reason he starts riots in the ghetto, is that he doesn't have enough of the world's goods. I used to believe that. But now it is almost as if the rich kid and the poor kid were passing each other on the road: the rich one leaving the system and the poor one trying to get into it. And the rich kid says to the poor kid, "Where are you going, kid?" The poor kid says, "I'm heading toward the system. You dudes locked me out for 400 years and I'm on my way to get a piece of the action." The rich kid says, "I just left the system. My old man owns it."

The final solution that we offered was religious. We said if we could just give people a flag to wave, a song to sing, and a creed to believe, that would solve our problem. So we came up with good old Americanized religion: God, country, motherhood, the girl back home, and apple pie. We put bumper stickers on our car saying: SUPPORT GOD AND COUNTRY, as if they go together. One nation, under God. We even stuck His name on our money: In God We Trust. And we created a certain kind of Americanistic religion, a certain kind of spiritual super-patriotism, and we convinced ourselves that America was run by God, that God is on our side, a vote for God is a vote for America.

And I'm suggesting to you that maybe the sign ought to read the cross or the flag, God or country — not God and country. My allegiance is not to America; my allegiance is to the kingdom of God. Period. Now if you want to call me a communist, that's just your shrewd way of ducking the issue. But that is not the issue. The issue is that we've produced an



Americanized religion that doesn't have enough oomph to turn the inside of a garbage pail. It is devoid of power. It is not speaking. It is not transforming. It is not making a radical difference in the nation. Religion has not worked in America. That is why Paul now brings us back to "I thank God through Jesus Christ."

Jesus Christ made a very emphatic statement when He asked His disciples, "Who do men say that I am?" And you remember the reply, "You are the Christ, the son of the living God," and on that testimony Jesus said, "I will rebuild my church, I will build the ecclesia, the called-out people. I will build the new community. And the gates of hell will not prevail against it." And it is in this new community that Jesus Christ has decided to build the alternative to the messed-up world, the church, a people who would be live models on earth of what is happening in heaven.

What we are faced with today is a group of people who are conservative in their theology, conservative in their commitment to the Bible as the Word of God, conservative in the sense that they are biblicists and they believe the Scriptures, but they are not Christians. We have produced a generation of people who are like the Pharisees — we know all the right things to say, we know what worldly things to be against, we believe the Bible is the inherent, inspired, infallible Word of God, we are fundamental, orthodox, conservative, evangelical, but we're not Christians, some of us. Because even with all of that conservative theology, a large number of us have never had a relationship with Jesus Christ.

People with the right vocabulary and the right phrases have never met Jesus. There must come a point in your life in which you confess that you've been running your own life and that Jesus is Lord and you allow Him to be Lord in your life. That's what the church is.

But what does this new community do? I want to suggest these things:

Number one, it worships. And worship is very simple. Worship is making love to God. Worship is looking at God and saying, Wow! It is, as with the psalmists, praising God, adoring Him. It is, as with the early disciples, speaking to the people who did not know Christ, but also

speaking to God. It is letting the things of earth grow strangely dim in the light of His glory and grace.

Now, if that is what worship is, the question we must ask ourselves is: What goes on in our churches on Sunday morning? I hear some preaching and I hear some singing, and I have to ask myself: Is it worship? Some churches I enter hand me a program that tells me what God is going to do for the next 59 minutes. It is all clocked out. We will make love to God by script. But I want you to understand something, that making love ought to be a spontaneous thing. My wife would have some difficulty if some evening I walked into the room with a script and said, "Honey, this is how it's going to happen tonight, and this is how long it will happen." It is that ridiculous, it is that ludicrous, because love ought to be spontaneous.

The second thing about this church is that it is a community. God's people are people who are together, committed to each other, in communion with each other. It is very interesting that the Holy Spirit only operated in the corporate body of God's church as its people were in singleness of purpose.

Jesus said to the new community, "A new set of rules I give you to play by, and that is that you love each other the way I love you." The world will not know that you are the disciples of Jesus because you preach on the corner or because you pass out tracts or because you knock on people's doors in visitation programs, as good as those things may be. The world will know that you and I are His disciples by how we love each other. And we must understand what that love is all about. Love is demonstrated. Jesus says: "Greater love no man has than this, when a person lays down his life for another."

The tragedy with most of our congregations is that we don't even know each other, much less can we talk about dying for each other. Fellowship is people who get under each other's skin, who are honest with each other, who remove the walls from each other.

The reason that I need fellowship is that I have clay feet right up to my navel. Sometimes I get lonely. Sometimes my mind gets messed up. I fall down occasionally. I need some brothers and sisters who will throw their arms around me when I get frustrated. But it's so hard to get next to God's people today because we've built such walls.

The new community is a witness in community. It confronts people with one witness, and that witness is that Jesus is alive. That is our message. The new community, by its life-style, not just by its verbal preaching, is one great big witness. And we ought always to be experiencing people in our midst who are coming to know Jesus. It is the will of God that the new community be one great big maternity ward. People are always being born into the kingdom. That is why there's got to be this big push toward evangelism.

Actually, though, there should never have to be a push. Do you know that one denomination in a recent convention actually had to pass a resolution that the church be-

come involved in evangelism? But don't you understand that there should not be the need to pass resolutions on evangelism? That is the heart of the church. If it is not evangelizing, it is not functioning. It is not reproducing. Because of our misunderstanding of the gifts in the body of the church, we are not reproducing. Most of us don't reproduce because we've hired a guy called the pastor to do that. But the function of a pastor, according to the Scriptures, is to equip the saints for the work of the ministry. The Bible says that the pastor is the shepherd of the flock. And it isn't shepherds who produce sheep; sheep reproduce sheep. There is no such thing as clergy and laity. Everyone in the church is called to some role; everyone is to find out what the role is and be ordained into it.

Finally, we must put our energy to raising healthy people in the church. All of a sudden a guy becomes a Christian and just like that, he's supposed to be super-spiritual, full grown. And it never occurs to us that he needs somebody to feed him, to help him to learn how to walk, to stay with him and nurse him.

It is not enough just to talk about your traditions and to talk about your beliefs. Can you say that (1) you're making love to God, (2) you are truly a community of people committed to each other unto death, (3) you are involved in seeing people won into the kingdom of God, and (4) you are involved in disciplining and developing those people? That is the function of the new community.

I challenge you, my brothers and sisters: For God's sake, become the church. ☞

Who Was Jesus?

Do you want to believe that Jesus was a liar? or self-deluded? or insane? You probably say an emphatic "No" to all of the above. Then you have to accept as valid His self-assertions ("Messiah"; "I and the Father are one"; "No one comes to the Father, but by me" — John 4:25, 26; 10:30; 14:6). To state it more emphatically — if you don't want to believe that Christ was a liar or self-deluded or insane, then (unless you are willing to believe that the gospel writers wrote a tissue of lies and half-truths about the assertions of Jesus), you must accept as valid what Jesus said about Himself. There is no other alternative.

This means incidentally that the common concept that Jesus was great, good, a wonderful teacher, and a hero of history, but *only* a great human individual, and nothing more, cannot be held. While His rich humanness is obvious in the four Gospels, He claimed to be much more than a great human individual. If these claims were incorrect, then He was a liar or self-deluded or insane. If these claims are correct, then He cannot be written off as merely another great individual of history; He must be accepted for what He said He was. — Stanley C. Shenk

Christmas-- a Time for Singing

by Blanche Thompson Richardson

Christmas is a time to pause and think. It is an occasion for reflection and gratitude—a time of joy for young and old alike. But, unless we sense its spiritual significance, we miss the real meaning. First, we need to realize that Christmas commemorates the glory of the coming of the Lord. It celebrates the breaking in of the divine into the affairs of the human. It is the invasion of the supernatural into the realm of the natural. Impulses of generosity, unfelt at any other season, find avenues of expression in beauteous giving, in genuine emulation of God's most gracious gift. In it all and through it all is the radiancy of a love divine, all love excelling. Words are but a feeble medium through which to express the joy that is in our hearts. So, over the generations and the centuries, men have set the lilt of Advent to the wings of music, and the dear, sweet melodies of the Christmas carols start the heartstrings of humanity vibrating in glorious harmony.

The beauty of the Christmas story has always had a special charm for the poet. Ever since the Virgin's joy burst into the "Magnificat," and the angel chorus rang out the first "Gloria in Excelsis" over Bethlehem's plains, this season of the year has been crowded with songs in honor of the infant Redeemer.

Nearly all the great poets have written upon this theme. Perhaps the stateliest of their poems is Milton's "Hymn to the Nativity" which starts like this:

It was the winter wild,

While the Heaven-born child

All meanly wrapt in the rude manger lies.

The carol had its home chiefly in Germany and England. Martin Luther not only sang carols as a boy under the windows of those from whom he sought a gift of Christmas charity, but later on he wrote the carol "Away in a Manger" for his own children. The word "carol" means literally a festive and jubilant song. The old Anglo-Saxons spelled it "kyrriole" as though linking it to the Greek "kyrie" as a song of praise to our Lord. The true carol is a reverent, tender, and often beautiful ballad in remembrance of Christ.

The French word "Noel" became common in England as a name for Christmas, and this name constantly occurs in our songs. "Noel" or "Nowell" is the equivalent of



"Nouvelles," or "News," so the true carol is another utterance of the "good news" that a Savior has been born. Here is one from an old manuscript five and a half centuries ago:

When Cryst was born, o' Mary fre,

In Bedlam in that fayre cyte,

Angellis sangen w't mirth and gle

In excelsis gloria.

Herdmen beheld these angellis bright

To them appeared w't gret light,

And sayd Goddis Son is born this night,

In excelsis gloria."

Some of these quaint carols of the old days are still sung today, and one of the best begins: "God rest ye merry, Gentlemen."

There are many other hymns of the "Holy Night," beginning with that beautiful one of Joseph Mohr: "Silent Night."

Much more numerous are the varied echoes of the "Song of the Angels." One of the finest, certainly, of the hymns that describe this angelic outburst of praise is Charles Wesley's: "Hark! the Herald Angels Sing." But the two noble Christmas hymns of E. H. Sears are well worthy to rank with this, especially his "It Came upon the Midnight Clear."

Jeremy Taylor, an English prelate and author, once said that "Angels sang the first carol in the happy dawn, and, having taught the infant church a hymn to put into her offices forever, the blessed choristers winged their flight back to heaven."

So in word, or in song, the angel message to the ancient shepherds is also the Christmas message to us today: "Behold, I bring you good tidings of great joy."



The Thing That Makes a Christian Different

by Henry Troyer

During the Christmas holiday season, we have a tendency to become more peaceful, more loving, and more giving, but it is so easy to become less loving, less peaceful, and less giving so soon afterward.

Let us reread once more the parable of the Good Samaritan from Luke 10:25 to 27. The priest, of all people, saw the half-dead man and passed by on the other side. He was too busy to help a most needy man. He was busy every minute, for he had such a heavy schedule. Or perhaps he couldn't stoop down because he hated dirt. Or perchance he may have had a "holier than thou" attitude.

Even though the man might die if left unhelped, the priest may have felt too holy, too pure, or too good to help. No doubt he preached love and compassion, but he could only practice it when it was convenient. Woe to the priest! Woe on us if we have such a deceitful attitude. God cannot bless people who say, "Love, help" and practice the opposite.

Along came the Levite — also a man who was supposed to be a gentleman, but as the priest, he too practiced evil instead of good. The Levite even looked, perhaps just because he was curious, but when he saw the half-dead man, he may have seen that the wounded man did not belong to his class. Perhaps he didn't have the proper name.

Who knows, the Levite may even have shed some crocodile tears. He may have smiled a bit and said, "The poor fellow, I'm glad I'm not in his shoes." Christ teaches involvement, but today many, many Christians say, "No involvement for me — too risky." Christians must take a stand for right or wrong. What if people talk?

Christianity without getting involved is not Christianity but devil worship. The silence of Christians when wrong is worse than if Christians would slash a person's body, watch the blood flow, and laugh. Woe on us for not being willing to get involved in spite of danger and perchance death.

What about the thieves? Such bad, bad men! They stole

from the man and hurt him badly. Were they or the priest and the Levite worst? Somehow I think in the sight of God, the thieves may have committed the lesser evil. Is there anything worse than hurting you bodily? I would much rather have someone steal my money or hurt me bodily, than to steal my reputation, destroy my peace of mind, and my faith in man, and shake my faith in God. I have seen Christians do just that and then say, "Look what a good man am I!" Woe unto us if we dare to do it.

What about the Good Samaritan? He became involved, he dirtied his hands, perhaps he got his clothes soiled, he bound up the wounds, he took the wounded man on his own beast, no questions asked, and brought him to an inn, took care of him, paid the innkeeper, and said, "If I haven't given you enough, I will pay for the rest when I return." What a beautiful picture!

Every Christian should react as the Good Samaritan did. Christ did. He cared. The thing that makes a Christian different, or should, is that he cares without checking names, color, social status, or family tree. Love and compassion must automatically flow out to everyone.

Let us practice what we know to be right and we'll find happiness in the service of Christ.



Spiritual Excitement

"When I was a boy I remember at revival meetings you heard 'Amen' and 'Praise the Lord' uttered by people filled with emotion. Then people became too sophisticated to express what they felt. The church became formal and superintellectualized. And because the emotional heart of religion was bottled up, lots of people, especially the youth, just stopped going to church. It didn't grab them. Why should it? They wanted excitement and they were not getting exciting Christianity. — Norman Vincent Peale, in *Quote*, April 16, 1972.

*It came upon the midnight clear
That glorious song of old,
From angels bending near the earth
To touch their harps of gold.*

"How can we, who are so often reminded of the angels' song, be so forgetful of the fact that Heaven's King is all-gracious and loving."

Thanks to you and your support for Mennonite missions, during this past year, many people "beneath life's crushing load" have discovered a loving and gracious God revealed in Jesus Christ. Their load has been lifted. They now sing praises along with the angels.

We wouldn't say that missions and missionaries sing as beautifully as angels, but we do say that they sing the same song — and it never gets old.

As you sing along this year, please don't forget your Mennonite missions which keep the song ringing — all year long — year after year — clear around the world.

The glorious song is not old!



Jesus
Makes the Difference.

Church Reform and the Missionary Congregation in the 1970s

by John W. Miller

The following article is one section of a larger study document, written by John W. Miller at the request of the Council on Faith, Life, and Strategy, Mennonite General Assembly. The complete document is available on request from the offices of the Mennonite Church General Board, Room 104, 10600 West Higgins Road, Rosemont, Illinois 60018. This section of the study document is being published in the Gospel Herald at the suggestion of the Council of which John is a member.

The House Church in Early Christianity

The New Testament bears ample witness to the fact that the earliest Christian congregations met in houses. In Jerusalem (Acts 2:46; 12:12), Joppa (Acts 9:43; 10:9), Damascus (Acts 9:10 ff., 19), Philippi (Acts 16:15, 40), Thessalonica (Acts 17:5 ff.; Rom. 16:21), Corinth (1 Cor. 16:15; Col. 4:15; Philem. 2), Ephesus (1 Cor. 16:19), Troas (Acts 20:7 ff.), and Rome (Rom. 16:4 ff., 14, 15), wherever, in short, the Christian movement spread, small house fellowships came into existence. The New Testament itself refers to these groups as "the church that meets (at such and such a) house." (Rom. 16:5; 1 Cor. 16:19; Col. 4:15; Philem. 2; Rom. 16:23.)¹

More precisely, what was the nature of these house groups? Obviously they were relatively small, primary fellowships, somewhat like an extended family. As in a family, meals were eaten and, in this context, the Lord's Supper celebrated (1 Cor. 11:17 ff.). Informal teaching, singing, and admonishing were typical group practices (1 Cor. 14:26 ff.). The atmosphere was ideally warm and supportive (Rom. 12:10-16). As the occasion required, however, these groups could function as somber tribunals for disciplining members who were going astray (1 Cor. 5) or arbitrating quarrels (1 Cor. 6). In all this they were conscious of following guidelines laid down by Jesus Himself (Gal. 6:1, 2).

It is evident, then, that these churches were unique, not only by virtue of meeting in houses, but even more because of their close-knit and self-consciously Christian corporate life. It was as a network of small groups of this kind that early Christianity spread across the Roman Empire during the first two centuries.

It is worth noting that Christianity was not the only house church movement of that time. A solar religion called "Mithraism" also brought its members together into small house groups, and posed as a lively competitor to the Christian mission during the second century.² In following the strategy of forming house churches the early

If we survey church history, we discover that two major, somewhat conflicting forms of congregational life have been recurrent there. Chronologically, the first of these, dominant for the first two centuries of the Christian era, may be called the "house church" model of congregation, using the terminology of the New Testament itself. In the fourth century there took place a rapid transition from "house church" to "sanctuary church" as the primary congregational structure. That is, the Christians now began to meet in specially built, large church sanctuaries, and along with this underwent significant changes in the nature and quality of their corporate congregational life.

Today, under the impact of the rediscovery of the Anabaptist vision, not to speak of the other influences, many Mennonite Church leaders are calling for church reform. The reforms called for are very much in line with the New Testament "house church" model of what a congregation is and should be.

It must be recognized, however, that gradually, over the past centuries, most of our North American Mennonite congregations have adapted themselves to the "sanctuary model" of congregational life. Until the structural discontinuity between "house church" and "sanctuary church" is more clearly understood, it is doubtful that the goal of congregational reform now visualized will be achieved.

For this reason we propose to survey briefly the history of these two congregational models.

Christian missionaries demonstrated the power of Christ at a point of vital concern to many in that chaotic urbanized world. That Christianity proved itself capable of building healthier and more enduring groups of this kind than rival religions could do accounts to no small degree for its rapid spread during this period.

The Sanctuary Church in the Third and Fourth Centuries

Not until the latter part of the third century did the early Christians begin building church sanctuaries. After Christianity became the Roman state religion in AD 325, Christian sanctuaries sprang up everywhere, patterned on the architectural model of the Roman basilica. The basilica was a rectangular building with nave and side aisles, used for a variety of purposes. It has been characteristic of the sanctuary church ever since its adaptation to Christian use at this time.

As with the house church, it is not, of course, the building alone that distinguishes the sanctuary church, but much more the new form of congregational life that associated itself with this new place of assembly. To understand the deeper meaning of this transition from house church to sanctuary two parallel trends must be kept in mind: (a) first, the shift from house fellowship to bishop as the seat of authority; (b) and second, the transition from house fellowship to altar as the center of worship. We will need to comment briefly on each of these important developments.

Whereas the early house churches, as noted, governed themselves on the basis of a group process outlined in Matthew 18, already in the second century there was a shift away from this congregational form of church government to rule by a solitary bishop who was thought of as standing in the place of Jesus Himself. "Hence you should know," wrote the third-century Cyprian, bishop of Carthage, "that the bishop is in the church and the church in the bishop, and that if anyone be not with the bishop he is not in the church."

Along with this shift from house fellowship to bishop as the seat of authority, there also took place a shift from house fellowship to altar as the center of worship. Worship in the house church took the form of the free sharing of spiritual gifts for the upbuilding of the group (1 Cor. 14). The Lord's Supper was experienced as a rite of "fellowship" (1 Cor. 11:17 ff.). But it wasn't long before the Lord's Supper became a rite of the altar. Bread and wine were increasingly viewed as holy substances, offered by priests at the altar on the analogy of sacrifices and dispensed to the congregation as divine "medicine" (as one church father expressed it).

To share "in Christ," then, no longer meant to unite in fellowship with a small group of His people. Now all that was necessary was to come to the bishop, listen to his voice, and receive the sacraments. As ever larger numbers of people joined the church, after its alliance with the Roman state, this could be done far more conveniently in large sanctuaries than in houses. With this shift in under-

standing as to what it means to be a Christian, the house church had become obsolete.

House Church — Sanctuary Church, from the Fourth to the Twentieth Centuries

In the twelve centuries that followed, prior to the Protestant Reformation, only the monastic movements, by and large, succeeded in breaking away from this sanctuary model and fashioning "households" of the older type. But even there the fellowships were thought of as a way of life for only a few specially-called celibates.

The original house church idea, however, did not die. It lived on in the pages of the New Testament and when those pages were once again read, it presented itself afresh to men's minds.

The Protestant reformer Martin Luther, for example, wanted at first to revive the house church as a major pattern of congregational life for the revival he sought. In an important passage in his preface to "The German Mass and Order of Service" he suggested that those who "want to be Christians in earnest and profess the gospel with hand and mouth should sign their names and meet alone in a house somewhere to pray, to read, to baptize, to receive the sacrament, and to do other Christian works." He further advised that "according to this order, those who do not lead Christian lives could be known, reprov'd, corrected, cast out, or excommunicated, according to the rule of Christ (Matthew 18)."

"Here," he continued, "would be no need of much and elaborate singing. Here one could set up a brief and neat order for baptism and the sacrament and center everything on the Word, prayer, and love."

In short, Luther wished to see the early Christian house church revived as the appropriate way for Christians to embody and propagate their faith. He felt, however, that he could not pursue this option because, as he said, "I have not yet the people or persons for it, nor do I see many who want it."

Instead of founding house churches Luther modernized the services of the Catholic sanctuary churches. Vernacular German was introduced in place of Latin and increased emphasis was put on Bible reading and preaching in place of the Latin liturgy. His idea was that reformed sanctuary services might result in Christian conversions, and that these converted Christians might then form house churches. Instead, the sanctuary services became ends in themselves and Luther eventually came to describe the church as the place where the preaching is heard and the sacraments administered.

What Luther failed to do, however, so far as house churches are concerned, the sixteenth-century Anabaptists, the seventeenth-century Quakers, the eighteenth-century Methodists, and a variety of nonconformist movements since then succeeded in accomplishing. From Reformation times onward Christian history has seen recurrent revivals of house church Christianity, where disciplined groups meeting in homes functioned in place of the large sanctu-

ary congregations as the primary organizational units of the church.

Contemporary interest in the house church, however, has arisen, not from those groups traditionally oriented in this direction, but from the experiments of an Anglican parish priest, Ernest Southcott.³ From there the idea was picked up by the Department of Laity of the World Council of Churches and disseminated through an important article by the chairman of that department, Hans-Ruedi Weber (Reprinted in *Concern*, No. 5). Since then interest in the house church has been growing, fed in part by the psychologically oriented small-groups movement, but now more significantly by the charismatic movement, especially the one now in progress in the Roman Catholic Church.⁴

As of this moment, however, a house church movement in North America, comparable to those of previous centuries, or in the early church, has failed to materialize, although signs would point to our being on the threshold of such a development.

"House Church" — "Sanctuary Church" Distinguishing Characteristics

We suggested earlier that discrepancies exist between the congregational ideals of many Mennonite leaders today and the actual functioning of most of our congregations. We suggested further that these discrepancies are of such a severity as to indicate "structural discontinuity." The ideals held and now propagated represent a model of congregation that is in significant conflict with the model now in existence at certain crucial points. Whereas most of our Mennonite congregations are now patterned on a sanctuary model, recent Mennonite idealism springs from a house church model.

Having reviewed the history of these two models, we will now attempt to identify more precisely their distinguishing characteristics. What, in summary, is a house church? What, in summary, is a sanctuary church? The following items are suggested as the most decisive points of comparison:

— Generally speaking, the house church is a fairly small "primary" group, the sanctuary church a larger "secondary" group. The descriptive terms here are drawn from contemporary sociology. A primary group is one small enough so that every participant can get to know every other participant in a more or less full and personal way. In a secondary group the participants usually know each other only as adherents of the same organization, but not personally. An extended family, for example, is a primary group; a stockholders' meeting is a secondary group.

— The house church, typically, meets in a place closely bound up with the daily life of its members; the sanctuary church, typically, meets in a building set apart for that purpose alone.

— The characteristic activities of a house church are meetings for fellowship, discussion, decision-making, study, and prayer. These meetings may take place on any day of the week. The characterizing activity of the sanctuary

church is the Sunday assembly for worship.

— The house church functions on the analogy of an extended family, with its life shaped through the continuous interaction of its members. The sanctuary church typically functions (in North America) on the analogy of a corporation, with Boards, elected officers, and annual meetings.

— Membership in a house church involves sharing, mutual decision-making, and corporate discipline; membership in a sanctuary church traditionally involves attendance at the Sunday services, with freedom to participate or not participate in additional activities, as the individual decides.

— The house church usually emerges at that point in history where Christians see the need of creating a missionary counterculture, a society within society upholding values in significant conflict with the world at large. The sanctuary church belongs to that point in Christian history where the church is at one with society as a whole and can rely on its political and cultural institutions for support.

— In short, the house church is historically the social vehicle of a missionary minority; the sanctuary church, the ecclesiastical expression of territorial or state Christianity.

This latter observation, of course, pinpoints one of the major reasons for the emergence of interest in the house church among such establishment churches as the Anglicans and the Roman Catholics. The synthesis of Christian and cultural values still assumed to be intact in North America in spite of the separation of church and state is now in obvious and rapid disintegration, with the consequence that all North American churches are once again in the minority and missionary situation of early Christianity.

1. On the "house church" in early Christianity, see F. Filson, "The Significance of the Early House Churches," *Journal of Biblical Literature*, vol. 58, 1939; and D. W. Rordort, "Was Wissen Wir über die christlichen Gottesdiensträume der vorchristlichen Zeit?" *Zeitschrift für die n. t. Wissenschaft*, v. 35, 1964.

2. On the Mithraic house church and a comparison between it and the early Christian house church, see Samuel Lauechill, editor, *Mithraism in Ostia*, 1967.

3. See his book, *The Parish Comes Alive*, 1956.

4. On a house church type movement within the Roman Catholic tradition, see the excellent booklet by Stephen Clark entitled *Building Christian Communities*, 1972.

You

*I dream of people
who also have dreams.
I think of people
who also think.
I speak to people
who also speak.
But not often
do I care for people
as I care for you.*

— Denis Martel

Funds for the Churchwide Program

by Ivan Kauffmann, Associate General Secretary

In a letter from Paul N. Kraybill, general secretary, to Mennonite Church pastors dated September 27, 1972, were the following statements: "One of the goals of the new Mennonite Church organization is to achieve better coordination and more effective procedures in fund-raising. . . . We have been working at this and you will be hearing more from your conference office and churchwide publicity." We are now at work in various ways in an attempt to clarify the fund-raising procedures of the church.

It is not easy to write one brief article which explains the fund-raising procedures satisfactorily for every congregation. Our Mennonite Church organization allows for conference and congregational decision-making; therefore, the fund-raising procedures are not likely to be uniform across the brotherhood. Because of differing circumstances and preferences we must assume that fund-raising procedures will vary. However, in spite of these differences, we are attempting to develop a coordinated askings package that can be adapted to a variety of fund-raising procedures.

A coordinated askings package is simply a summarized statement that contains the financial needs of the various churchwide agencies. These needs are determined under the leadership of the General Board and with the counsel of the brotherhood in establishing priorities for a total church program. Final approval of a budget is given by the General Assembly. These needs are then brought together in one statement so that the church can see its total program as one, and so that the needs of the various agencies can be seen in relation to each other.

Included in the coordinated askings package are the following:

<i>Mennonite Board of Congregational Ministries, Goshen, Ind.</i>	<i>1973 Churchwide Goal</i>
To be shared among all conferences (90,000 members x \$2.00)	\$162,000
<i>Mennonite Board of Missions, Elkhart, Ind.</i>	2,415,400
To be shared among all conferences except Lancaster, Washington-Franklin, and Conservative (66,000 members x \$38.00). This includes overseas and home missions, relief and service, health and welfare, minority ministries	

compassion fund, and student services.

Schools

To be shared among the conferences according to a formula determining each school's constituency as worked out among the schools by Board of Education (constituency listed in parenthesis)

Goshen College (38,266)	172,360
Goshen Biblical Seminary (55,776)	206,850
Hesston College (13,647)	71,355
Eastern Mennonite College and Seminary (37,221)	217,530

In the past the colleges have used a \$10 per member asking figure and the Goshen Seminary has used a \$4.00 figure. Eastern Mennonite Seminary is using a \$2.00 per member figure.

General Board, Rosemont, Ill. 94,000

To be shared among all the conferences via the Conference Fund (90,000 members x \$1.15)

General Board Transitional Costs 45,000
(90,000 members x \$.50)

To cover indebtedness incurred from the first year of operation when contributions were below budget.

To be raised by personal contributions and above budget giving by congregations and conferences.

Total \$3,384,495

A change in the Mission Board asking should be noted. For the first time this asking includes \$3.00 for the Compassion Fund. The Compassion Fund asking of \$6.00 per member had previously been a separate asking. The Mission Board is now including one half of the \$6.00 figure, or \$3.00, in its asking. It is assumed that conferences and congregations may wish to raise the other \$3.00 for more local minority ministries projects.

The new item in the churchwide program is the Mennonite General Board and the Mennonite Board of Congregational Ministries. Previously these had been represented under the title of Mennonite General Conference. The financial asking of Mennonite General Conference each of the years 1970-72 had been \$3.75 per member. This has

now been separated into two parts and the askings figure has been reduced more nearly to the actual need, as follows:

Mennonite Church General Board	*\$1.15
Mennonite Board of Congregational Ministries	2.00

	\$3.15

*per member

The work of the two Boards represents an increase in the amount of services offered to congregations in order to make them more effective in their missions for Christ in their own communities. Some of the services offered by the Boards have been transferred from other Boards, thus making the new organization seem more costly than the old. Hopefully, all of the funds invested in the churchwide program can be used in helping the total church be

"God's People in Mission."

A final item that needs explanation is the General Board transitional costs. During the first year of operation when the change was being made from the old organization to the new, an indebtedness of \$45,000 occurred. This was not due to overspending, because expenditures were actually \$14,000 less than the budget approved at Kitchener 71. The indebtedness occurred because the new giving patterns were not in full operation and thus income was \$45,000 less than costs. It is hoped that individuals and groups would feel led to contribute toward this indebtedness.

In the coming five months staff members from the General Board and the Board of Congregational Ministries will be counseling in more detail about the askings package with district conference officials. They in turn will relay more detailed information to the congregations. In the meantime, if your congregation has a further question about the churchwide askings, you may contact your district conference officers, the churchwide agency, or the General Board office at Room 104, 10600 W. Higgins Road, Rosemont, Illinois 60018. Our phone number is 312 297-1655.

"Thankful for What, When You Have All You Need?"

by Atlee Beechy

"How do you feel about being home?" a friend asked on our return from 3 1/2 months in South Asia? Another said, "Welcome back to civilization." Both expressions caused me to think. Is the U.S. the civilizing center? I had just come from an area where millions protested our policies and actions in South Asia and seriously questioned whether these could be called civilized. And the thought of 680 million (one fifth of the world's population) living in Pakistan, India, and Bangladesh having a per capita annual income of less than the cost of my new suit disturbed me.

... But if someone who is supposed to be a Christian has money enough to live well, and sees a brother in need and won't help him — how can God's love be within him?

Today the curtain is rolled up. The refugees of Burundi or Laos, those made homeless by floods in Rapid City or Orissa, or by bombs in Quang Ngai or Hanoi, or those who live in poverty in Appalachia or the slums of Buenos Aires — these daily walk into our living rooms. Today the communication revolution moves the pain and the joy of our one global village right in front of our eyes — but

our hearts often do not see or feel! They have become tired, numbed by this bombardment. We turn away from the Jericho roads into the security of our middle-class shells.

Our sensitivities, however, are not so easily dismissed. They raise troubling questions. In an effort to dispel these doubts the inner talk goes on: What's so wrong about being middle class? Doesn't God want us to have the good things of life? We work hard and give God praise. After all, Jesus said, "Seek ye first the kingdom . . . and all these things will be added unto you." Maybe God is rewarding our faith with productive lands, good businesses, and lovely homes. "Father, I thank Thee I was born here."

God has been good to us. His grace and mercy are gifts. God's love sent Jesus into the human situation to redeem and to bring abundant and eternal life to those who follow Him. God sent His Spirit, the Comforter and Guide, to help His followers even as they begin membership in the kingdom. What wondrous good news it is!

Thanksgiving is a time to review, acknowledge, and respond to these great spiritual blessings. How good God has been to us in a material sense, too! Our lot has fallen in goodly places. Our houses are warm, the food is rich

and fattening, books and magazines are scattered on our tables, our barns are full, our clothes and cars are modern, and our gadgets make life more comfortable. We look at our growing farms, businesses, and bank accounts with satisfaction and fleeting moments of pride and self-righteousness.

There are parallels here to two New Testament stories. The man who pulled down his barns to build a larger one and the rich young ruler who went away sorrowfully because he had great possessions—these characters are not so far away as I may first conclude. But I'm not in that category! Look at the really rich. There are a dozen things I need, or at least want. I'm a great distance from these who have everything.

And yet the overwhelming conviction coming out of these past months is that most of us are rich, literally millionaires, compared to the 680 million people of South Asia. Pakistan's President Bhutto, reflecting on the past quarter century, said:

"The past 25 years have been an era of confrontation and war in the subcontinent, with what results to the peoples of the region? They remain among the poorest, most underfed, illiterate, ill housed, and disease-ridden—the worst conditions in the world. It has been a heavy price

and the heaviest has been paid by the poorest of the land."

How can we respond to the millions caught in the grinding, dehumanizing forces of poverty (whether in South Asia or next door)? We must recognize and accept them as persons, as families, as people with fears, problems, and hopes, as fellow creatures in God's creation. We must identify with them in their agony and struggle. We must take a hard look at our priorities, our escalating wants, our life-styles. We may not be able to do too much about our governments' (U.S. and Canada) priorities but we should be able to make a frontal attack on our priorities as Christians. Is it my responsibility that my tax dollars go for military purposes?

This review of priorities calls us to greater sharing of our material resources. Yes, I know there are problems in implementation. But behind these problems are often problems of attitudes. I'll give more if it really gets to those who need it. I don't mind giving if they deserve it. Or if they are grateful. Or if they know how to make good use of it.

But these reactions can become excuses. In the West we have placed the sacredness of property almost equal to the sacredness of life. We have tended to measure the success of people largely in financial terms. We have been caught in the work ethic which says good things come to those who work hard enough and places the primary blame of poverty on laziness. I find no law but love (the welfare of the other) as the governing principle in our relationships to the poor.

Most of us say that Jesus is Lord. What does it really mean at this season? What does it mean for praise and worship, for the gifts God has given us, for sharing the material goods that have been entrusted to us? Lip service to "Jesus is Lord" is not enough. Our possessions get a subtle but strong hold on us and it is difficult to free ourselves from their power. They are mine—and then in afterthought, I add that I want to use them wisely and responsibly for God. And what does that mean? Am I seriously planning in that direction now? Often I resist any move which might disturb my holdings—threatens my control of them. And so when laws are proposed which might redistribute my possessions, or God through the church asks for sacrificial giving (how many of us approach this level?), I get uptight and defensive. Somehow this does not quite fit with the image of joyous, self-forgetful, unselfishness exemplified by Jesus and His followers.

The call to discipleship is the call to become vulnerable, to take risks. The disciple is not concerned about merit or gratitude of those to whom he reaches out. He gives joyously because of the joy of discipleship. The call to follow Christ means radical obedience and radical agape response to all people, including those called enemies. Therefore, as long as there are those who live in fear, hate and need, there is tension and a cross. My life, gifts, and possessions must be expended for kingdom-building. This is what "Jesus is Lord" means to me.

Introduction to 1972 Vietnam Christmas Project

This article is the first in a series of three which were written at the request of MCC Peace Section as a part of its VIETNAM CHRISTMAS PROJECT. The purpose of the project is to direct attention to the real meaning of the coming of the Prince of Peace. It is to call people to question the commercialization of Christmas and to consider sharing compassionately in the spirit of Christmas with those who have little, rather than with those who have much. It is to call attention to the fact that being disciples of Christ means loving one's "enemies." The Vietnam Christmas Project seeks to make this love concrete by providing an opportunity to contribute toward meeting the medical needs of North Vietnamese civilian victims of the war.

Last year hundreds of Mennonite people contributed to the Vietnam Christmas Project in place of buying Christmas gifts for friends or family; some gave an amount equal to that spent on gifts. About \$25,000 was contributed to the project.

This year again an opportunity is being provided for those who wish to participate in the Vietnam Christmas Project. Contributions for this project should be sent to Mennonite Central Committee, 21 South 12th Street, Akron, Pennsylvania 17501; or MCC Canada, 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8.

Discovery!



H. Fussle

Have you ever discovered suddenly that someone really loves you?? Loves you so much that he/she does something lovely for you...unexpectedly...at just the right time! It makes you merry. You feel safe. Joy comes. And peace, too.

"A merry heart does as much good as medicine." -Proverbs

Members of Mennonite Mutual Aid Association hospital-surgical programs have covenanted to care and to share...to love.

MENNONITE MUTUAL AID
Goshen, Indiana 46526



Church, Industry, Business Association Meets in Chicago

"Our Anabaptist tradition has always claimed a critical role for individuals and this claim extends to modern business. Even in the business world, one must exhibit the signs of his faith in terms of the realities of the forces which establish political, social, and economic goals."

With these words Ed Riddick, research director of Operation PUSH and lay minister, challenged the fourth annual meeting of CIBA, Nov. 3-5, to consider carefully how to share their faith in the business setting. Mennonites must ask who are "our own" people, Riddick said, and learn to care actively for many outside the traditional Mennonite name and heritage.

There is the continuing necessity for prayer, spirituality, and the conversion of individual souls. But ministry takes on its full dimensions only when we wrestle with war-spending or the problems of people living in squalor, labor relations or unity and harmony within the shop and factory.

And we can attack these problems as an expression of faith, confident that if we come to God with a sense of community and covenant to God and man, then we become partners in God's creation. The nonviolent witness is not silent before outrage and indignity to man. It simply refuses to use the instruments of war and violence, and turns to the knowledge and faith of God as its motivating force.

Harold Schultz, president of Bethel College, also spoke to the relation of the sacred and the secular in the Sunday morning session. While the current trend is to divorce business, education, and Christianity as alien forces, the Apostle Paul was living proof that faith and knowledge can be combined, according to Schultz.

Schultz, too, insisted that faith provides the transcendent dimension for life seen as a whole. Thus, religion is about all of life and therefore must speak to business, to politics, to daily living. Wealth, education, and leadership have power that they are responsible to use (Jer. 9:23-24).

The chief end of man is to glorify God, but the road to holiness must neces-

sarily lead through the world of action. The awareness of how this might be done is the goal we seek.

Between the opening banquet and the closing service, sessions were devoted to an economic forecast for the coming year, personnel management, planning for management succession, and the annual CIBA business session.

Leland Lehman, Bluffton College, ended his forecast with a reminder that our values determine our economic priorities. Therefore, we should all be engaged in considering the adequacy of our economic goals, as well as measuring the attainment of currently accepted goals.

Charles Green, Indiana University, spoke to the motivation of employees. In order to be a sensitive manager, one needs to be sensitive to the well-being and satisfaction of his workers, as well as to their performance. A manager will motivate an employee by rewarding desired behavior in a way that meets the employee's real needs. This need not be manipulative in a bad sense, Green contended. Rather, it is a realistic recognition that behavior is directed toward need-satisfaction, and a sensitive manager will carefully identify the needs of the employee.

In the business session, Delmar Good, executive secretary of CIBA, reflected on the philosophy of CIBA. CIBA has assumed that a Christian businessman will best serve when he is, first, committed to Christ and, second, well informed. The annual meeting format was chosen to provide professional insights for consideration by a committed group of business-interested people. The goal of the weekend is to encourage faith and commitment while encouraging discussion of ways to make that faith and commitment significant in the everyday world.

Future CIBA plans call for increased activity on the regional level, as well as continuation of the annual meeting programs. It is hoped that many more interested people might be included in future meetings and seminars. A summary *Proceedings* of this fourth annual meeting will be available on request from any CIBA Board member or from the executive secretary.

Southwest Conference Prepares for Key 73

There is a new spirit of freedom in the air. One senses this in visiting churchwide, regional, and district meetings. Southwest Mennonite Conference was no exception. Meeting in Upland, Calif., Nov. 23 and 24, the conference opened with warmly sung hymns of praise and testimonies. Roger Richer, moderator and host pastor, was in charge of the meetings, and John T. Kreider of Orange County served as music director. The approximately 350 participants, out of a conference numbering less than 750, concluded the opening session by singing "How Great Thou Art," while a few hands were raised here and there in receptive prayer.

Donald Yoder, conference overseer through November, conducted an act of dedication for new ministers and their wives: Mr. and Mrs. David Mann, Mr. and Mrs. David Bergey, and Mr. and Mrs. Donald King. The Manns and Bergeys are serving in Arizona and the Kings in Downey, Calif., close to Los Angeles.

Howard Zehr gave a bird's-eye view of the development of Key 73 and its implications for the churches. He raised the question as to whether the churches are willing to invest the resources necessary to accomplish what could be done through this continental thrust. Many religious movements have swept across North America, he said. Some have been good and some have not. "Not everything that will happen in connection with Key 73 will be good," he continued. He then presented the six phases of the Key 73 program.

Zehr is excited about the "Prince of Peace" teams that will be leaving Goshen, EMC, and Hesston campuses to present Christ through drama and dialogue. In a second speech, he described the first phase in some detail and compared repentance to mid-course correction in missile trajectories.

Ivan Kauffmann, of the General Board in Rosemont, Ill., and Ross Bender, of the Board of Congregational Ministries in Goshen, Ind., were given spots on the program to explain more fully the evolving implications of the restructuring initiated at Kitchener 71. Bender also provided some input with regard to Key 73 together with Howard Zehr.

Enlivening the program throughout were the singing groups under the direction of John Kreider. The five musical units were: Unity Singers, Trinity (Ariz.); Joy Tones, Sunnyslope (Ariz.); K. Jordan's Group, Buckeye (Ariz.); Seventh Street Group, Upland (Calif.); and Inglewood Group, Calvary (Calif.).

These groups were also active in the coffeehouse program following conference

sessions each of the two days. Though coffeehouse activities were geared to the youth, there were those present who might have stretched the upper age limit of the youth category. All were welcome; enthusiasm was high.

Women's Missionary and Service Commission met during the two days to elect their officers and plan their program. The women also played an important part in the handling of the meals. The Thanksgiving meal was especially appreciated by those who had to be away from home.

During the delegate sessions, budgets were approved and program was evaluated. Also, Stanley Weaver, of Chinle, Ariz., was appointed as conference overseer in place of Donald Yoder, Phoenix, who has resigned.

Joy and celebration characterized the concluding session, as did a serious sense of commitment. Nancy Cash, principal of Calvary Christian School in Inglewood, Calif., had set the tone for this service when, the night before, she described the role of prayer in Christian witnessing.

Roger Richer, after a period of song and praise, opened the meeting to prayer for those who felt they had special needs. Leo Egli, Howard Zehr, and Arthur Cash came forward and many brothers laid hands on them in fervent prayer. The conference was concluded by an impressive commissioning service conducted by Donald Yoder. Each participant was commissioned to fulfill his chosen assignment, in a small-group prayer session.

India Drought Relief

India has suffered this year both from excessive floods and from extreme drought. The drought that now grips most of India has severely affected the Telengana area of Andhra Pradesh, Bihar, and West Bengal. Many Mennonite and Brethren in Christ churches are in these areas.

"Recently I and Jake Giesbrecht, a General Conference Mennonite missionary at Saraipalli, visited the General Conference and Mennonite Brethren areas," wrote P. J. Malagar, director of Mennonite Christian Service Fellowship of India (MCSFI). "During the past decade of my tenure with MCSFI, I have never faced such dismal needs. We hope funds and other needed help will be coming from both India and abroad."

J. R. Isaacs, program director for the Mennonite Service Agency (MSA), an agricultural development arm of the Bihar Mennonite churches and of Mennonite Central Committee, and Neil Janzen, MCC director in India, also toured Chandwa and Balamuth blocks, two of the drought-affected areas, in early November. They report losses of 50 to 100 percent of

normal rice crops. As winter approaches and last year's rice is exhausted, thousands of families in these areas face starvation.



Neil Janzen, Winkler, Man. (left), MCC director in India, and an Indian MSA project supervisor (right) look on as a man loads a basket of dirt on his wife's head in a food-for-work project in Bihar.

MSA and MCC have moved quickly to help out in this situation by designating \$30,000 for food-for-work programs. Until food can be shipped in, however, cash is being paid for work. Fifteen projects, including building small earthen dams to reserve water for the dry season, raising pigs, and digging wells, are now in process under the direction of Isaacs. These programs are designed to benefit immediately as many people as possible and also to have future food-production value.

Isaacs has also called these "food-for-work" projects, intending that any work done under the MSA relief program should develop new food resources against future famine.

In all of its efforts in this emergency, MSA works in close cooperation with government programs. MSA assists not only local Mennonite farmers. More than



J. R. Isaacs, MSA program director, standing in the drought-stricken rice crop in Bihar, India. In the background workers build a "bandh," or small earthen dam to hold water for use in the next drought. The workers will be paid with MCC meat and rice in this food-for-work relief program.

half of MSA recipients are non-Mennonite or non-Christian. Many of these are needy, since the government neglects them.

"The evidence of drought is obvious," wrote Janzen. "Rice often stands less than ten inches high. Normally it may grow to four feet. Cattle have been sent to graze on the fields since the people know they will produce no rice. Signs of malnutrition, usually not uncommon in the area, are even more evident with the decrease in food supply."

The people work hard in the food-for-work projects. Men, women, and children are moving thousands of cubic feet of earth. A family can earn enough to feed itself in this way.

Films for Asia Mission Study Planned

Three films will form the basis of the 1974 overseas mission study for North American Mennonites. Scheduled for release in 1973 the films will feature the churches in India, Japan, and Indonesia.

The project is sponsored by the Inter-Mennonite Mission Education Counsel and Reference Committee in cooperation with overseas Mennonite churches. Executive producer for the films is Harold Weaver, Elkhart, Ind.

The 1974 mission study project follows the pattern set in 1972 with a film trilogy interpreting the work of the church in Latin America. The Asia Film Committee proposes to do a film from each of the three countries, however, instead of a thematic treatment as done in the Latin-America films.

Printed materials for the study, a series of leaflets and leader's guide, will be

produced under the direction of Paul Lederach, director of the Congregational Literature Division of Mennonite Publishing House, Scottsdale, Pa.

The Film Committee accepted the bid of Ken Anderson Films, Winona Lake, Ind., to produce the three films.

Cooperating mission and publication agencies in the Mission Education Counsel and Reference Committee represent the General Conference Mennonite Church, Mennonite Church, Mennonite Brethren Church, and Mennonite Central Committee. Rather than producing a mission study in 1973 the committee is supporting Key 73 evangelism activities in North America.

Helping Others to Help

Ethel Shank, Mennonite Central Committee volunteer from Morgantown, Pa.,

has found that service to others has a multiplying effect, or at least it has been so among the women with whom she works in Cochabamba, Bolivia.

For the past year, Ethel has been serving in public health nursing with an agency of the Bolivian Evangelical churches. This agency works with 500 poor Bolivian families to give family guidance through group counseling.

"The 15 groups of mothers who meet monthly have been my primary focus," wrote Ethel. "Each meeting consists of a health education presentation by filmstrip, discussion, or lecture, and an activity such as cooking or sewing."

One of the projects Ethel tried in August was to have four groups of women from the Jaihuayo area cut and sew shirts for 48 boys living in the children's home in Tacata. "Each group took the responsibility to turn out 12 shirts, using MCC sewing materials," Ethel wrote. "It was a



Ethel Shank, Morgantown, Pa., MCC volunteer nurse in Cochabamba, Bolivia, helps a Bolivian woman learn the use of a sewing machine.

real joy to see these poor women working on a project to help others also in need. Some of the Bolivian women sew quite well, and can cut out a dress or pajamas beautifully without any paper patterns. Others can hardly stitch. Those who know how to sew help teach those who do not."

The word got around to other groups about the Jaihuayo shirt project. Ethel met with some of these other women to plan an apron-sewing project. The aprons, also cut from donated materials, were to be for each woman's personal use. But the women were not completely satisfied. "When," they asked, "can we do something for someone else like the Jaihuayo group did?"

"Other groups are asking for similar projects," wrote Ethel. "Two groups have completed projects for another children's home."

Not Size of the Group But Strength of Vision!

The size of the group was about 200 persons and their vision was promoting peace. They came from the prairie provinces of Canada, the Eastern Seaboard states, from colleges and universities, from the ranks of the hard hats, from intentional communities, and from abroad.

The occasion was the fourth annual Peace Assembly, sponsored by the Mennonite Central Committee Peace Section. They came to hear and to tell about personal experiences related to militarism, money, and peacemaking, the theme of the assembly.

Henry Rempel, an economist from the University of Manitoba, shared with the assembly his new economic synthesis, which calls for a different concept of economics. Rempel asserted that one of the basic premises of economics is that the more one gets, the more one wants. Certain businesses exist on creating wants. In fact, our ideology of economic growth is based on creating wants. What is needed, says Rempel, is a new ethic and an effective support system for a different life-style, where the predominant concerns will be social, not material.

We need a system that will make us more humane, not more selfish. Our present economic system feeds on selfishness. "The strength of our vision, not our numbers, will determine our success in realizing this new economic synthesis," said Rempel.

While the Peace Assembly sessions were held at the YMCA Hotel in Chicago, many who attended preferred sleeping in the basements of the Bethel and Englewood Mennonite churches, rather than paying for accommodations at the "Y." Leamon Sowell, pastor of the Bethel Mennonite Church, made arrangements for the 120 persons who preferred "all-Mennonite accommodations" on the church basement floor.

Determining what belongs to Caesar and what belongs to God is difficult, said Marlin Jeschke, professor of philosophy and religion at Goshen College. Jesus gave the Pharisees a seemingly ambiguous answer. He suggested that perhaps one had to look beyond Jesus' verbal response to the cross to see what Jesus thought really belonged to Caesar and to God.

Bill Londeree, from Koinonia Partners in Americus, Ga., told the assembly that a piecemeal approach is not sufficient. One needs to change to a new self and to experience "metanoia," a change of one's whole mentality. But the assembly was not only lectures; more time was spent in group discussions. Some groups discussed life-styles while others talked

about how new value orientation could take place in their own lives and in society. Other groups discussed investment alternatives, the war-tax issue, economic needs of church-related institutions, and the ideology of economic growth.

Nor was the assembly all lectures and discussion. Some unscheduled events presented moments of high drama. One brother burned a dollar bill, symbolically expressing his need to be liberated from materialism. Through this dramatic act he confronted others with their reverence for mammon. Ten women performed *Big Hands at the Switches*, a dramatic satire of a General Electric Board meeting. Chumping on cigars (unlit), these women carried out their business in the deliberate, full, and unimaginative way they see most corporate Board meetings function. The audience, playing the role of company shareholders, found the humor delightful and the message poignant. *Big Hands at the Switches* was a most appropriate pun for the title.

In the concluding session, the assembly participants brought to the group their concerns for peacemaking and peace action. More than a dozen persons shared something of their attempts to be peacemakers. Heinold Fast, pastor from Emden, Germany, told of the phenomenal increase from 3,000 to 30,000 conscientious objectors in Germany over the past three years. Fast said Mennonites should see conscientious objection as a protest to war, not as a substitute for military service. Stan Hostetter publicly declared his objection to war taxes and presented a check to the MCC Peace Section in lieu of tax payments which would be used for war.

Mel Schmidt, Wichita, Kan., told of the struggles within his congregation and community in initiating a new kind of economics. Doug Hostetter and others brought a recommendation to implement a 1972 Vietnam Christmas project. The Christmas project calls individuals, families, and congregations to give gifts to North Vietnamese war victims in place of giving Christmas gifts to friends and family. It also asks wage earners to commit their wages of at least one day a month for aid to war refugees; at least two days' wages a month are collected from most United States wage earners in taxes for war purposes.

In order to begin working toward a new economic synthesis, as suggested by Henry Rempel, a group of persons at the assembly presented a proposal which called for organizing under MCC a section or branch which would permit individuals, families, and intentional communities to live under a VS arrangement for an extended period of time

or for the remainder of their lives if they should desire to do so. With considerable encouragement from the assembly participants, the persons making the proposal were urged to approach MCC regarding such possibilities.

Some expressed the feeling that the Peace Assembly was too much talk and not enough action. Others would have preferred another major topic. But most appreciated the opportunity to get together and talk about common interests — whether the interests were Canadian-United States business relations or how to witness for peace as a hard-hat pipeline welder. The assembly was for most, I believe, a source of inspiration and an opportunity to test ideas and strategies. Undoubtedly as many good things happened in unscheduled meetings as resulted from the planned agenda. But that was, after all, the purpose of the assembly. — *Walt Hackman, secretary of MCC Peace Section*

Ninth Annual Meeting of MCC-Saskatchewan

The Ninth Annual Meeting of Menno Central Committee (MCC)-Saskatchewan began with an inspirational public rally, Friday evening, Nov. 10, at the Evangelical Mennonite Brethren Church in Dalmeny. A girls' trio from Bethany Bible Institute provided the special music.

Peter J. Dyck, MCC-Europe and North Africa director, challenged his audience with the question, "How can I become a more caring and sharing person?" He suggested that in order to care more, we should accept God's love completely, set an example in our homes, make a concrete specific beginning, know the difference between mere service and having the attitude of a servant, and recognize joyfully that we are not alone in caring. The cost of caring is great, but if our motive is pure and unselfish, the rewards are greater.

Robert Kreider, vice-chairman of MCC-International, concluded the meeting by showing the need for a spiritual and physical checkup of MCC on its 50th anniversary in order to make it a more effective means of meeting human need and educating Christians in God's kingdom. Offering for MCC was \$511.80.

Following registration on Saturday morning, Nov. 11 (245 delegates and visitors was the total) the business session began with a welcome by the host church, a plea for sensitivity among the brotherhood by James Mullet, chairman of MCC-Saskatchewan, and introductions of the executive and special guests.

Highlights and lowlights of the year were reviewed as each report was accepted. The Inter-Church Chaplaincy

Services in Weyburn has been officially dissolved due to lack of government endorsement. The constituency was thanked for responding to the need in Bangladesh, for the aiding in the reduction of MCC-Saskatchewan's bank debt, and for enabling MCC-Saskatchewan to donate an additional \$2,000 to MCC-Canada.

The delegates passed a resolution to hold future annual meetings on the second Saturday of November instead of on Nov. 11. "Terms of Reference" for Mennonite Disaster Service were discussed, amended, and passed, allowing the executive to make changes for greater flexibility and meaningfulness.

In the Mennonite Brethren Church, the Women's Auxiliary had elected Mrs. Carl Regier of Laird as their new chairman. Mrs. Justina Berg from Manitoba described their Community Self-Help Centers as a possibility for the Saskatchewan ladies. Concerns were expressed during the question-and-answer period regarding the material aid cutback, but these were lessened with the alternative of a thrift shop and with the continued need for good quality homemade soap. Appreciation for the ladies' after-noon help in the "day-a-month" program was expressed. In their morning collection, \$266.36 for MCC-Saskatchewan's General Fund was received.

All delegates and visitors met together after lunch to answer Kreider's analytic questionnaire of MCC's mission, resources, and role. He suggested that concerns, ideas, and criticisms of any aspect of MCC be sent to the Saskatchewan office or to Route 2, Bluffton, Ohio 45817, USA.

Reports from Menno Home, the Women's Auxiliary, and the material aid depots were given, and gratitude was expressed from Mr. and Mrs. Fred Peters and the many volunteers who assisted in the work of relocating MCC's office to 1009 Broadway Ave., Saskatoon. In other business, it was noted that the cost of advertising the Relief Auction Sale had increased but the sales and cash donations had also increased.

The 32-voice male choir from Calgary's Foothill Mennonite Church provided afternoon music, as the Bethany Bible Institute singers had done in the morning. Following this, the need for summer homes for Indian children was stressed with a view to eventual cultural exchanges, as was the need for another look at the Meadow Lake Voluntary Service Unit. There was further research into possibilities for meeting the needs of the aged through nursing homes, low-rental housing, and extended community services. A final recommendation was passed to explore and prepare a 50th-anniversary celebration in summer of 1973 to commemorate the coming of the

first Mennonite families to Saskatchewan from Russia following that country's upheaval and famine, 1917 to 1922.

— Naomi Unger.

Fast at Goshen

Heinold Fast (second from right) spoke at two convocations at Goshen College on Nov. 16 and 17 on the topics, "Overcoming Mennonitism" and "Peace and Aggression." On campus he and Mrs. Fast visited with a number of faculty and students, including Harold E. Bauman (left), campus pastor, and John S. Oyer (right), professor of history.



Fast is pastor of Emden Mennonite Church of Germany, president of the Conference of German Mennonites, and scholar of Mennonite history and of the relationship of Christian faith to culture. While in northern Indiana on his United States tour, he also delivered a series of lectures at Associated Mennonite Biblical Seminaries, Elkhart.

Redemption Sculpture Displayed at Elkhart

Ralph Holdeman, an ordained minister in the United Methodist Church and former secretary of evangelism for the National Council of Churches, has a large display on the walls of Associated Seminaries at Elkhart. He has been a long-time student of symbolism. His particular interest in church symbols had led him to use his artistic skills in the proclamation of the gospel. He has also been an illustrator of church literature, a developer of many of his denomination's symbols, a producer of motion picture films and other audiovisuals, an architectural consultant, and a practicing sculptor.

Redemption sculpture is what he calls his work. Not only do his pieces proclaim a redeeming gospel in their theme and structure, but also they represent a "redemption" of waste materials, mostly metal, discarded from factories, shops, etc. He sees a theological parallel in his redemption of these cast-off materials to



the good news proclaimed by Christ that no person is useless in the kingdom of God.

Holdeman's work was featured on a CBS television network program in 1971 and is represented in various private collections around the world. He is pastor of the Albright United Methodist Church, Elkhart, Ind., and has his studio in the same city.

Trustees Hear Augsburger on Competition, Needs

Finances took up most of the Eastern Mennonite College trustees' time at a quarterly meeting on Nov. 17. The major action of the 32-member Board was to approve a \$3,376,686 budget for the 1972-73 fiscal year.

The budget is up slightly from last year's \$3,348,130 figure despite a slight decline in enrollment this year, an EMC spokesman said. Before approving the budget, the trustees trimmed \$10,000 in expenses and added a request for an additional \$10,000 in unrestricted gifts to Eastern Mennonite Seminary.

In his report, Myron S. Augsburger, EMC president, called on the trustees to help make the Mennonite Church aware that Christian higher education is part of its mission.

In addition to competing with community colleges and other state-supported schools, EMC also is facing a general apathy toward advanced training, Augsburger stated.

In turning to the EMC campus, Augsburger said that renovation of the chapel-auditorium is "highest on the priority list."

Other needs he listed were a field house, renovation of the administration building, landscaping of the campus, expansion of the home economics center, and a fine arts center.

None of the projects will be under-

taken until funds are available, the EMC president added.

Dewitt Heatwole of Harrisonburg was reelected chairman of the trustees.

The only new officer elected was Lester C. Shank, who became secretary. Shank, assistant to the EMC president, succeeded Richard A. Showalter, instructor in the Bible department.

Others reelected were Harry Kraus of Newport News, Va., vice-chairman and chairman of the trustee development committee; Preston E. Moyers of Broadway, treasurer and chairman of the finance committee; Chester L. Wenger of Salunga, Pa., chairman of the academic

affairs committee; and Charles W. Hertzler of Harrisonburg, chairman of the EMHS Board of Overseers.

Two outgoing trustees, Jacob E. Martin, Jr., and Roy E. Heatwole, both of Harrisonburg, were given citations for 20 and 16 years of "dedicated and distinguished Christian service."

Raymond Rosenberger of Hatfield, Pa., was presented a similar citation in absentia for nine years' service, including executive committee work.

The trustees also scheduled a dinner with the EMC faculty for Feb. 15 to promote understanding between the two groups.

mennoscope

Jonathan and Fyrne Yoder returned to their Goshen (Ind.) home on Nov. 15 from a two-year term of service as medical missionaries in Nepal with Mennonite Board of Missions, Elkhart, Ind.

Joe Haines, Nazareth, Israel, Nov. 10, reported: "Today marks the fourth week that Elaine has been down flat on her back with what the doctors diagnosed as a herniated disc. . . . She has had a lot of pain, mostly in her left leg. . . . By the early part of this week her pain increased. Tuesday Dr. Bernath and I took her to Haifa to see an orthopedic specialist and he confirmed the diagnosis and ordered two more weeks of complete rest with the possibility of traction or even a body cast, both of which Elaine hopes are not necessary."

Ruth and Rhoda Ressler, Osaka, Japan, Nov. 15, wrote: "Takahashi is an English teacher at one of the top city high schools. When it was his turn to make a speech in seminar, he pulled himself up the all-too-frequent stump of 'I am an agnostic, and I don't need a God. . . . As he finished, I looked him in the eye, and asked, 'Mr. Takahashi, have you ever had any trouble—real trouble?' He shook his head. 'No, I can't say that I have had any.' I looked over the class, chose the oldest member of the group, and asked him, 'What do you think about this problem?' The little old man sobered, and said, 'I've had trouble. For seven years I lay in a hospital with tuberculosis, and thought I'd never be well again. Now, although I am a trained lawyer, I had to give up my profession and am teaching. But I am a Christian.' Mr. Takahashi looked grave, too. 'I understand now,' he said."

Manioc, the staple food plant for the people of Zaire, has been struck by blight, especially in the Bandundu and Kasai regions. The blight has affected about one

and a half million people. The people cannot easily substitute other food plants. Vern Preheim, MCC director in Zaire, reports that many schools have closed as a result of the critical food situation. "There will be a general food shortage through 1974," Preheim wrote. "This can be reduced by distribution of seeds and by multiplication of disease-resistant varieties of manioc." Preheim met on Nov. 9 with local church and mission leaders to plan emergency relief efforts for the disease-stricken areas. MCC is releasing \$2,000 to buy food locally, working with other local and international relief agencies.

"We have made good progress at the clinic," wrote Robert Gerber from Araguacema, Brazil. "Teo Penner and I have made contacts with the State Health Department. Two weeks ago one of their directors visited our clinic and was very impressed by what he saw. The clinic will receive some medicines from SHD. We also discussed with the director the possibility of receiving financial support for the nurses. He said that there is a good chance to receive support for one of the nurses but that they will have to get Brazilian nursing licenses. This, both nurses are ready to do."

Burdette Hershberger was licensed to the ministry at the Grassy Narrow Indian Mission congregation, Morson, Ont., Nov. 18. Elmer D. Hershberger was in charge of the service.

Elmer Martin, Bowmanville, Pa., was licensed and installed as pastor of the Caln Fellowship Mennonite Church, Thorndale, Pa., Nov. 19. William Weaver preached the sermon and Melville Nafziger was in charge of the ceremony.

Extension courses from Eastern Mennonite College for ministers, congregational leaders, and Christian workers at Lancaster Mennonite School, Lancaster,

Pa., on Friday evenings and Saturday mornings, March 2, 3, and April 20, 21, 1973. Instructors are John R. Mumaw, Gospel of John, and Linden M. Wenger, Christian Ethics.

A painting of the Hans Herr House was named best of show in the first art and photography contest sponsored by the Mennonite Historical Associates to benefit the 1719 county landmark. Eight percent of the paintings were sold, and almost \$200 worth of prizes was awarded. Ida Grace Sands, Elizabethtown, Route 1, won best of show and first place in the oils and acrylics division of the contest for her painting. This painting and almost seventy other exhibits were displayed through Nov. 10-24 at the Lancaster Mennonite Conference Historical Society, 2215 Mill Stream Road, Lancaster, Pa. All donations and 25 percent of items sold went for the restoration of the Hans Herr House near Willow Street. The original Andrew Wyeth watercolor of the landmark was also on display.

The 63-page "Hymn Preludes for the Mennonite Hymnal, 1969" has been reprinted to meet the demand of church organists and pianists and is now available. The plastic-bound 9 x 12 1/2-inch book was published in May 1970 during a 3 1/2-week-long seminar on church music directed by Mary Oyer. It includes 28 preludes to tunes, including, "Come, Thou Fount," "Wondrous Love," and "Amazing Grace." Among the composers are Charles Burkhardt, J. Harold Moyer, and Alice Parker. Although some can be played on organ only, many of the preludes can be performed on piano. Copies may be ordered from Goshen College Bookstore, Goshen, Ind. 46526.

Arlin Yoder, Sao Carlos, Brazil, reported on their work recently: "This month (Oct.) the Pocket Testament League is with us in our greater Sao Carlos area. We have been having good meetings with attendance from 1,000 to 2,500 an evening, in our open-air presentations. Over the weekends various churches are being visited. This thrust is timely here in our city."

Albert Buckwalter, Saenz Pena, Argentina, Nov. 1, reported: "This morning Orlando finished with the translation of Genesis into Toba. . . . We continue to receive pleasant surprises with respect to the growing interest there is in the reading of the Toba Scriptures."

Robert Otto, Brussels, Belgium, Nov. 6, wrote: "Just a month ago we experienced real renewal in our local congregation. The chapel was packed full for the two films: "Lucia" and "Teen Revolt." We had an average of 20 to 25 present for the messages. Several decisions were made, notably among the youth. Three

young fellows have joined our youth group."

Take note on the efficiency ratings of aid programs: When you give \$100 to help other people, it costs \$300 to deliver that \$100 worth of aid through Federal channels . . . \$27 to deliver the same amount through voluntary charities . . . and \$8 to deliver it through the church . . . (from statistics compiled for the Better Business Bureau by the National Association of Life Underwriters in Washington, D.C.).

Sol Yoder, instructor in history, Hessian College, requested a leave of absence for two years beginning September 1973 to return to Amsterdam in the Netherlands to write his dissertation to complete requirements for the PhD degree in history at the University of Amsterdam. His dissertation topic concerns the social-economic history of the Dutch Mennonites in the seventeenth century, one hundred years after Menno Simons: How did their increasing wealth and prosperity affect their thinking about the place and task of the church in the world? What influence did this wealth exert in opening them to the secularizing phase of the sectarian cycle?

A VS retreat for VSers and their leaders in Central America serving under either the Eastern or Conservative boards was held from Nov. 24-27 in Nicaragua. David Augsburgsbarger served as speaker for the event.

Donald Lauver and Howard Witmer are traveling as representatives of the Missions Council to Honduras, British Honduras, and Guatemala from Nov. 24 to Dec. 8.

Martha Hartzler left the United States on Nov. 17 for her return to Ethiopia for another assignment as a nurse at Deder Hospital.

Christian Light Publications, Inc., Harrisonburg, Va., has acquired publication rights to the Sword and Trumpet Sunday school materials hitherto published by Sword and Trumpet, Inc. *Sword and Trumpet* magazine will continue to be published by the latter organization.

Provident Bookstores are carrying materials for evangelism and Key 73. Resource books, posters, and other significant materials may be obtained through your nearest Provident Bookstore. Other promotional materials on Key 73 not available through Provident Bookstores may be ordered directly from the Walfred Company, 1634 Spruce St., Philadelphia, Pa. 19103, as listed in the back of the



Sol Yoder

Key 73 Congregational Resource Book. Other inquiries may be addressed to the Mennonite Board of Congregational Ministries, Box 513, Goshen, Ind. 46526.

Hubert Schwartzentruber is now giving full time as a staff member of the Mennonite Board of Congregational Ministries. He serves as an associate secretary with particular responsibility for cross-cultural education and for peace and social concerns. His mailing address is: Mennonite Board of Congregational Ministries, P.O. Box 513, Goshen, Ind. 46526. His home address is 145 W. Indiana Avenue, Elkhart, Ind. 46514.

A Summer Bible School Superintendents' Workshop is to be held at Laurelville Mennonite Church Center, R. 5, Mt. Pleasant, Pa. 15666, Feb. 2-4, 1973. Beginning Friday evening at 7:00 and running until Sunday noon the workshop will be structured around the needs of those attending the workshop. The new multi-purpose Herald Omnibus Bible Curriculum will be introduced. Information and registration forms have been sent to pastors. For more information or registration forms, write Ross T. Bender, Board of Congregational Ministries, 1110 N. Main, Goshen, Ind. 46526.

New members by baptism: four at Smithville, Ohio; five by baptism and one by confession of faith at Huber, New Carlisle, Ohio; one at North Lima, Ohio; nineteen by baptism and one by confession of faith at Wideman, Markham, Ont.; one at Barville, Reedsville, Pa.; nine by baptism and five by confession of faith at Warden Woods, Scarborough, Ont.; five by baptism and one by confession of faith at Bethel, Ashley, Mich.; six at Heath Street, Battle Creek, Mich.; three by baptism and one by confession of faith at Mountain View, Lyndhurst, Va.; seven at Lakeview, Wofford, N.D.; five at Grassy Narrows Mission, Morson, Ont.; one at Point-O-Pines, Ranier, Minn.

Change of address: A. J. Metzler from Blooming Glen, Pa., to R. 5, Box 145, Mt. Pleasant, Pa. 15666. Phone: 412 423-5871. Kay Yutzey, 629 Plum, Marysville, Ohio 43040; Roland Leichty, c/o Postmaster, Wale Wale, Northern Region, Ghana. David W. Mann, 828 E. Brown St., Phoenix, Ariz. 85020. Phone: 602 997-4621.

readers say

Submissions to Readers Say column should comment on printed articles.

I would like to reply to Henry Paul Yoder's article, "Possession of Guns and Peace," in the Oct. 31 *Gospel Herald*. I am glad that this question is up for discussion and was not placed in the magazine where it might have been considered the last word on the subject or the voice of the entire church.

Mr. Yoder states, "We feel that owning and/

or using a gun is inconsistent with the non-violent position of the Mennonite Church. Simply owning a gun without using it cannot support violence or nonviolence. But the way a gun is used, can. A gun if used against people is used in violence. A gun used for killing animals is not. Genesis 1:28 says, "And God blessed them [Adam and Eve], and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." To subdue and have dominion, in my opinion, implies use. In some cases means kill and eat or kill for skins.

Mr. Yoder quotes a person saying, "If you honestly believe in peace and nonviolence, you should not own the very instruments of violence." I assume Mr. Yoder agrees or he would not have quoted it. Is he advocating getting rid of all or just some instruments of violence? Many people are stabbed each year. Are we to give up our knives? Certainly not! Again it is how the instrument is used and not mere possession which is the important issue.

Mr. Yoder states, "The entire church is condemned by this reasoning." This is a generalization that has no place on a printed page of our church paper.

Mr. Yoder states, "... having guns in their possession made them susceptible to using them for other than recreational purposes in time of personal danger." True! So does having knives, and fists! We all have the "susceptibility" to sin many times and in many ways. That doesn't mean we will or should have cars, guns, and knives taken away from us like little children lest we use them wrongly.

Mr. Yoder quotes Dr. Milton Eisenhower as saying, "... the areas where the population of guns is the highest, crime and accidental deaths are highest." To me, Mr. Yoder is implying that guns breed crime—which is a false assumption. The devil breeds and promotes crime. Criminals need guns and so where there are a lot of criminals one will find a high number of guns. The reverse is not true. In the same paragraph Yoder continues to quote Dr. Eisenhower, concerning murders, "most of which would not have happened if a gun had not been handy when drunkenness, anger, or both cause temporary madness." This is pure speculation!

Getting to the subject of hunting, "Hunting is recreation" is no argument—it's a fact. Men's hunting and fighting are not of the same general character as Mr. Yoder would have people believe. Hunting is predation—true! If I may say so, God Himself instituted predation, and it is a very important means of maintaining ecological balance. Don't knock it! When two bucks or rams fight and one kills the other—that is not predation. That is competition. War and fighting are not predatory in nature—they are competitive and in this case for humans to kill humans is wrong. For humans to kill animals is not wrong, although Mr. Yoder implies this by saying, "... rights that we have, as a member of the world community, must be tempered by the demands of the kingdom of God."

Mr. Yoder quotes Thorstein Veblen, "The warrior and the hunter alike reap where they have not sown." It is obvious that neither Mr. Yoder nor Mr. Veblen are familiar with the history of game management in the U.S. Sport hunters are the ones who cried out against the thoughtless slaughter of animals and birds by citizens and market gunners who killed wildlife continually and indiscriminately. It was the sport hunter who saw the necessity for and initiated hunting bag limits, seasons, etc. It is the sport hunter who pays for the restocking, propagation, and maintenance of wild game populations through the purchase of hunting

licenses and by paying fees to belong to hunting clubs, etc.

It appears that Mr. Yoder is running out of material when he states, "Obviously non-violence or pacifism would not be a probable belief of the hunter." That is not an obvious conclusion—that is a wild generalization and an unfounded assumption!

In my opinion Mr. Yoder has not collected his material well and seems to have little personal knowledge of the possession of guns and their use.

In answer to the question, "Can possession of guns be reconciled with the profession of nonviolence by the followers of the Prince of Peace?" My answer is a resounding "Yes." Possession of something (an amoral act) does not denote the use of that possession (which may be a moral act).—David K. Mumaw, Harrisonburg, Va.

There are always good articles in *Gospel Herald*, but two in the last month struck home hard enough to make me write my first letter to a "comment" column.

The article, "The Career Girl God Uses," voiced a lot of my feelings about myself even though I am still quite young. It is reassuring that other think as I do.

Dave Wilkerson's article, "The Forgotten Teenager," has been long awaited. I am not a teenager, but I felt like the "forgotten teenager" at that time. Every evangelist preached about sin in terms of drugs, alcohol, sex, cheating, lying, etc.

The kid who is not hung up on these problems needs God, too. But no one told us that God loves ordinary people. I'm afraid there are too many kids in the church who think they don't need God—because they are not "sinners." Everyone is a sinner and everyone needs God.

Thank you for an excellent periodical read cover to cover every week.—Carolyn Schaefer

Thanks for letting us hear from Dave Wilkerson in "The Forgotten Teenager" Oct. 31 issue. Praise the Lord for great teenagers. As a parent of three teenagers I know what he is talking about. We dare not ignore the problems: drugs, loneliness, sex, etc., but there are a lot of 'good' kids who need to be heard too. Keep up the good job of giving us a well-balanced, great paper.—Leroy Bowman, Kinzers, Pa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Amstutz, Jon and Elisabeth (Brewer), Zurich, Switzerland, second child, first son, Peter John, Oct. 27, 1972.

Brubaker, Kenneth and Pamela, Lancaster, Pa., second child, first daughter, Melissa Kay, Nov. 7, 1972.

Campes, Ishmael and Ruby (Yoder), Oak Park, Ill., second child, first daughter, Victoria Rae, born Dec. 22, 1971; received for adoption, Nov. 20, 1972.

Cross, Arley and Connie (Nofziger), Evansport, Ohio, second son, Stacy Alan, Nov. 11, 1972.

Dean, Herbert and Ruth (Benner), Harrisonburg, Va., third child, second son, Steven Lee, Oct. 15, 1972.

Geiser, Ronald and LaVera (Lehman), Dalton, Ohio, second child, first son, Devin Duane, Sept. 29, 1972.

Good, Darrell and Carol (Nafziger), Knoxville, Tenn., first child, Christy Lynne, Nov. 2, 1972. Her, John L. and Joann (Metzler), Lititz, Pa., third child, second daughter, Jill Marita, Oct. 21, 1972.

Landes, Dennis and Eileen (Souder), Telford, Pa., second child, first son, Shawn Carter, Nov. 11, 1972.

Leichty, Ronald and Karen (Stutzman), Milford, Neb., third child, second son, Reginal Jay, Nov. 3, 1972.

Marshall, William and Dortha (Brenneman), Kansas City, Mo., first child, Sylvia Rossall, Oct. 18, 1972.

Miller, John Henry, Jr., and Mary Lynn (Gehman), Schuyler, Va., first child, Curtis Eugene, Nov. 9, 1972.

Nussbaum, Harry and Linda (Ulrich), Apple Creek, Ohio, first son, Shawn Michael, Sept. 30, 1972.

Ringwood, Fred and Mary (Rudy), Oakland, Ont., second child, first daughter, Patricia Diane, Nov. 1, 1972.

Schrock, Toby and Marilyn, Fort Wayne, Ind., third child, second daughter, Julie Suzanne, Sept. 25, 1972.

Steady, Marlin and Linda (Despond), Hesperler, Ont., first child, Jay William, Nov. 11, 1972.

Valverde, Daniel and Bernice (Weber), Mohnton, Pa., second son, Michael, Nov. 3, 1972.

Wenger, Lloyd D. and Pauline (Harrington), Millville, N. J., fifth child, third daughter, Melani Marie, Oct. 26, 1971.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Bennett — Miller. — Joseph Bennett, Miami, Fla., Baptist Church, and Elaine Miller, Miami, Fla., First Mennonite, by John W. Winters, July 4, 1972.

Christophel — Chrisman. — David W. Christophel, Battle Creek, Mich., Heath Street Cong., and Carolyn Ann Chrisman, Wayland, Mich., United Methodist Church, by Leo Bennett and Harold Christophel, Nov. 4, 1972.

Grace — Veatch. — Kenneth Grace, Baptist Church, and Janene Veatch, Locust Grove Cong., Elkhardt, Ind., by Ralph Stahly, Oct. 7, 1972.

Harnish — Harnish. — Larry Harnish, Washington Boro, Pa., Habecker Cong., and Paula Harnish, Pequesa, Pa., New Danville Cong., by Jay C. Garber, Nov. 17, 1972.

Kaigler — Moss. — George Kaigler, First Mennonite Cong., Miami, Fla., and Debora Moss, Baptist Church, Miami, Fla., by John W. Winters, Sept. 2, 1972.

Kilheffer — Peifer. — James L. Kilheffer, Manheim, Pa., and Martha Peifer, Lancaster, Pa., both from East Petersburg Cong., by H. Raymond Charles, Nov. 25, 1972.

Loree — Short. — Lester Loree, Petersburg, Ont., Ayr Cong., and Lois Short, Archbold, Ohio, Locust Grove Cong., by Charles H. Gausche, Nov. 18, 1972.

Mast — Teuscher. — Milford Mast, Hutchinson, Kan., and Wilma Teuscher, Pigeon, Mich., by Charles Haarer and Lloyd Miller, Oct. 28, 1972.

Miller — Holloway. — David D. Miller, Fayette, Ohio, Lockport Cong., and Naomi Ruth Holloway, Fairmont, Ind., Wesleyan Church by Dean Krieg, Aug. 5, 1972.

Miller — Yoder. — Mervin Miller, Burton, Ohio, and Mary Jane Yoder, Middlefield, Ohio, Maple View Cong., by Ervin Miller, father of the groom, Sept. 30, 1972.

Rohrer — Goehnenaur. — Keith N. Rohrer, Smoketown, Pa., Rossmore Cong., and Betty I. Goehnenaur, Strasburg, Pa., New Providence Cong., by James M. Shank, Nov. 25, 1972.

Rosario — Seus. — Jose Rosario and Rosemary Seus, both of Bronx, N. Y., House of

Friendship cong., by John I. Smucker, Nov. 18, 1972.

Saunders — Landis. — Charles W. Saunders, Flint, Mich., Baptist Church, and Darlene G. Landis, Harrisonburg, Va., Zion Hill cong., by Paul G. Landis, brother of the bride, June 17, 1972.

Trulley — King. — Bernard Trulley and Janice King, both of Valparaiso, Ind., Hopewell cong., by Samuel S. Miller, Nov. 4, 1972.

Wilms — Schlachbach. — Raymond E. Wilms, Watrous, Sask., Bethany cong., and Gloria Wilms Schlachbach, Gurnsey, Sask., Sharon cong., by Ten Esau, Aug. 19, 1972.

Yoder — King. — Allen Yoder, Hollisople, Pa., Kaufman cong., and Joy King, Atglen, Pa., Sandy Hill cong., by Jack Stoltzfus, June 17, 1972.

Correction: the bride's name in the Culham-Saleman marriage notice in the Sept. 26 issue was listed incorrectly. It should have read Ruth Marie Salzmann instead of Saleman.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Boshart, Lydia Ruth, daughter of William and Anna (Gerig) Wyse, was born at Wayland, Iowa, Dec. 3, 1901; died of a heart attack at her home Nov. 18, 1972; aged 70 y. 11 m. 15 d. On Nov. 10, 1925, she was married to Clair D. Boshart, who survives. Also surviving are 2 sons (Roy William and Robert Dean), one daughter (Betty Lou — Mrs. Owen Roth), 10 grandchildren, one sister (Mayme — Mrs. Levi Roth), and one brother (Ivan Wyse). She was preceded in death by one brother, J. S. Wyse. She was a member of the Sugar Creek Mennonite Church, where funeral services were held on Nov. 20, in charge of Orle L. Roth and Richard Wenger; interment in the church cemetery.

Breneman, Nora M., daughter of John and Alice Greiner, was born in Lancaster Co., Pa., Aug. 18, 1897; died at her home at Mt. Joy, Pa., Sept. 24, 1972; aged 75 y. 1 m. 6 d. She was married to J. Roy Breneman, who survives. Also surviving are one son (Merle), 5 daughters (Betty — Mrs. Paul Hess, Arlene — Mrs. Galen Nissley, Marian — Mrs. Donald Moseman, Janice — Mrs. Kenneth Shennenger, and Jeanette — Mrs. Wilbur Ebensee), 20 grandchildren, and one great-grandchild. Funeral services were held at the Erlsman Mennonite Church on Sept. 27, in charge of Harry M. Tobias and Norman G. Shenk; interment in the Landisville Mennonite Cemetery.

Headings, Milton, son of Ezra and Lydia (King) Headings, was born at Garden City, Mo., Aug. 30, 1892; died at the Homestead Nursing Home, Lancaster, Ohio, Nov. 14, 1972; aged 80 y. 2 m. 14 d. On Sept. 12, 1915, he was married to Lela Kanagy, who preceded him in death July 15, 1957. On Aug. 19, 1961, he was married to Bertha Norris, who survives. Also surviving are 7 children (Harley, Howard, Sanford, Eugene, Robert, Dorothy Nell — Mrs. Ralph Overholt, and Ionabel — Mrs. Ralph Boshart), 29 grandchildren, 4 stepgrandchildren, 11 great-grandchildren, 2 brothers, and one sister. He was preceded in death by one son, one stepdaughter, 2 grandsons, one great-grandson, 6 brothers, and one sister. He was a member of the Turkey Run Mennonite Church, where a memorial service was held on Nov. 16, in charge of Carl Wesselhoft and Melvin Yutz. Funeral services were held on Nov. 18, at the Oak Grove Mennonite Church, in charge of Eldon King and Carl Wesselhoft; interment at the South Union Cemetery.

Helden, Mary Alice (Kaufman), was born at Garden City, Mo., Nov. 23, 1906; died after a long illness at Denver General Hospital, Denver,

Colo., Nov. 6, 1972; aged 65 y. 11 m. 14 d. On Aug. 4, 1933, she was married to Lawrence E. Holden, who survives. Also surviving are 3 children (Lawrence E., Jr., Robert Eugene, and Ida Jane Morris). She was a member of the First Mennonite Church. Funeral services were held at Howard's Mortuary on Nov. 9, in charge of Kermit H. Derstine.

Kreider, Chester T., son of Ford and Pauline Kreider, died suddenly as a result of a motorcycle accident near Slippery Rock, Pa., Aug. 31, 1972; aged 21 y. Surviving are his mother, 2 brothers (Phillip and Fred), one sister (Mrs. Ramona Beyler), his paternal grandfather (Arthur Kreider), and his maternal grandmother (Mrs. Carrie Mishler). His father preceded him in death in 1969. He was a member of the Bethel Mennonite Church, Wadsworth, Ohio. Funeral services were held on Sept. 3, in charge of Aden J. Yoder.

Lear, Clarence, son of Mr. and Mrs. Wilson Lear, was born in Plumstead Twp., Pa., June 10, 1895; died of a stroke at the Doylestown (Pa.) Hospital, Oct. 5, 1972; aged 77 y. 3 m. 25 d. On Sept. 1, 1917, he was married to Emma Shelly, who preceded him in death May 19, 1923. On Oct. 8, 1924, he was married to Ida Miller, who survives. Also surviving are 4 children (Eather, Chester, Marion, and Arlon), 5 sisters (Olive, Emma, Katherine, Gladys, and Doris), and 6 brothers (John, Garwood, George, Herbert, Clarence, and Walter). He was a member of the Deep Run Mennonite Church East, where funeral services were held, in charge of Cleon Nyce; interment in the church cemetery.

Maniaci, Russell, son of John and Angela (Bologna) Maniaci, was born in Sicily, May 6, 1895; died at the Veterans Hospital, Miami, Fla., Nov. 17, 1972; aged 77 y. 5 m. 26 d. On Nov. 6, 1920, he was married to Grace Hoffmaster, who survives. Also surviving are one son (George), one daughter (Mrs. Angeline Jones), 2 brothers (Dan and Charles), and 2 sisters (Mrs. Sarah Morino and Mrs. Grace Laurie). He was a member of the First Mennonite Church, Miami, Fla. Funeral services were held at the First Mennonite Church, Miami, Fla., in charge of John W. Winters, and at the Harter-Gutermuth Funeral Home, Elkhart, Ind., on Nov. 6, in charge of Russell Krabill; interment in Elkhart, Ind.

Miller, Milo J., son of Joe J. and Amelia (Gingerich) Miller, was born in Johnson Co., Iowa, Oct. 28, 1886; died as a result of an injury from a fall at the University Hospital, Nov. 12, 1972; aged 86 y. 15 d. On Mar. 15, 1916, he was married to Irene Knepp, who preceded him in death Feb. 6, 1920. On Oct. 12, 1921, he was married to Lizzie Kempf, who survives. Also surviving are 2 sons (Wayne and Leo), 6 grandchildren, and 3 great-grandchildren. He was a member of the East Union Mennonite Church, where funeral services were held on Nov. 14, in charge of Lonnie Yoder and J. John J. Miller; interment in the East Union Cemetery.

Roth, Anna D., daughter of William and Ida (Delp) Roth, was born in Franconia Twp., Pa., Jan. 1, 1903; died of carcinoma at the Grand View Hospital, Sellersville, Pa., Nov. 19, 1972; aged 69 y. 10 m. 18 d. Surviving is one sister (Katie D. Roth). She was a member of the Franconia Mennonite Church, where funeral services were held on Nov. 22, in charge of Leroy Godshall, Floyd Hackman, and Curtis Bergey; interment in the church cemetery.

Swartz, Fannie D., daughter of Jacob S. and Mary (Derstine) Moyer, was born in Franconia Twp., Pa., Apr. 15, 1894; died at Eastern Mennonite Home, Souderton, Pa., Nov. 19, 1972; aged 78 y. 7 m. 4 d. She was married to Clinton G. Swartz, who preceded her in death on Oct. 17, 1925. Surviving are one daughter (Alice — Mrs. Abram A. Moyer), one grandson, 3 great-grandchildren, one brother (Jacob), and 2 sisters (Mrs. Miriam Nice and Alice Moyer). One

daughter preceded her in death. She was a member of the Franconia Mennonite Church. Funeral services were held at the Eastern Mennonite Home on Nov. 22, in charge of Leroy Godshall, Floyd Hackman, and Curtis Bergey; interment in the Franconia Mennonite Cemetery.

Troyer, Joseph A., son of Abraham and Amanda (Kuhns) Troyer, was born in Shickley, Neb., Mar. 20, 1893; died following an extended illness at his home in Sparta, Pa., Oct. 14, 1972; aged 69 y. 6 m. 24 d. On June 24, 1924, he was married to Clara Augustine, who survives. Also surviving are 3 daughters (Delores — Mrs. John Esh, Wynona — Mrs. Dale Harrington, and Wilma — Mrs. Richard Dean), 2 sons (Maynard and Lawrence), 22 grandchildren, 6 great-grandchildren, 3 sisters (Katie — Mrs. Ammon Birkly, Lena — Mrs. Menno Eickelberger, and Fern — Mrs. Henry Lauber), and 2 brothers (Raymond and Roy Troyer). He was preceded in death by one son (Lyle), 2 grandchildren, 3 brothers, and one sister. He was a member of the Valley View Mennonite Church, where funeral services were held on Oct. 17, in charge of Arland Miller and Daniel Johns; interment in Rose Hill Cemetery.

Ventura, Juan, son of Jose and Marie Ventura, was born in Penjamillo, Michoacan, Mexico, June 24, 1885; died upon entrance to Saint Anthony Hospital, Chicago, Ill., Oct. 31, 1972; aged 87 y. 4 m. 7 d. He was married to Lucinda Martinez, who preceded him in death in July 1966. Surviving are 8 sons and 2 daughters (Frank, John, Jr., Natty, Tranquillo, Joe, Peter, Theresa, Esther, David, and Daniel), 29 grandchildren, and 2 great-grandchildren. Funeral services were held at the Lawdame Mennonite Church on Nov. 3, in charge of William Hallman and Mario Bustos; interment in the Mennonite plot of Glen Oak Cemetery, West Chester, Ill.

Witmer, Mary L., daughter of Rudolph and Lizzie (Lutz) Frey, was born at Creswell, Pa., July 12, 1880; died of the effects of a stroke at Lancaster General Hospital, Lancaster, Pa., Oct. 12, 1972; aged 92 y. 3 m. 10 d. On Sept. 26, 1906, she was married to Abram E. Witmer, who preceded her in death on June 18, 1954. Surviving are one son (A. Lewis), and one daughter (Mary E.). She was preceded in death by one son. She was a member of the Masonville Mennonite Church, where funeral services were held on Oct. 16, in charge of Mahlon M. Hess and Aaron H. Souders; interment in Masonville Church Cemetery.

Yoder, Delmar K., son of Kores and Sadie (King) Yoder, was born in Iowa City, Iowa, Nov. 13, 1927; died as a result of a plane crash near Wellman, Iowa, Nov. 9, 1972; aged 44 y. 11 m. 27 d. On May 4, 1949, he was married to Ada Mae Swartzendruber, who survives. Also surviving are 4 children (Roberta — Mrs. Ernie Kandel, Suzanne, Karla, and Kevin) and his parents. He was a member of the West Union Mennonite Church, where funeral services were held on Nov. 11, in charge of J. John J. Miller and Emery Hochstetler; interment in the church cemetery.

Photo credits: Cover and p. 1005 by Harold M. Lambert.

calendar

Sunday School Superintendents' Seminar, Laureville Mennonite Church Center, R. 5, Mt. Pleasant, Pa., Jan. 5-7, 1973.

Minister's Week: "Consultation on the Healing Ministry of the Church," at Eastern Mennonite College, Harrisonburg, Va., Jan. 22-25, 1973.

Millwood Winter Bible School, Gap, Pa., Feb. 5-16, 1973.

items and comments

Pastors' Salaries Surveyed

How do congregations decide how much to pay their pastors? Primarily by the amount a new pastor received at the last church he served, said Jacob T. Friesen, Central District conference minister of the General Conference Mennonite Church.

A recent study of pastors' salaries in the Central District shows that the amount of compensation is hardly related to the size of the congregation.

Furthermore, said Mr. Friesen, the salary is related less to education, abilities, experience, or need than to the salary the pastor received in his previous pastorate.

Mr. Friesen said most congregations and pulpits committees determine a new pastor's salary by raising his previous salary slightly, even if this is \$3,000 more per year than he had paid their latest pastor. These are often the same congregations that quibbled over small raises for the previous minister.

Elbert Koontz, Western District conference minister, agreed that the only way most ministers get an increase in salary is when they change churches.

"It's hard to get congregations to change the salary without changing the pastor," Mr. Koontz said. "Most congregations are trying to keep up with inflation, but that's about all."

The Central District survey, conducted last spring, shows a salary range (including estimated cost of housing, allowances, insurance, and social security) from \$5,040 to \$14,838 for full-time pastors.

The size of the congregation had only moderate influence on the amount of salary. In churches with more than 500 members, the median salary was \$11,685; 400-499 members, \$9,738; 300-399 members, \$13,250; 200-299 members, \$10,700; 100-199 members, \$9,000; and less than 100 members \$8,056.

Mr. Friesen felt that a sensible method of determining salaries was to pay pastors at about the same rate as other professionals in the community with equivalent education and experience.

Ban All Promotion of Cigarettes

Dr. Luther L. Terry, a former U.S. surgeon general who released the first reports linking cigarette smoking and cancer, said he favors a ban on all cigarette promotion.

Dr. Terry, a special consultant for the American Cancer Society, charged that the tobacco industry has diverted most of its promotion funds to newspapers, billboards, and magazines since the govern-

ment banned cigarette advertising on radio and television.

Speaking at a press conference during the Cancer Society's 59th annual convention, Dr. Terry also expressed concern at the increase in broadcast advertising of "little cigars" which are mild enough to be inhaled like cigarettes. There is no ban on cigar advertising.

Rock, Other "Hybrid" Forms, Held Incompatible

Jazz, rock music, and "their hybrid forms" were criticized as being "incompatible with the principles of church music" by the biennial World Council of the Seventh-Day Adventist Church.

The statement maintained that these musical forms "are well known for creating sensuous response in masses of people," that they open the mind "to impure thoughts and [lead] to unholy behavior," and that they have "a distinct relationship to the permissiveness of contemporary society."

Traditional styles of folk music were specifically excluded from the condemnation, however, on the grounds that some "are acceptable as vehicles for expressing the Christian witness."

Another resolution expressed disapproval on the wearing of necklaces, earrings, bracelets, rings, and other items "out of harmony with simplicity and modesty."

Charred Bodies Found

The charred bodies of two women believed to be missing American missionaries affiliated with the Plymouth Brethren have been found in the smoking ruins of Kengkok, a town in southern Laos.



A preliminary post-mortem on the two women's bodies showed that they were Caucasian bodies of about the same build as the missing women, but they were too badly burned to be definitely identified.

Fred McKenzie, an official of the Plymouth Brethren, said that the missing women are Miss Evelyn Anderson, 25, of Coldwater, Mich., and Miss Beatrice Kossin, 35, of Federal Way, Wash. They were members of the Christian Missions in Many Lands, Inc., which is affiliated with the Brethren.

The women were taken prisoners Oct. 27 along with two male missionaries by the communist-led Pathet Lao when they seized the town, Mr. McKenzie said.

The two men—Samuel Mattix, 19, of Centralia, Wash., and Lloyd Oppel, 20, a Canadian from British Columbia—are still missing.

Mr. McKenzie said the four missionaries were under house arrest, and the men have been taken to a different location. He said the bodies of the women were found after government troops regained possession of Kengkok, a town about 205 miles southeast of Vietiane.

	<p>To share the Good News of the Prince of Peace (Luke 10:1-12)</p>
<p>Mennonite Church CHRISTMAS SHARING FUND - 1972 For Prince of Peace Evangelism Projects</p>	<p>Here is my contribution of \$_____ to help in evangelism projects of the Mennonite Church in 1973. (Place in your church offering or hand to your church treasurer)</p> <p>Sponsored by Mennonite Church General Board Room 104 10600 West Higgins Road Rosemont, Illinois 60018</p>
	<p>To honor the birth of the Prince of Peace (Luke 2:14)</p>

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Christmas Sharing Fund—1972

Christians ought to celebrate the birth of Jesus. His birth means more to them than to anyone else. Because the celebration of His birth is often done in excessive and inappropriate ways, Christians tend to become negative toward any kind of celebration. Christians should seek ways of celebration which are in harmony with the purpose of His coming.

In Luke 10:1-12 the story is told of how Jesus sent out the seventy to share the good news. It was a large task at which too few persons were working. The seventy were to proclaim peace upon those open to receive it, and to announce that the kingdom of God was now near to them. It was a model for and a beginning of the task assigned to the church throughout all of its presence in the world. The growth of the church would be dependent upon its faithfulness and obedience to Jesus in sharing the good news.

Can we as Christians find ways to joyfully celebrate the birth of Jesus while at the same time share with others blessings which He brings? Will the recipients of our gifts feel also the love that caused God to send His Son into the world? Will our greeting cards convey the message of good news, as well as our personal concern and love for those who receive them? Can our family gatherings focus attention on the One who was born in Bethlehem? Will we invest our money with a sense of good stewardship for sharing the good news?

The Christmas Sharing Fund of the Mennonite Church is being offered as one way to share with others the good news about the Prince of Peace. Monies received in this fund will be used for evangelism projects in 1973. Individuals and families are invited to invest a part of their Christmas spending in this way.

Please note the coupon on page 1023 of *Gospel Herald*, and watch for a further explanation of the evangelism projects in the next issue. — Ivan Kauffmann.

Rather Surprising

One of the rather surprising things that happens around election time is the way people react. Just take one example. Many of those who speak out against political and social involvement by the church turn out to be terribly involved publicly and socially at election time. Such often are strong supporters and speakers for one candidate over another.

For example, John Harold Ockenga, who deplores social activism, almost in the same breath declared his endorsement of Nixon for president because he has "done a great job" on Vietnam and he "knows" communism. He lauded Nixon because he held down inflation and curbed the crime and drug traffic.

So also it happens among us. Those who speak most against the church witnessing to government often speak loudest for a certain candidate. A month or two out of every four years such become highly political and activist. Rather surprising. Why not be consistent? Personally I'm for the two-kingdom idea and don't believe any candidate will bring in the kingdom to which my first loyalty lies. — D.

Pastor — Drop a Word

Recently a pastor in an urban community told me that he wishes pastors would be more interested in sending names of persons moving to his city. He would like to contact such persons and involve them in the life of the church. In the years he has served as a city pastor he has not received even one card telling him of persons who moved to the city or into his community.

Granted that there are some who go to the city to get lost churchwise and granted a busy city pastor cannot spend a lot of time trying to track down persons, yet I believe shepherds should have interest enough in their sheep who move to the city to desire they be in contact with the church.

So, pastor, if you have members moving into another area, drop a word to a pastor in that community telling him about it. — D.

GOSPEL HERALD

December 19, 1972



When Shepherds and Wisemen Get Mixed Up

by Wayne North

Advent Sunday at our house is the time to make an advent wreath and put up the Christmas creche. However, the first setting is only temporary because before Christmas Day arrives our children have taken it down and put it up again a dozen times. Each one has a different idea how it should look and they try every variation.

Our youngest aren't too interested in the historical accuracy of their arrangement and I've seen some combinations that must certainly give the hovering angel a hard time. A shepherd seems to be pushing a camel toward the manger while a wiseman surrounded by sheep is opening a box of precious stones before a drowsy ox. Mary, Joseph, and Jesus are generally in the right places but the wisemen and shepherds are always intermingled without the slightest regard for traditional time and place.

After trying to get all the characters in their correct formation and explaining the fine distinctions between shepherd and wiseman for the third time I decided to let the wisdom of children teach me something. For it dawned on me that one of the significant facts of Jesus' birth was that it did attract such diverse people. The ragtag shepherds came jostling in from the hills and the intellectual wisemen came from their ivory towers. To be sure, their arrival was not simultaneous, in spite of what our nativity scenes might portray, but they came to the event and the person.

The Irresistible Attraction

Both these unlikely visitors were responding to a message that spelled hope to them. The shepherds heard of a Savior

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and the scholars saw the signs of a new King. Both came to the same newborn infant and both found their hopes fulfilled. This certainly foreshadowed the universal appeal this Lamb of God has for all men everywhere. Beggars, social outcasts, princes, officers, every class of persons has found the coming of a Savior and Lord to be an irresistible attraction.

As the church has faithfully announced this incredible message of "God with us" people from every segment of society have responded. The shepherds and the wisemen were merely the representatives of equally diverse people who ever since have been finding their way to the Person of Christ. Neighborhood prayer groups have assembled the most unlikely persons together but they have found themselves on the same Way—gathered around the same Person. High church, low church, Catholic, Protestant, fundamentalist, liberal, sophisticated, common, educated, and layman have found themselves converging on the same event, responding to the same good news.

Unfortunately most of our congregations do not reflect that same diversity. We seem to have all shepherds or all wisemen or perhaps some respectable group in between. Cultural backgrounds and economic and educational levels are powerfully binding and while keeping us together have also tended to keep others out. Perhaps it takes the equivalent of stars and angels to break down those barriers. In any case, it takes the working of God to do it.

A New Relationship

The jumbled creche also reminded me that not only did Jesus' birth attract a motley crowd, it put them into a new relationship. Of course, the shepherds never met the wisemen. It wasn't really the way my children set it up—wisemen stumbling over sheep and getting mixed up with shepherds' staffs. They arrived at much different times. But if they had gotten to the stable in Bethlehem together you can be sure they would have had a great time. Not because they had so much in common but because they had one thing in common—they were coming to Jesus.

Coming to Jesus brings strangers very close to each other. Even those who are hostile and suspicious find the barriers gone. Clarence Jordan tells about the time he visited a church in North Carolina which he expected to be all white and proud of it. Instead, it was thoroughly integrated, with the choir half black. This was shocking enough but after the service came an even greater surprise. The pastor announced that they were having a fellowship meal. Instead of sneaking out behind the church they spread their tables in front of the church along the main street. When asked how this came about the pastor who could neither read nor write replied that someone had read to him that God was no respecter of persons and he simply preached that. Many members left but those who remained were devoted to Jesus Christ and took that relationship seriously. The result was a church in which the members loved and accepted each

other in spite of the strong tradition of racial segregation and racist ideas.

A New Creation in Christ

The shepherds and wisemen at the feet of Jesus are the prophetic symbol of the competitive, unfriendly strangers of all ages who find their differences irrelevant in the presence of the Savior. It is only in God's new creation, of which Jesus is the new Model, that enemies find themselves made brothers and sisters.

In the interests of historical correctness we will probably go on arranging the manger scene with the lowly shepherds kneeling on the right and the sedate wisemen advancing regally on the left, but that is not to be perpetuated in our churches. Since Christ is truly with us we can be all mixed up. Segregation on any basis at the feet of Jesus is inappropriate, if not impossible. Our celebration of the coming of Christ may demonstrate that we are coming to the same Person that the wisemen and shepherds worshiped as we refuse to conform to the old formations that have characterized our status conscious society.

Wayne North, Louisville, Ohio, is pastor of the Beech Mennonite Church.

God Keeps Us

We know that no child of God keeps on sinning, because the Son of God keeps him safe, and the Evil One cannot harm him.

We know that we belong to God even though the whole world is under the rule of the Evil One.

We know that the Son of God has come and has given us understanding, so that we know the true God. Our lives are in the true God—in his Son Jesus Christ. This is the true God, and this is eternal life.

My children, keep yourselves safe from false gods! — 1 John 5:18-21.

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GOSPEL HERALD

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A String of Lights for Christmas

by Robert J. Hastings

Who could imagine that the bleak December of 1932 would bring the brightest Christmas of all? A Christmas that would stretch a giant string of lights all across our neighborhood?

For over two years now, Dad had been without a steady job. I remember the last day he came home from Old West Side Mine in West Frankfort, swinging his aluminum dinner pail. Only there was no swing in his step, for as Mom opened the back door for him, he said, "It's all over. The mine closed for good."

On that fateful day in 1930, the Great Depression had walked into our home at 1404 N. State Street in Marion, a small town in southern Illinois. Although the Depression was an unwelcome guest, it would stay for nearly ten years. And although all of the nation reeled under this, the worst economic debacle in Western history, the coal mining counties of southern Illinois were almost paralyzed, economically.

Every bank in our county closed. The local school board kept what little money it had in a postal savings account. Long lines of WPA workers stretched down the highways, clearing drainage ditches in a make-work, welfare program. And even longer lines formed at welfare offices, as family after family walked home with sacks of surplus food over their shoulders.

As Christmas of 1932 approached, we again dug out the few ornaments and silvery icicles and paper bells left from better years. How carefully we handled the brittle, shimmering icicles, lest a single one should be damaged beyond use.

But, oh, how I wanted a tree with real electric lights! A few of our neighbors did, and as dusk fell, I would look down the street to pick out the glowing lights as they came on.

And when I went to services at the First Baptist Church

downtown, I sat as close to the front as possible. I wanted to sit down there so I could drink in the bright colors of the real lights on the big Christmas tree.

One December, I remember going with Mom to her Ladies Aid Society which met with Mrs. Frank Miles on the street back of us. I guess I was four or five.

Anyway, Mrs. Miles' tree boasted real lights. Her tree stood in a sort of sun-room, off to the side of the main part of her home. And while she entertained her lady guests in the living room, I slipped into her sun parlor. Gray clouds smothered what few rays which might have come from the December sun, hanging unenthusiastically in the southern sky. But the darkness of the day only added to the glory of the lights.

For a long time, I lay on the floor under the tree, just gazing upward at the blue and green and red bulbs. And now, over forty years later, if I want to bring a lump to my throat at Christmas, I relive that afternoon in my imagination, sprawled under Mrs. Miles' Christmas tree.

So when it came time to put up our own tree for the Christmas of '32, I wished again for that string of lights that never seemed to make it to 1404 N. State. But that December, I did find a 60-watt red bulb around the house. I don't know where it came from—perhaps it was there unnoticed for several years. It gave me an idea.

Why not screw the bulb in the overhead socket that dangled from the ceiling of our living room, just over our tree? It would cast a red glow, and maybe the reflection on the icicles and other ornaments would look like an actual string of lights. So we did. Then, turning off all other lights in the house, Mom, Dad, and I went outside. We stood there in the winter darkness, right in front of the window where we could see the tree, bathed in the soft, red glow of the single overhead bulb.

"Look, it's just like real lights," I cried excitedly, almost jumping up and down. And for a few moments, we did have our own string of electric lights.

But the best was yet to come that Christmas of '32.

Adapted from *A Nickel's Worth of Skim Milk: A Boy's View of the Great Depression*, by Robert J. Hastings. Copyright 1972 by Southern Illinois University. Used by permission. All rights reserved.

Other lights were waiting to be turned on. Let me tell you how it happened.

"Lum 'n Abner," in their popular radio show of the Thirties, repeated the same Christmas skit several years. A young couple on their way to the county seat to pay their year-end taxes got as far as Pine Ridge, Arkansas. That's where Lum and Abner operated their Jot-'Em-Down-Store. Here, stopped by a snowstorm, the young couple sought shelter in a nearby barn.

The good folks of Pine Ridge, who discovered that the young woman was pregnant, quickly came to their rescue. They took in food, blankets, and lanterns for heat and light, and then sent for the doctor. That cold, star-filled night, a baby boy was born in the barn.

In the closing episode, Lum and Abner were walking through the snow, carrying a box of home-cooked victuals to the barn. They waxed philosophical as Lum said, "You know, Abner, here we are, two old codgers, our years about over, and here's this youngun', just comin' into the world . . . sort of like that first Christmas, years and years ago. . . ."

As Dad reached over to turn off the Atwater-Kent table model radio, he said, "You know, if that wouldn't give a fellow the Christmas spirit, I don't know what could."

No one else said anything. But deep down inside the three of us, we felt real good, real warm, real Christmasy.

And suddenly, the lights were shining all over our end of town!

What Peace and Which Prince?

by William Keeney

This fall Canadians and Americans made a choice. They elected the ruler, the modern equivalent of the Prince.

Now we come to the celebration of the Prince of Peace.

Perhaps the real choice is not between the Republican and the Democrat, the Liberal and the Conservative. The real choice may be between what kind of peace and which kind of prince.

Nixon may not be a King Herod and Trudeau may not be a Nero. Nevertheless, both rest their authority finally on force and coercion. They use power to impose the national will on people. They seek mastery as the way of making peace.

The Indochina war may be ended by the time this appears. The peace is being negotiated. The longing for peace is great and the ending of the war would certainly be a cause for rejoicing.

The peace is doubtful because the negotiating is on the basis of a balancing of national self-interests. Each will seek the greatest advantage for itself and each will try to put the other in the position where the peace will be kept whether it is wanted or not, whether it is just or not. It will be a shaky peace at best.

The Prince of Peace refused to exercise mastery over people by force. He was tempted to take the route of kingship. The Messiah was expected to be a King David, another of the Maccabees. Some of His followers had been members of the Zealots who would overthrow the Romans by force.

When the people would take and make Jesus king, He refused. When He was accused of being King of the Jews, He did not deny it. He did show His kingship in the opposite way from the kings of the world.

The Prince of Peace took the way of self-sacrificing

love. He gave Himself on behalf of people rather than imposing His will on them. He tried to win them by serving and inviting them to join Him rather than by being a master over them. He sought peace by loving His enemies rather than by harming or killing them to force them to accept peace on His terms.

The Suffering Servant of the Old Testament was the type of ruler which the Prince of Peace accepted. He bore upon Himself the evils of men and redeemed it by His loving power. His power was exercised to try to overcome His enemies by inviting them to become like Him, to become sons of God, rather than by threatening them.

The love of Christ can only show the full measure of divine love by serving even when unjustly treated. By showing that the love is bestowed upon those who could in no way benefit Him, He discloses the full measure of divine love.

The followers of Christ show that they share His nature by loving men in the same way He did. The real test that their love is granted by God is to love men in the same measure that God has loved them.

The Prince of Peace calls His followers by asking that they too take upon themselves the servant role. "Whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served, but to serve and to give his life as a ransom for many" (Mt. 20:26-28).

The way to negotiate a peace under the Prince of Peace is to get rid of your enemies by loving them. He does not call for a peace where His followers seek the greatest advantage for themselves and force the other to keep that peace. He calls for His followers to be as concerned for the well-being of the enemy as for themselves. When the

enemy breaks the peace, the followers are victorious by accepting, not inflicting, the suffering that results when the peace is broken.

Do we commit ourselves to the princes of the nations and the peace of the world? Or do we give our final loyalty to the Prince of Peace?

If the followers of the Prince of Peace would obey Him fully in trust that He is really the Ruler over life and death, He could establish His peace. Instead, too often those who celebrate His birthday and hail His coming want to be left in peace rather than being peacemakers. They want to steer clear of all conflict rather than seeking to overcome it and make peace.

The 1971 Peace Section Assembly in St. Louis called for a new celebration of the coming of the Prince of Peace. The Assembly called for a celebration which would be a sign of the new kingdom which has broken into the world with the Prince of Peace's advent.

The Assembly proposed that the followers of the Prince of Peace celebrate His birth by trying to find some way to show His approach to peace, to give signs that He is our Ruler and leads us in the way of peace. Since North Vietnam has been labeled as the enemy by the United States government, Christ's followers know that they should show special love to them.

How can love of the enemy be made real and not just be idle words? The followers of Christ can take it upon themselves to relieve some of the suffering of the North Vietnamese people. Instead of celebrating the birth of the Prince of Peace only with people whom we love because they love us, as the world does, we can love those who because of our national acts would not have reason to love us. We then show the quality of love which impelled God to send His Son as the Prince of Peace.

In Bethlehem the children were the victims of Herod who sought to retain his rule at the expense of the innocent. In North and South Vietnam the children are still the victims of the rulers who use the innocent to gain their goals.

What is a more appropriate celebration of Christmas than to render aid to the innocent victims of wars as a sign of God's love, as many did on such short notice last year? The gift of homage to the Lord of life is to give life to those suffering the evil effects of warfare.

Love is not best expressed in slogans and other verbal gestures. It is expressed by deeds of helping done by men of good will. So instead of spending money only on ourselves, or on what is an extension of ourselves in the persons closest to us—family, relatives, close friends—take the money to relieve the suffering of the North Vietnamese, perhaps in a sense the members of the family of man most remote from us.

Only when we love the enemy, only when we voluntarily share the sufferings of the persons who cannot give something back to us, can we know the full meaning of divine love which offers the final hope for true peace.

What is the peace we bring when we show love to a

national enemy? It certainly will not bring a cease-fire or a treaty in this case. It will sow the seeds of reconciliation which is the needed basis for peace. It may counteract the hate and start a response of love that is the foundation for any enduring peace.

While we should not confine our work for peace to binding up the wounds of war, it is an act we can perform. It is what we can do for peace when we have no other direct recourse to stop the war and start the processes of peacemaking.

Let us celebrate the birth of the Prince of Peace by loving as He loved. For while we were yet sinners, remote from Him, He died to establish our peace and reconciliation. Give a gift for the Prince of Peace as the proper celebration of His coming. Choose Him to rule your life and make His peace as a servant of the way of the cross.

Christmas is a time to show which is your prince, what is your peace. 

In the Beginning, Santa

by Richard A. Kauffman

In the beginning was Santa
And he looked like God
And he *was* God.
Everything was made by Santa (and his elves) —
toys, clothing, appliances. . . .
Nothing there was that didn't have the seal
of Santa.

Each Christmas Santa brought a ray of hope
to a hopeless world — a toy, a shirt, a mixer.
But the toy broke,
The shirt faded,
And the mixer beat cakes that made people fat
(and grouchy)!

Then there was Madison Avenue.
Madison Avenue is not the same as Santa.
It just made us aware of Santa's coming:
"Prepare ye the way of Santa," it said.
And so we bought things we didn't need,
And we bought things we couldn't afford
(Goodness knows, they said we could if we had a credit card).

Now we're in debt.
We play with broken toys,
We wear faded shirts,
We eat and get fat on the cakes
our mixer beat.

"But don't lose faith, O sons of Santa"
(or is it Satan?)
"We received him gladly;
We believed in him;
He gave us many things.
There *is* another Christmas, you know."



How Much Is Enough?

by Dwight Platt

The shrill note of a conch shell horn broke the expectant silence of early morning as a little wizened man leading a party of followers entered the village. A number of years ago I spent a few days with Vinoba Bhave, a follower of Gandhi, who walks from village to village in India to ask landowners to give a few acres to their landless brethren. Although Indian landowners had little land by American farming standards, Vinoba Bhave's message was, "In a world of need, he who has more than he needs is a thief."

Cash registers jingle and lights twinkle as we in America prepare to commemorate the birth of Jesus Christ. In the Christmas season of 1972, we are also concerned with gifts, but the similarity in form belies a contrast in these events.

In Western society, Christmas has become the largest festival of consumption in a society that worships consumption. We feel compelled to give things to people who have a surfeit of things in order to show our affection. In this society, we measure living standards by material consumption.

Consumption fuels economic growth which provides new jobs and more income, so buying can be rationalized as a part of our community responsibility. We may feel uneasy when we hear of need and poverty but it does not threaten our level of consumption. We give to help the needy and build a world in which all will share in our abundance. But should the message of Vinoba Bhave still trouble us?

The United States with 6 percent of the world's population consumes at least 30 percent of the world's production. Americans own 60 percent of the cars and use one third of the electrical power. If world consumption of energy were to be raised by the year 2000 to the U.S. 1960 per capita use, it would require a thirteen-fold

increase in energy production.¹ But we in North America are not satisfied with our rate of energy use. In the United States the use of electrical energy is doubling every ten years.² We live in a finite world with limited resources and with life-support systems that have a limited capacity to tolerate our activities and take care of waste products.

Many scientists believe that it is impossible with the limited resources and systems of the earth to provide the rest of the world's population with the level of material consumption that we enjoy in North America. We are able to maintain a high standard of living by utilizing resources from underdeveloped countries.

Supplies of fossil fuels, our main source of energy, are obviously limited and are being quickly used up. Known reserves of natural gas and petroleum will be gone in another thirty to forty years at current levels of use and in only twenty years if their use continues to grow at the present rate. Even if the total reserves found are five times the presently known reserves, we will run out in fifty years if their use continues to grow. And yet the United States uses more than 60 percent of the world's production of natural gas and 30 percent of the petroleum.³ When the world's supply is limited, are any moral questions raised by such prodigious use? Do we have the right to import and use as much petroleum as we can pay for? This generation of Americans will use most of the natural gas supply of the world. Will future generations question our stewardship of world resources?

Many people depend upon technology to solve resource problems. When one fuel supply runs out, we can switch to others. Coal supplies are much larger than petroleum but coal produces more severe pollution. Other possible energy sources still have many problems, and some, such as present methods of producing nuclear energy, have

severe problems in disposal of wastes. If a large new source of energy is developed, there will still be limits to its use on earth. Technology can often raise limits but technological innovations themselves are undoubtedly limited.

Other limits on production are imposed by supplies of minerals. Even if metals are progressively recycled, the metals required, at present industrial use levels, would not be available to bring the rest of the world up to full industrialization.⁴ And many scientists believe that environmental pollution will be more important in setting limits to industrial expansion than will the shortage of resources.

Therefore whenever we consider the effects of consumption, we must understand that we live in a finite world, that we are approaching certain limits on continued industrial growth, and that the degree to which these limits will be amenable to being extended technologically is uncertain. In such a world, Christian stewardship has a renewed relevance and meaning which had been lost in a frontier world with apparently limitless resources. This new stewardship emphasizes our responsibility for the wise use and conservation of world resources and the maintenance of a good environment.

American economic behavior is based on the premises that convenience, efficiency in the use of labor, and rapid turnover of goods are good, even if they are wasteful of materials and energy. American production systems are based on a one-way flow from manufacturer to consumer to waste dump, and this flow is accelerated by "built-in obsolescence."

We have built complex sophisticated manufacturing systems that use raw materials but recycling systems for use of waste products are primitive. Disposability is a convenience that increases polluting waste and consumption of resources. Almost three times as much energy is required for the container system for one gallon of soft drink supplied in 16-ounce throwaway bottles as in 16-ounce returnables.⁵

Our transportation systems and heating and cooling methods are wasteful of energy. If we would develop systems that utilize materials and energy more efficiently, it is estimated that we could decrease energy consumption by 30 to 40 percent without decreasing appreciably the services and goods provided. Can we justify such waste to the rest of the world or to future generations?

Another moral question is raised by our level of consumption. How much of what we consume do we need? How much influence does advertising and social pressure have on our habits of consumption? These questions are not easy to answer. They are personal questions of stewardship. Decisions with regard to consumption are not as clear-cut as a decision to tithe income.

The Mennonite tradition of the simple life, which most

of us discarded as archaic in this affluent age, needs to be reexamined in the light of Christian stewardship. Often our attempts to be good stewards may seem irrelevant, for the major sources of waste and excess consumption are built into the system. However an individual life-style may point the way for society. Christmas 1972 can have new meaning if we use it as a time to reconsider our responsibility to conserve the earth and its resources and to share these resources more equitably with the poor, instead of using it as an excuse for unnecessary consumption.



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For Husbands and Wives

*Lord, inspire those men and women
who bear the titles "Husband" and "Wife."
Help them to look to You
to themselves
to one another
to rediscover the fullness and mystery
they once felt in their union.
Let them be honest enough to ask:
"Where have we been together
and where are we going?"
Let them be brave enough to question:
"How have we failed?"
Let each be foolhardy enough to say:
"For me, we come first."
Help them, together
to reexamine their commitment
in the light of Your love—
willingly, openly, compassionately.
Help them, together
to believe how fragile, yet powerful—
how weak, yet how strong—
how impossible, yet attainable
their love can be.
Give "Husband" and "Wife"
the courage to be for each other
a person rather than a title.*

Amen.

— Christopher News Notes

Peace Section, MMHS Convenes Consultation on the Offender

The Mennonite Central Committee Peace Section, meeting in Chicago, Nov. 16, recommended that Peace Section staff together with the staff of Mennonite Mental Health Services (MMHS) convene a consultation on offender ministries early in 1973.

The consultation will deal with specific questions or problems which representatives might bring to the group, including theological, philosophical, and practical aspects of offender ministries. The consultation hopefully will provide roles and directions for participating groups, including the creation of advisory, reference, or administrative committees. Participants will include representatives from MCC Peace Section, MMHS, other agencies or conferences interested in offender ministries, and several persons trained and experienced in working with offenders.

Ted Koontz, associate executive secretary of Peace Section was asked at the Nov. 16 meeting to devote one-third time to offender ministries. "Peace Section does not see itself as an organization to coordinate offender ministries," Koontz said. "Our main contributions will likely be to follow legislation affecting offenders, to push for prison reform, and to help Mennonites understand and aid people who violate laws of society."

Peace Section may also serve as an information clearinghouse for people working in offender ministries. As an inter-Mennonite agency, MCC Peace Section can keep in touch with what many Mennonite groups and individuals are doing and pass this information to other interested people.

"The consultation on offender ministries should help clarify the roles of the various participating agencies and individuals so that Mennonite efforts can be as effective as possible and so we can learn from each other," Koontz explained. "My specific responsibilities will hopefully evolve out of the consultation. Peace Section will try to do what the consultation community feels it should do."

Peace Section has been concerned with offender ministries at least since 1967, especially with persons imprisoned because of their objection to war. Last year Peace Section sponsored an offender seminar in Washington, D.C. Growing in part out of

that seminar was a regional offender seminar in Goshen, Ind. The seminar was planned and sponsored locally and partially funded by Schowalter Foundation money made available for that purpose through General Conference and Mennonite Church peace committees. Other regional offender seminars are being planned in Newton, Kan., Bluffton, Ohio, Winnipeg, Man., and Ontario.

Peace Section also sponsors a newsletter, *Liberty to the Captives*, a forum in which readers share problems and concerns arising from various ministries with offenders. Interested people can request the newsletter from David Janzen, editor, 409 West 11th St., Newton, Kan. 67114, or from MCC Peace Section, 21 S. 12th St., Akron, Pa. 17501.

West Coast MDS Involved in Three Areas

Though the East Coast floods have been much in the news recently, Western Mennonite Disaster Service units have also been active, especially in the Rapid City, S.D., area, in Isleton, Calif., and in Moencopi, Ariz.

Nelson Hostetter, MDS executive director, has just returned from a 17-day trip to these three areas to check on progress and to make personal contacts with MDS representatives and with local people.

"MDS has assigned its first Christian contact couple to Rapid City," said Hostetter. Mr. and Mrs. Raymond Loutt, Martin, S.D., members of the Harvey Mennonite Brethren Church, will live in Rapid City over the winter months as the only MDSers remaining there. They will maintain contact with the other disaster agencies. Loutt, a farmer and a carpenter, will work in rebuilding and repairs for especially needy families. The Loutts are also laying the groundwork for an MDS-VS "flood squad" to involve about 20 young people during the summer of '73 in cleanup and repairs that still need to be done following the June floods this past summer.

"Community flood recovery programs take much longer than the average person realizes," said Hostetter. "Families are still trying to put back together the

pieces of a well-organized life after loss of utilities, housing, transportation, and other basic services."

In Isleton, Calif., MDS Region IV director John Jantzi, Siletz, Ore., with California MDS chairman John Miller of Reedley, and Nelson Hostetter visited the disaster area, where a broken dike had caused flooding of thousands of acres of fertile lowlands. About 130 families were flooded out, many of whom were Filipino farm laborers. These people lost not only their homes but also their jobs on the flooded farms.

The dikes have been repaired and water pumped back out of the low areas. MDS is keeping close touch with local officials, and anticipates becoming involved in repairs and rebuilding of flood-damaged properties.

Jantzi and Hostetter went from Isleton to Moencopi, Ariz., on Nov. 14, where recent heavy rains had damaged the sod roofs of the Hopi Indian villages.

"The Hopi Indians use about 18 inches of sod to insulate their roofs against summer heat and winter cold," said Hostetter. "The unusually heavy rains washed much of this away, causing leaks and water damage. Hopi workers and MDSers have replaced much of the sod. MDS also built some new sloping roofs of wood protected with tar paper."

Hostetter reported that many of the Hopi people work in government jobs but also maintain terraced gardens after office hours. The heavy rains knocked out much of their open-trench irrigation systems. Arizona state MDS has offered to help restore this irrigation system in the spring.

MDS has appropriated \$2,000 from its emergency funds for the Moencopi program.

Virginia Board at Sonnenberg

The Virginia Mennonite Board of Missions and Charities held its Fall Missions Conference at the Sonnenberg congregation, Kidron, Ohio, Nov. 3-5. The full Board business session was held on Nov. 4.

The Saturday sessions turned out to be more inspiration than business. Three missionary couples and a full-time VSer shared their testimonies during the day of reports and business. The structured agenda was frequently interrupted with testimonies not only by missionaries, but also by Board members.

Martha Hartzler, a VSer from Burlington, W.Va., is going with James and Charlene Duncan to Italy in January 1973. She will live with Willard Eberly with whom workload, living arrangements,



(L-R) Jonathan and Edith Kanagy and daughters, on furlough from Jamaica; Reuben and Ruth Ann Horst, under missionary assignment to Jamaica in January; Lloyd Weaver, Mission Board president; Charlene and James Duncan, under missionary assignment to Italy in January; Martha Hartzler, VS assignment to Sicily in January.

and activities for a single VSer in Italy were worked out when the Eberlys were on furlough.

This appointment represents a new adventure in overseas missions for the Virginia Board. The Duncans will be in language study at Florence for a year.

Reuben and Ruth Ann Horst were appointed by the Board to go to Jamaica. Their assignment is to be pastor at Abrams, a development area of Jamaica. They will have no running water nor electricity, but their lives are dedicated to the people of Abrams, whose standard of living the Horsts have adopted.

Jonathan Kanagy and his family also

attended the conference. They have just returned from Jamaica and are on furlough in the U.S. Jonathan is pastor at Ocho Rios on the north coast of Jamaica.

Speakers at the public sessions were Al George, Wauseon, Ohio, Jonathan Kanagy, and Sam Janzen. Two MYF groups shared in the Friday evening and Saturday evening sessions. Youth had their own activities Saturday afternoon and after the evening session. It was an unusual inspiration to have 150 youth to share in a missionary conference.

The meetings were well attended and an unusual spirit of commitment to missions was present.

Aurora Congregation Celebrates in Dedication



Early picture of meetinghouse dedicated November 17, 1912.

Aurora (Plainview) Mennonite Church has a dozen ministers to its credit—that is, men who have been called out from the congregation to serve in other areas. They are: Will Miller, George Miller, Arland Miller, Vern Miller, Elmer Hersberger, Clyde Stutzman, John Lehman, Moses Slabaugh, Venus Hersberger, Frank Raber, Simon Stuckey, and Edward Stoltzfus.

For a membership of less than 125, the record is not too bad. The record also

speaks for commitment. And that was the concern of the church as it celebrated its seventieth year of worship.

Nine hundred invitations were given out to neighbors and friends inviting them to attend the weekend of dedication and open house on Nov. 25 and 26. The kickoff came through a fellowship banquet held Saturday evening. Willis Breckbill and John Rudy were the resource persons for the banquet and the meetings next day.

In a litany written by the pastor, David Miller, the congregation intoned "We, the people of God and servants in the kingdom of Christ, do dedicate ourselves anew in faithfulness. . . ." Elmer Stoltzfus and Eugene Yoder are also ministers in the congregation.

The mood was one of celebration. Seventy years of worship in one place was cause for rejoicing.

Pilgrim People

Vasil Magal, Slavic missionary in Europe and radio speaker on Mennonite Broadcasts' *Voice of a Friend* program, returned to Belgium in late October from a two-

week Bible teaching effort in Germany.

Magal ministered to about 40 Slavic-speaking people, many of whom are "old, sick, and living on a small pension."

He developed the theme "The Church of God," its nature and meaning—past, present, and future.

Most of those present were Christians. Some were not. Many told Magal that they had not heard a systematic handling of this subject before.

During the two-week Bible conference, he was able to sell six copies of *Pilgrims Progress*, a book that is well liked and read by Russian-speaking people.

During his visit to Germany, Magal heard from several persons that personal letters from the USSR are becoming more rare. "It seems the repression of Christians is stronger than usual, he notes.

Oct. 28 and 29 Magal attended several committee meetings of the Belgium Bible Society and other European Bible Societies.

During the Olympic Games in Munich about 3,000 packets of religious literature in the Russian language were distributed. Nearly 2,000 more were passed out afterward, these mostly to residents in Western Europe, reports Alex Leonovich of the Slavic Missionary Service. The SMS sponsors the Magals' ministry to Russian refugees in Western Europe. Mennonite Broadcasts, Harrisonburg, Va., sponsors the Magals' radio ministry.

Fifty Years at Bethel, Ashley, Michigan

The 50th anniversary of the Bethel Mennonite Church near Ashley, Mich., was observed Oct. 14 and 15. About 200 friends and former church members returned to share this time of fellowship with the congregation. Nine of the 26 charter members are living and all but one were present.

The theme of the observance was "Following Christ: Yesterday, Today, and Tomorrow." Speakers were Tilman Smith, Goshen, Ind., a charter member; A. Lehman Longenecker, Keyser, W.Va., a former pastor; and Calvin R. Kaufman, the present pastor. A happy time was spent together in visiting, singing, recalling past memories and experiences, as well as reporting on the intervening years. A fellowship dinner on Sunday noon was served to over 300 people.

The services recognized 52 years as a church body and 50 years since the dedication of the church building. The remodeled building was dedicated in June 1965. It is located on Highway U.S. 27, twenty-eight miles north of Lansing.

Bethel Church History booklets are available at a reasonable price: Write to: Pastor Calvin R. Kaufman, R. 1, Ashley, Mich. 48806.

McKerracher House Plaque Unveiled in Saskatchewan

The unveiling of the plaque donated by the Saskatchewan Psychiatric Association in memory of D. G. McKerracher took place recently at McKerracher House in Swift Current.

McKerracher House was established in 1969 as a transitional care home, in order to provide a sheltered, rehabilitative climate for people with overly frustrating emotionally disturbing life experiences. It is a home between treatment counseling and the community.

Participating in the unveiling ceremony were I. M. McDonald, Department of Psychiatry, University of Saskatchewan; and S. Cebrian, psychiatrist at the Swift Current Mental Health Clinic; minister of Municipal Affairs and MLA, the Hon. E. I. Wood; and Fred Peters, executive secretary of the Mennonite Central Committee from Saskatoon.

The family was represented by Mrs. Joan Gereke, daughter of the late McKerracher.

The Mennonite Central Committee is sponsoring the project. McKerracher House is one of the projects which the committee is involved in to relieve human suffering and distress.

"Swift Current is a center for health care of various kinds. It has the desire to look after the people who are not well," he said. "There is still a real need for further assistance from the government," he added.

Brian O'Regan, president of the Saskatchewan Psychiatric Association, unveiled the plaque on the occasion. Frank Bergen, administrator of McKerracher House, presented Mrs. Gereke with a framed plaque as a remembrance.

"Candy Bar a Day" Projects Missions

"Ten Cents or a Candy Bar a Day" is the title of a message to congregational missions leaders prepared this fall by Mennonite Board of Missions.

Although they are little used in churches, overhead projector transparencies (43 in all) combine with a reading script to present the message. The transparencies present tables, graphs, and photos for the visuals. The entire presentation takes about 20 minutes, and use of the overhead projector with a regular projection screen in the pulpit is possible during both daytime and evening worship services without darkening the room.

Contributions to Mennonite Board of

Missions amount to approximately ten cents a day per member in the Board's 65,982-member supporting constituency.

"Because pastors have asked to use the set, we have decided to make it available for everyone," Boyd Nelson,

secretary for information services, said at Elkhart recently.

Nelson pointed out that the presentation attempts to show ways in which Board workers have helped people to new life in Jesus Christ.

Twenty-Five Begin VS Assignments

Attending the Nov. 6-14 Voluntary Service orientation at Mennonite Board of Missions, Elkhart, Ind., were 25 persons who began one- and two-year assignments in 17 locations throughout the United States.

At the orientation sessions volunteers analyzed the various facets and implications of service, engaged in role playing, built a giant snow bunny, interacted in small groups, and played football. One volunteer felt that the role plays were "most helpful to me because they made me really sit and think what I'd do or say in different situations." Also cited was the lack of generation gaps during the sessions and the realization that "VS isn't all roses and there will be times of both problems and happiness."

Top row (left to right): Jim Hostetter, Goshen, Ind., construction worker for two years in Clintwood, Va.; Nancy Schumacher, Orrville, Ohio, one year as a child care worker with the Pico Heights unit, Los Angeles, Calif.; Brian Stoltzfus, Mantua, Ohio, construction worker in Clintwood, Va., for two years; Dennis Estep, Fuels Run, Va., workshop supervisor for two years with the Crossroads Rehabilitation Center, Indianapolis, Ind.; John Colbert, Springfield, Ill., two years in Philadelphia, Pa., as a construction and community worker; Randy Lehman, North Lawrence, Ohio, child care worker at Frontier Boys Village, Colorado Springs, Colo., for two years; William Brown, Washington, D.C., community worker for two years in Youngstown, Ohio; Arden Kauffman, Millersburg, Ohio, two years as a farm worker at Sullivan County Home, Claremont, N.H.; and Keith Miller, Lebanon, Ore., orderly and maintenance farm worker at Froh Community

Home, Sturgis, Mich.

Second row: Diane Roth, Tavistock, Ont., one year as a secretary in Indianapolis, Ind.; Debbie Eaton, Goshen, Ind., nurse aide for one year at North Carolina Baptist Hospital, Winston-Salem, N.C.; Janey Nussbaum, Apple Creek, Ohio, one year as a child care worker with the Pico Heights unit, Los Angeles, Calif.; Mark Miller, Mio, Mich., hospital worker at St. Anthony's Hospital, St. Petersburg, Fla., for two years; Barb Yoder, Uniontown, Ohio, one year as a nurse aide at Maple Lawn Homes, Eureka, Ill.; Mavis Oyer, Manson, Iowa, pharmacy clerk for one year at Huron Road Hospital, Cleveland, Ohio; Charlotte Koellner, St. Jacobs, Ont., one year as an occupational therapy aide at the Center for the Blind, Stockton, Calif.; and Arlene Young, St. Jacobs, Ont., nurse aide for one year at the Virginia Home, Richmond, Va.

Front row: Fannie Schrock, Lebanon, Ore., assistant hostess for one year at International Guest House, Washington, D.C.; Dana and Sharon Grieser, Pedro, Ohio, program director and unit hostess in Winston-Salem, N.C., for two years; Don and Rossi Stoffel, Goshen, Ind., program director and unit hostess for two years in Colorado Springs, Colo.; and Phyllis and Weldon Miller, Weatherford, Okla., unit hostess/RN and program director/business manager at the Larham Foundation, Mantua, Ohio, for two years.

Not pictured: Bob Voth, Goessel, Kan., community worker for two years at the Carroll Addition Community Center, Champaign-Urbana, Ill. (serving with the unit administered jointly by the VS programs of the Mennonite Church and the General Conference Mennonite Church).



mennoscope

John Drescher Resigns as Editor of *Gospel Herald*

John Drescher has submitted his resignation as editor of *Gospel Herald*, effective as soon as a successor can be found. In a note to the Periodical Division director at Mennonite Publishing House, he stated, "I feel I have made my contribution to *Gospel Herald* and you should start looking for another editor."

In further discussion he affirmed that the decision was not because of dissatisfaction with the task, but was rather in line with his philosophy that this kind of assignment should not be a permanent one. At the urging of Ben Cutrell, publisher, John and Mrs. Drescher agreed, however, to seek counsel from members of the brotherhood to test this decision.

In a letter dated Nov. 25, John stated, "After seeking the careful counsel of eleven persons, we continue to believe that our leading is the same as stated earlier. We have sensed the call to return to the pastorate. . . . We do not want you to think that we are leaving because of unhappiness in the job or problems of relationships. . . . Nor do we feel that the pastorate is more holy than publishing or editing. . . . The important thing is to be doing what we understand God wants us to do."

The management accepted John's resignation with reluctance. Beginning on July 1, 1962, John has combined his work as editor with a role as churchman and Bible teacher in a manner which is unique. But they agree that a person should not be frozen in an assignment when he senses a change in calling. The search for a successor has begun. — Dan Hertzler, Periodical Division director.

Student MDS Flood Squad Project Set for Holidays

From Tuesday morning, Dec. 26, through Monday, Jan. 1, 50 to 60 college-age youth are needed for a special Mennonite Disaster Service (MDS) project at Corning-Elmira in the southern tier of New York. Cleanup and light repairs are badly needed in the two cities hit by Hurricane Agnes this summer. Students with skills in carpentry, electrical or plumbing work, and masonry are especially needed. Other students may sign up to help builders, to do interior scrub down, housecleaning, painting, and decorating. Cooking, counseling of the aged, and child care are other work opportunities. Transportation must be provided by the participants but

food and lodging will be provided on the job.

Students who wish to respond to this opportunity for ministry during this Christmas vacation should register in advance so that appropriate work can be planned and adequate materials and supervisory personnel can be provided. Students may sign up with the personnel and student services offices at Conrad Grebel College, Messiah College, Eastern Mennonite College, Bluffton College, or Goshen College. Students at non-Mennonite colleges and universities may apply directly to Nelson Hostetter, MDS, 21 S. 12th St., Akron, Pa. 17501. Interested high school seniors should contact Jerry Meck, VS director, Eastern Board of Missions and Charities, Salunga, Pa. 17538.

Study Class of the Air Featured Again

Heart to Heart will again feature a Study Class of the Air, beginning January 1 and running through to the end of February. Speaker Ella May Miller will be using Eugenia Price's book, *Woman to Woman*, as the paperback resource for the course. A special *Heart to Heart* imprint edition of the book is now available from Mennonite Broadcasts at 95¢ each for persons wishing to follow the Study Class of the Air.

The central theme of the book and the course is that the woman sets the rhythm of the home and that Christ makes all the difference in that rhythm. Subjects to be discussed include: Christ makes the difference in your disposition, your conscious and subconscious mind, your reputation and work, your appearance, your married life, and so on.

The Homestead, Fla., Mennonite Church was host for the fifth annual Thanksgiving Day Worship service and dinner, Nov. 23. One hundred persons attended from the Southmost, Homestead, Miami, and Immokalee congregations. In place of a speaker, several persons shared their spiritual pilgrimage and two skits were presented.

The first Mennonite Historical Associates meeting for 1973 falls on New Year's evening, 7:30 p.m. at headquarters, 2215 Mill Stream Road, Lancaster, Pa. The program will feature live examples of musical contributions from various local denominations through the centuries. At the meeting the group will also elect a president and secretary for two-year terms and vote on the consti-

tution of the organization.

Paul and Becky Christophel, Harrisonburg, Va., left the United States on Dec. 10, for their first overseas assignment with Eastern Mennonite Board of Missions, Salunga, Pa. They will serve as a youth worker couple in the program of the Swaziland Council of Churches.



Peter J. Dyck (left) representative from Mennonite Central Committee receives a check for \$134,400.63, the proceeds from the Michiana Mennonite Relief Sale. Jesse Nofziger (middle), chairman of the relief sale and Ezra Beachy (right), publicity chairman for the sale, presented the check to MCC, Oct. 26, at the Eighth Street Mennonite Church, Goshen, Ind.

Adriel School is in need of a shop teacher and a child care (houseparents) couple for a group of 10 to 12 boys by Feb. 1, 1973, or sooner. A cook is also wanted. Please contact Adriel School, Box 188, West Liberty, Ohio 43357 or call 513 465-5010.

The Mennonite Health Assembly will hold its annual meeting in Atlanta, Ga., Mar. 12-15, 1973. The Mennonite Nurses Association has been given a special welcome. For more information, write to: Ernest Bennett, Box 370, Elkhart, Ind. 46514.

Vida Huber will be on a panel for the "Christian Perspectives in Health Care," a workshop sponsored jointly by the Center for Discipleship, Division of Nursing, and Mennonite Medical Association, at Goshen College, Feb. 1-3, 1973. For more information, write to: C. Norman Kraus, Goshen College, Goshen, Ind. 46526.

MCC exchange visitors or trainees need sponsors to provide homes and practical work experience in various vocations for a six-month period beginning early February. The trainees are between 19 and 30 years old and come from countries in Africa, Asia, Europe, Latin America, and the Middle East. The exchange visitors would like full-time work experience. Families are needed to provide a home away from home. A sponsor gives the trainee an opportunity to work in his vocational area, and becomes a bridge for him to the church, the community, and places of interest in the area. The sponsor provides \$20 a month pocket

money and sends \$85 monthly to MCC to help pay the transportation, medical, and program costs. In return the trainee contributes his full-time work. To participate, write before Christmas to: Trainee Program, Mennonite Central Committee, Akron, Pa. 17501. In Canada write to MCC (Canada), 201-1483 Pembina Highway, Winnipeg 19, Manitoba RST 2C8.

Both Mennonite Church and Mennonite Central Committee are promoting Christmas projects this year. The Mennonite Church Christmas Sharing Fund is for evangelism projects in 1973 which fits into the Key 73 emphasis. The Mennonite Central Committee project is for sending medical supplies to North Vietnam. It is hoped that Mennonites will be challenged to participate in one of these projects, and thereby give a testimony against the commercialism of the average American Christmas.

Joe Haines, serving in Nazareth, Israel, wrote on Nov. 10: "I have found that there is real opportunity for sitting and chatting with patients at the hospital. They are very open to reading the Word (Muslims included) and discussing it when it is done in the context of personal regular contact on the wards. . . . Another area is follow-up by my visiting those at home who have shown particular interest."

Robert Gerber, Araguacema, Brazil, reported on Oct. 26: "The training classes are going well. The same 15 students are very enthusiastic about their studies. I am very grateful for Dave Helmut's visit. He had some good ideas and I want to use them. He left some good materials with me on writing programmed instruction courses. It was most worthwhile to have Dave come to Araguacema. We not only talked about extension institutes but did some good old 'philosophizing' about the role of missionaries, organization and church structure, and the Christian life as it relates to culture and society."

Edwin Weaver, Delhi, India, wrote on Nov. 17: "Traveling, meeting Indians, as we travel in various situations, is very helpful in understanding the revolution India is going through. The progress India is now making is very impressive. We were wondering if only the Bhilai-Rajhara area is involved. Indians, who seem to know, say it is India-wide. This in spite of the pockets of crop failure and drought. This will always happen until more of the river and underground water sources are tapped by dams and electrical power to bring water to the dry areas. In this, India is making great progress. In spite of its over 550 million people, it already is producing [enough] or is self-sufficient in food. Irene and I

are just as thrilled as we were from the time of our arrival in India. From America there is a lot of distortion of the 'real' India, of how the people live, believe, and think."

"Marshaling Citizen Power to Modernize Corrections" is a 21-page booklet reprinted under a technical assistance grant from the Law Enforcement Assistance Administration (LEAA), U.S. Department of Justice. The booklets are available in quantity to organizations (including congregations) interested in correctional improvement. E. Preston Sharp, executive director of the American Correctional Association, feels the publication provides a workable range of opportunities for correctional problems facing the public today. Copies are available free of charge to organizations in bulk quantities of 50 or more. Write: American Correction Association, 4321 Hartwick Rd., Suite L-208, College Park, Md., 20740.

Special meetings: Archie Penner, Kidron, Ohio, at Pleasant View, N. Lawrence, Ohio, Jan. 3-7.

New members by baptism: one at Arthur, Ill.; two at Lynside, Lyndhurst, Va.; three at Pleasant View, N. Lawrence, Ohio.

readers say

Submissions to Readers Say column should comment on printed articles.

You have been inspired by the Holy Spirit this year both in your selection of material, like that of J. Lawrence Burkholder and Keith Kinsley, and in your editorial content. "Evangelism, the New Mennonite Community" and "Politics and the Kingdom of God" were potent pieces for us here in the Portland Mennonite Church as we struggle with our purpose and structures for realizing it. . . . — Mr. and Mrs. Duane A. Diller, Portland, Ore.

I want to express my deep appreciation for your work in editing a very worthwhile church paper. Especially do I thank you for "Reflections on Tongues" (Nov. 7), which arrived today. For several weeks I have been looking for evaluative help in this area.

Recently I have counseled several people who have been 'taught' to speak in tongues. I have asked, "Is it a valid gift of God if taught by humans?" Is it not more clearly of God if it comes spontaneously, without human manipulation?" This has driven me to study the Bible and other literature. But I have found a lot of worthless material is written on this subject. Some say every Christian should speak in tongues, ignoring the clear word of the Lord in 1 Corinthians 12:8-11, 18, 28-30. Elevating this gift from its lesser position to a necessary, greater role will not do (1 Cor. 12:31—14:5). Using it as a status symbol in the church is a clear misuse or prostitution of God's gift. Beware those who do not have it smacks of religious pride, which will do for a sin as well as any other.

Having read a book which instructs me how to speak in tongues, I will be hesitant to put this knowledge to work, not being sure if it is

of the Lord, or simply of my desire. God has already given me most of the blessings normally associated with tongues, though they might be heightened and I want to be open to all God has for me.

I thought the author of the above-mentioned article said some things I needed to hear. Thank you, again. — Walter Smeltzer, Manson, Iowa

We appreciated J. Lawrence Burkholder's "Evangelism — the New Mennonite Community" in the Oct. 10 issue. Since our recent move (to one of these community areas from an established community) was "consciously within the mission of the church," we found this article helpful in organizing our thinking concerning the problems he mentioned. The last two paragraphs were very thought-provoking. — Edwin and Marianna Roth, Carlsbad, N.M.

We received the Nov. 14 issue of *Gospel Herald* today. We read the article "Indian Policy: A Need for Change." We agree the Indians were mistreated by our forefathers and we're sure they're still mistreated, as stated in this article.

The author wrote, "At this point it would be perhaps better to admit that Indians will never accept Christianity and allow them their own religious practices for what comfort they can bring to them."

Jesus said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mk. 16:15, 16. So we see that all who have not received Jesus Christ as Savior will spend eternity in hell. Read Acts 4:12; John 1:12; John 8:24; Romans 10:9; 1 Timothy 2:5; 1 John 5:10-13; Revelation 20:15; and John 3:16-18, 36.

How can a person's name be written in the Lamb's Book of Life if he has never heard of the Lamb of God (Jesus) who came and died on the cross for him also. Romans 10:14-17.

Our forefathers cheated Indians out of earthly lands. Shall we commit a greater sin by cheating them out of a chance to make heaven their home throughout the countless ages of eternity? Aren't you glad someone faithfully told you about Jesus and His wonderful power to save a sinner from hell? We sure are thankful that we were told and accepted.

Of all that we have, our wondrous treasure of salvation through faith in Jesus Christ is our greatest possession. For without Him, life beyond the grave is hopeless. There is no hope to a person outside of Jesus Christ. Should we keep this great treasure a secret? A thousand times no! There is no other way, no other door, except by Jesus Christ. John 14:6; John 10:1-18. — Mr. and Mrs. Jacob G. Landis, Telford, Pa.

We are impressed with the editorials in the Nov. 14 *Gospel Herald*. We, Millie and I, both said 'amen' after we read the one on "Unsigned Letters, etc." In sending an unsigned communication, whether it is one of approval or one of criticism, hopefully helpful, we feel that it is an impertinence if one does not sign.

And I (we) certainly agree that the one on "The Danger" is very important, and very well points out the fact that what one hears and sees has a definite lasting effect on the thinking and actions that follow. And to look at or study to be "informed" is a deception, and indicates a vicarious interest and enjoyment.

We also find the "A Thanksgiving Prayer" to be less than acceptable as an example of the sentiments of a Christian. There is no doubt but that Don Jacobs received much appreciation from those present at that service.

Don himself sees some of the incongruity of his prayer in the paragraph in which he says: "Now that I reflect, I suppose I sound a

little like the Pharisee," and he definitely does sound like that. What he says later as a sort of apology rings rather shallow. He has a very good series of sentences when he says:

"Through His death He gave life.
 "Through His sufferings He gave comfort.
 "Through His pain He gave joy.
 "Through His pathos, He gives a song."
 But he fails to mention the cleaning that comes alone through Christ's shed blood. We were very sorry to see the prominence given this.
 — Fred S. and Millie E. Brennenman, Richfield, Pa.

I enjoyed the article "Reconsideration" by Arthur G. Gish in the Sept. 19, 1972, issue of *Gospel Herald*. However, one statement bothered me. It includes an attitude which we Mennonites struggle with because of our stand on pacifism. The statement was—"The conservatives have reduced witness and salvation into an individualistic saving of an inner soul, an emotional experience unrelated to political and social issues. This shallow understanding of salvation allows people to exclaim how thankful they are that Johnny 'was saved' before he went to Vietnam and was killed in combat. It is the phony 'salvation' that can occur at the altar and not affect one's attitudes toward the moral issues of our day."

The validity of one's salvation experience does not hinge on a point of the law. Salvation is given to one and all who will accept and confess Jesus Christ as Lord and Savior. Romans 10:9, 10. If this were not so, none of us would have salvation because each of us has broken the law of God since our acceptance and confession of Jesus as Lord. We will continue to do so because none of us has reached perfection. God accepts us right where we are, and from there we are to grow in Him. Growth comes as the Spirit exposes to us the error of our ways in some area of our life and we reach out in faith by asking forgiveness and allowing the Lord to cleanse and purify that part of our lower nature. This may be a slow process for those who do not have adequate Bible teaching, and many do not. We do not become mature all of a sudden.

For professing Christians who go to war, it is not a question of their salvation, but rather, a question of their maturity. Many of us are very immature in the faith when we accept Christ. We are all immature on some point because none of us is perfect. However, our conduct is to be consistent with the level we have reached. Philippians 3:15, 16.

Because of our stand on nonresistance, we have a tendency to feel that the most important commandment is, "Thou shalt not kill." But Jesus said the most important commandment is "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind," and second, "Thou shalt love thy neighbour as thyself" (Mt. 22:37-39). We are very careful not to break the commandment, "Thou shalt not kill," but how careful are we in keeping the most important commandment of love?

Anyone who professes Jesus Christ as Lord and Savior is our brother in Christ. Why do we have misunderstandings, divisions, and splits with our brothers in the Mennonite Church? Why are we disrespectful to, despising of, and suspicious of our brothers in other denominations? If our attitudes can not be classified as love, then, possibly the only other classification for our feelings is hate. Whoever hates his brother is a murderer. I John 3:15; Matthew 5:21, 22. If then we have been murderers also, is our salvation "phony" too? No, we are immature Christians. We have broken the law of love by hating our brother in the same way as the Christian who goes to war has broken the law of love by hating his enemy.

Let us grow in love that we might have love and understanding for all who profess Jesus Christ as Lord and Savior.—Franz W. Yordy, Lebanon, Ore.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Blough, Paul and Joyce (Dawson), Boswell, Pa., fourth child, third daughter, Heidi Rhinann, Nov. 9, 1972.

Brubaker, Floyd and Martha (Mullett), Elmira, Ont., third child, first daughter, Gwendelyn Dawn, Nov. 27, 1972.

Geiser, Vincent and Janet (Nussbaum), Dalton, Ohio, third child, first daughter, Nov. 13, 1972.

Good, Carl L. and Lois M. (Zimmerman), Maryville, Tenn., third child, first son, Peter Alan, Nov. 20, 1972.

King, David Lee and Marjorie (Gantz), West Liberty, Ohio, second son, Landon Lee, Nov. 27, 1972.

King, Harry and Rosemary (Gerber), Charlottesville, Va., second child, Ladeen Joy, Oct. 10, 1972.

Kratzer, Erich and Laurine (Amstutz), Dalton, Ohio, first child, Jeremy Allen, Nov. 16, 1972.

LeFevre, Bob and Carolyn Jo, Sterling, Ill., fourth child, second son, Ronald Edwin, Nov. 28, 1972.

Lehman, Carlin and Sandra (Hill), Dalton, Ohio, first child, Michael Allen, Nov. 24, 1972.

Miller, Bruce and Phyllis (Heloigt), Lakeside, Calif., second child, first daughter, Pamela Michelle, Sept. 2, 1972.

Miller, Samuel A. and Esther (Kandel), Sarasota, Fla., first child, Steven Lee, Nov. 22, 1972.

Nussbaum, Ronald and Lendora (Gerber), Dalton, Ohio, first child, Jody Lynn, Nov. 9, 1972.

Nyce, John Wesley and Gladys Sue (Nice), Telford, Pa., second son, Christopher Wade, Nov. 22, 1972.

Shenk, Joseph and Edith (Newswanger), Musoma, Tanzania, fourth daughter, Rebecca Sue, Nov. 25, 1972.

Wyble, Robert and Naomi (Nolt), Lancaster, Pa., first child, Bradley Paul, Nov. 18, 1972.

Yoder, John Henry and Madonna (Miller), Charlottesville, Va., second child, Karla Irene, Nov. 13, 1972.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Bruno — Penton. — Richard Bruno, North Bergen, N.J., Baptist Church, and Myssy Penton, North Bergen, N.J., Mennonite House of Friendship, by John I. Smucker, Nov. 24, 1972.

Charles — Gerlach. — David E. Charles, Lancaster, Pa., Habacker cong., and Martha F. Gerlach, Columbia, Mountville cong., by Ivan D. Leaman, Nov. 25, 1972.

Harnish — Siegrist. — Glenn R. Harnish, Oxford, Pa., Lincoln University cong., and Julia M. Siegrist, Manheim, Pa., Gantz cong., by H. Howard Witmer, Nov. 18, 1972.

Lambert — Eberly. — David Lambert, Newport News, Va., Warwick River cong., and Donna Eberly, Mt. Joy, Pa., Mount Joy cong., by Nevin L. Horst, Oct. 28, 1972.

Landis — Harnish. — David Landis, Lititz, Pa., Mellinger cong., and Kathy Harnish, Willow Street, Pa., Willow Street cong., by Don Kraybill, Oct. 21, 1972.

Miller — Guengerich. — Verlin Miller and

Elaine Guengerich both of Elkhart, Ind., by William D. Hooley, Sept. 23, 1972.

Oberle — Shoemaker. — Lowie Oberle and Kris Shoemaker, Rexton, Mich., Rexton cong., by Joe Swartz, Topeka, Ind., Oct. 7, 1972.

Reitz — Miller. — Elvin R. Reitz, East Petersburg, Pa., Church of the Brethren, and Ruth Anna Miller, Manheim, Pa., Erisman cong., by Andrew G. Miller, Nov. 25, 1972.

Sensenig — Hostetter. — Edgar G. Sensenig, New Holland, Pa., New Holland cong., and Naomi N. Hostetter, Millersville, Pa., Millersville cong., by Ivan D. Leaman, Nov. 26, 1972.

Stauffer — Moyer. — Lovell M. Stauffer, Elverson, Pa., Conestoga cong., and Elsie R. Moyer, Manheim, Pa., Herley cong., by H. Howard Witmer, Nov. 18, 1972.

Stoltzfus — Mast. — Gary L. Stoltzfus, Elverson, Pa., Church of the Brethren, and Sharon Mast, Elverson, Pa., Conestoga cong., by Harvey Z. Stoltzfus, Nov. 25, 1972.

Swartzendruber — Eichelberger. — Dennie Swartzendruber and Kay Eichelberger, both of Shickley, Neb., Salem cong., by Lee Schlegel, Nov. 4, 1972.

Taddeo — Stuckey. — James Taddeo, Catholic Church, and Deborah Stuckey, Fayette, Ohio, Lockport cong., by Walter Stuckey, Nov. 11, 1972.

Walter — Brubaker. — Daniel B. Walter, Franconia, Pa., Line Lexington cong., and Alta L. Brubaker, Lancaster, Pa., Willow Street cong., by Don Kraybill, June 9, 1972.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Esch, John David, son of Joseph and Eva (Plank) Esch, was born in Oscoda Co., Mich., Mar. 25, 1905; died of massive coronary at Bellefonte, Ohio, Nov. 3, 1972; aged 67 y. 7 m. 9 d. On Nov. 6, 1928, he was married to Gladys Lapp, who survives. Also surviving are 4 sons (Floyd, Don, John Dale, and Galen Eugene), 2 daughters (Carol—Mrs. John Shape and Miriam—Mrs. Jerry Grant), 14 grandchildren, and 7 sisters (Ruth—Mrs. John Swartzendruber, Grace—Mrs. Ora Vincent, Mary—Mrs. Ralph Yoder, Dorothy—Mrs. Elbert Yoder, Sadie—Mrs. Vaughn Trumbull, Mildred, and Arda Esch). Twin sons and one brother preceded him in death. He was a member of the South Union Mennonite Church, where funeral services were held on Nov. 6, in charge of Howard S. Schmitt and A. C. Crockett; interment in South Union Cemetery.

Good, Amos C., son of Eli and Nancy (Cressman) Good, was born in Wilmot Twp., Ont., Feb. 25, 1888; died at Freeprest Hospital, — Ont., Oct. 18, 1972; aged 84 y. 7 m. 23 d. In November 1917, he was married to Melinda Martin, who survives. Also surviving are 2 sons (Edward and Walter), 4 daughters (Elma—Mrs. Gladwin Bender, Nina—Mrs. Oren Gimmel, Martha, and Pearl Good), 14 grandchildren, 7 great-grandchildren, 2 brothers (Moses and Joseph Good), and 2 sisters (Annie—Mrs. Allen Cressman and Almata—Mrs. Angus Gingrich). One son and one daughter died in infancy. He was a member of the Biehn Mennonite Church, New Hamburg, Ont., where funeral services were held on Oct. 21, in charge of Irvin Cressman; interment in Biehn Mennonite Cemetery.

Huber, Grace A., daughter of Nathaniel B. and Anna (Risser) Leaman, was born at Lititz, Pa., Feb. 14, 1897; died at the Ephrata Community Hospital, Ephrata, Pa., Oct. 13, 1972; aged 75 y. 7 m. 29 d. In 1920 she was married to Enos S. Huber, who survives. Also surviving are 2 daughters (Evelyn—Mrs. Melvin E. Hess and Ruth—Mrs. J. Harold

Eby), 7 grandchildren, 3 great-grandchildren, 3 sisters (Mrs. Martin Moore, Esther — Mrs. William Kelly, and Ruth — Mrs. Daniel P. Erb), and 2 brothers (B. Frank and Albert R. Leaman). She was a member of the Landis Valley Mennonite Church, where funeral services were held on Oct. 17, in charge of Elam W. Stauffer and Mervin L. Landis; interment in the church cemetery.

Jantz, Mahlon Daniel, son of Solomon and Anna (Lehman) Jantz, was born in Lowville, N.Y., June 18, 1905; died at Greencastle, Pa., Nov. 28, 1972; aged 67 y. 5 m. 10 d. On Mar. 14, 1932, he was married to Ruth Ressler, who survives. Also surviving are 2 daughters (Frieda — Mrs. Ralph Boggie and Grace — Mrs. Clarence Haldeman), 4 sons (Wilbur, Maynard, Lyle, and Lawrence), 24 grandchildren, one great-granddaughter, 2 brothers (Aaron and Elmer), and 5 sisters (Rosita, Kathryn — Mrs. Charles Forrester, Esther, Sarah — Mrs. Lloyd Zehr, and Lillian — Mrs. Beryl Geringer).

He was a member of York Corners Mennonite Church. Funeral services were held at the Croghan Conservative Mennonite Church on Dec. 1, in charge of Richard Zehr, Vernon Zehr, and Elmer Moser; interment in the Croghan Conservative Mennonite Cemetery.

King, William H., son of Abraham and Fannie (Stutzman) King, was born in Holden, Mo., Feb. 14, 1892; died of cancer at the Wauson Hospital, Wauson, Ohio, Nov. 25, 1972; aged 80 y. 9 m. 11 d. On Apr. 3, 1915, he was married to Carrie Nofziger, who preceded him in death on Feb. 22, 1923. On Sept. 9, 1930, he was married to Lydia Short, who survives. Also surviving are 2 sons (Maurice and Marvin), 3 daughters (Mrs. Mabel Courtney, Erma — Mrs. Paul Kauffman, and Irene King), 11 grandchildren, 3 great-grandchildren, one brother (Edward), and one sister (Amanda — Mrs. Sam Beck). He was preceded in death by 2 sons (Harold and Emerson) and 2 infant daughters (Helen and Dorothy). He was a member of the Central Mennonite Church, where funeral services were held on Nov. 28, in charge of Charles H. Gauschte; interment in the Pettitsville Cemetery.

Kisamore, Granville, was born in Pendleton Co., W.Va., June 30, 1900; died at his home near Harman, W.Va., Sept. 16, 1972; aged 72 y. 2 m. 17 d. On Dec. 24, 1924, he was married to Sylvia Harper, who survives. Also surviving are 6 sons (Ralph, Glenn, Neil, Kenneth, David, and Harold Harper), 4 daughters (Anna Waive, Betty — Mrs. Raymond Uzak, Eunice — Mrs. Hobart Kerns, and Joyce — Mrs. Richard Strawderman), 22 grandchildren, 6 great-grandchildren, 2 half sisters, and one half-brother. One daughter preceded him in death. He was a member of the Riverside Mennonite Church, where funeral services were held on Sept. 18, in charge of Fred Miller and Melvin Myers; interment in the Kisamore Family Cemetery near Harman.

Lebold, Allan, son of Daniel and Catherine (Streicher) Lebold, was born in Wellesley Twp., Ont., Dec. 5, 1912; died of a heart attack at Kitchener, Ont., Nov. 8, 1972; aged 59 y. 11 m. 3 d. Surviving are one brother (Samuel) and 5 sisters (Nancy — Mrs. David L. Erb, Bena — Mrs. Elmer Steinman, Katie — Mrs. Christian Albrecht, Edna — Mrs. Norman Zehr, and Erma — Mrs. Ervin Erb). He was preceded in death by 3 brothers and one sister. He was a member of Welsh Lake View Mennonite Church, where funeral services were held on Nov. 11, in charge of Alvin Leis and Jacob Roos; interment in the adjoining cemetery.

Line, Edward Theodore, son of Edward and Angeline (Brenneman) Line, was born in Earl Twp., Pa., Jan. 14, 1875; died at Denver, Pa., Nov. 29, 1972; aged 97 y. 10 m. 15 d. On Oct. 24, 1897, he was married to Ellen —, who died in June 1958. Surviving are one daughter

(Mrs. Anna L. Brubaker) and one son (T. S. Line). He was a member of the Ephrata Mennonite Church. Funeral services were held at the Roseboro Funeral Home, Denver, Pa., on Dec. 2, in charge of Wilbert Lind and J. Elvin Martin; interment in the Groffdale Mennonite Cemetery.

Martin, Martin W., son of the late Isaac N. and Barbara (Newsinger) Martin, was born in Lancaster Co., Pa., Apr. 4, 1888; died at the Lancaster General Hospital, Lancaster, Pa., Nov. 19, 1972; aged 84 y. 7 m. 15 d. He was married to Barbara Sauder, who preceded him in death on Jan. 14, 1969. Surviving are 2 sons (Harold W. and Leftoy S.) and 4 grandchildren. He was a member of the Weaverland Mennonite Church, where funeral services were held on Nov. 22, in charge of Alvin G. Martin and Aaron Hollinger; interment in the adjoining cemetery.

Miller, Mary Ann, daughter of Moses and Amanda (Helmuth) Schmucker, was born at Nappanee, Ind., July 24, 1896; died of cancer at her home at Archbold, Ohio, Nov. 24, 1972; aged 76 y. 4 m. On Feb. 2, 1921, she was married to Jacob D. Miller, who survives. Also surviving are 4 daughters (Lula — Mrs. Ivan Stuckey, Edna — Mrs. Milton Rice, Treva, and Mabel — Mrs. Russell Myers), 4 sons (Frederick, Howard, Willard, and Glenn), 25 grandchildren, 4 great-grandchildren, 5 sisters (Barbara Yoder, Amanda — Mrs. Joseph Miller, Tillie — Mrs. Levi Hosteler, Millie Schmucker, and Elizabeth — Mrs. Elmer Stutzman), and one brother (Henry Schmucker). One son Owen Ray preceded her in death. She was a member of the Central Mennonite Church, where funeral services were held on Nov. 27, in charge of Charles H. Gauschte; interment in the Pettitsville Cemetery.

Nafziger, Loren D., son of Charles and Malinda (Rufenacht) Nafziger, was born near Archbold, Ohio, July 18, 1924; died of a heart attack at his home in Archbold, Ohio, Nov. 15, 1972; aged 48 y. 3 m. 28 d. On Jan. 12, 1952, he was married to Gilda Kratzer, who survives. Also surviving are one daughter (Janna — Mrs. Neil Rupp), 2 sons (Jeffrey and Jackson), 3 brothers (Earl, Ora, and Vern), and 2 sisters (Lillian — Mrs. Ray Sauder and Pauline — Mrs. Gene Rossman). He was a member of the Central Mennonite Church, where funeral services were held on Nov. 19, in charge of Charles H. Gauschte and Dale J. Wyse; interment in Pettitsville Cemetery.

Sauder, Coar, daughter of Martin and Judith (Johns) Baer, was born at Wellman, Iowa, July 15, 1892; died during surgery at the Detwiler Memorial Hospital, Wauson, Ohio, Oct. 25, 1972; aged 80 y. 3 m. 10 d. On Nov. 23, 1911, she was married to Emanuel Sauder, who survives. Also surviving are 3 daughters (Lela — Mrs. Melvin Sauder, Mrs. Doris Yoder, and Valetta — Mrs. Alfred Bredel), 3 sons (Bernal, Edgar, and Loren), 26 grandchildren, 17 great-grandchildren, 4 sisters (Mrs. Abbie Wyse, Mrs. Jimmie Griener, Mrs. Mary Ann Schlenger, and Mrs. Amanda Beck). Twin sons died in infancy. She was a member of the Central Mennonite Church, where funeral services were held on Oct. 28, in charge of Charles Gauschte and Dale Wyse; interment in Pettitsville Cemetery.

Schmucker, Lydia, daughter of Fred and Susan (Gingerich) Byler, was born in Holmes Co., Ohio, Feb. 11, 1886; died at the Elkhart General Hospital, Nov. 30, 1972; aged 86 y. 9 m. 19 d. On May 4, 1923, she was married to Jacob D. Schmucker, who preceded her in death on May 24, 1942. Surviving are one daughter (Verna — Mrs. Leonard Clemens), one son (Henry F.), 5 grandchildren, 11 great-grandchildren, and one brother (Albin Byler). Two brothers and 8 sisters preceded her in death. She was a member of the College Mennonite Church. Funeral services were held at the

Yoder-Culp Funeral Home, Goshen, Ind., on Dec. 2, in charge of J. Robert Detwiler; interment in the Violet Cemetery.

Short, Elsie M., daughter of Emanuel and Louisa (Stutzman) Nofziger, was born near Archbold, Ohio, Jan. 10, 1896; died of a stroke at the Kahle Nursing Home, Wauson, Ohio, Nov. 22, 1972; aged 76 y. 10 m. 12 d. On Jan. 13, 1925, she was married to Simon J. Short, who preceded her in death on Mar. 9, 1961. Surviving are 3 daughters (Herma — Mrs. Ray Nagney, Doris — Mrs. Lavoyd Ebersole, and Helen — Mrs. Paul Holtsopple), 2 sons (Walter and Roger), 2 stepsons (Arthur and Harold), 3 stepdaughters (Grace — Mrs. Edwin Breneman, Bessie — Mrs. Lawrence Emch, and Ada — Mrs. Kenneth Short), 44 grandchildren, 21 great-grandchildren, one sister (Bertha Griener), and 2 brothers (Ira and Wilson Nofziger). She was a member of the Central Mennonite Church, where funeral services were held on Nov. 25, in charge of Charles H. Gauschte; interment in Lockport Cemetery.

Stoltzfus, Alvin G., son of Elmer and Sarah (Glick) Stoltzfus, Yellow House, Pa., died in a fire at his house trailer in Fairbanks, Alaska, Nov. 12, 1972; aged 28 y. He is survived by his parents, 4 sisters (Myrtle G. — Mrs. Eugene Miller, Rhoda G. — Mrs. Edward Lopez, Hazel G. — Mrs. Lorne Grove, and Verna Ruth — Mrs. James Smith) and 7 brothers (Paul G., Roy, Jason, Noah, Ira, Luke, and Leonard). He was a member of the Oley Mennonite Church, where funeral services were held on Nov. 17, in charge of John Glick and Omar Kurtz; interment in the church cemetery.

Wiles, Israel Timothy, son of John and Mary (Hesseltine) Wiles, was born in Brighton, Iowa, Aug. 1, 1890; died at Wellman, Iowa, Nov. 15, 1972; aged 82 y. 3 m. 14 d. On Jan. 27, 1951, he was married to Mae L. Christianson, who survives. Also surviving are 4 stepchildren (Lincoln, Larry, Charles Christianson, and Evelyn Mayfield), 2 brothers (Bill and Harvey), and 4 sisters (Jessie Lowe, Bessie Lowry, Rosalie Watson, and Zella Yoder). He was preceded in death by 2 sisters and 3 brothers. He was a member of the Wellman Mennonite Church. Funeral services were held at the Powell Funeral Home, in charge of Ronald Kennel and Albert Larson; interment in Hillcrest Cemetery.

Zimmerman, Mary E., was born in Lebanon Co., Pa., Feb. 27, 1891; died Oct. 10, 1972; aged 71 y. 7 m. 13 d. She was married to Elam F. Zimmerman. Surviving are 2 sisters (Fannie Brill and Elizabeth Heisey). She was a member of the Slate Hill Mennonite Church, where funeral services were held on Oct. 14, in charge of Samuel Z. Strong, Norman Zimmerman, and Lloyd Horst; interment in the church cemetery.

Correction: Through an error the name of a surviving daughter, Clara, was omitted from the obituary of Lydia Jutzl in the Nov. 14 issue of *Gospel Herald*.

Cover photo by Ewing Galloway

calendar

Sunday School Superintendents' Seminar, Laureville Mennonite Church Center, R. 5, Mt. Pleasant, Pa., Jan. 5-7.

Minister's Week: "Consultation on the Healing Ministry of the Church," at Eastern Mennonite College, Harrisonburg, Va., Jan. 22-25.

Millwood Winter Bible School, Gap, Pa., Feb. 5-16.

Assembly '73 — God's People in Mission, Harrisonburg, Va., Aug. 7-13.

Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

TV Audiences Will See "Christmas Is"

Lutheran Television's animated special *Christmas Is*, which has become a classic within two years, will be carried again this year by television stations around the world in December.

The 30-minute special, featuring Benji and his dog Waldo, was carried by 439 TV stations in 1971. This year, overseas coverage has been expanded to Lebanon, Hong Kong, the Philippines, Taiwan, Brazil, Portugal, New Zealand, Australia, and European nations.

"The success that *Christmas Is* achieved in station acceptance, ratings, and with critics demonstrates that religious programming can compete in prime time when it's a quality product geared to the taste of the audience," said Dr. Martin J. Neeb, Jr., executive director for Lutheran Television, an agency of the Lutheran Church-Missouri Synod.

Using popular children's animation, the program describes the Christmas story told in Luke, chapter 2.

31,000 Decisions Made

More than 31,000 "decisions for Christ" were made during the three-week Korean Crusade conducted by evangelist Dr. John Haggai.

"I've never seen anything like this in my life," said the Atlanta-based preacher who is founder and president of Evangelism International.

Dr. Haggai's final service in Seoul brought a response of 18,000 from the youthful audience. Sharing the platform were the Korean Orphans Choir, the Seoul Symphony Orchestra, and a 400-voice choir.

A spiritual revival has reportedly been going on in Korea for 65 years. Dr. Haggai attributes it to the great emphasis placed on prayer. He said that as early as four or five o'clock each morning, bells begin ringing throughout Korea, calling people to pray. Most of the churches are said to have early morning prayer meetings and a significant portion of every service is devoted to prayer. Most of the prayers right now are for the underground church in North Korea and for the reunification of Korea under democratic conditions, Dr. Haggai said.

Prayers Suggested for Key 73

Christians of North America will be asked to pause at noon daily from Christmas until Jan. 7 as part of Key 73, one of its leaders revealed in two Minneapolis addresses.

Key 73 is a continentwide evangelism thrust planned for 1973, which will begin with a Thanksgiving-to-Christmas period of repentance.

During the noon prayer call, Christians will be asked to pray in behalf of the moral situation of America, the welfare of its churches, and the general thrust of evangelism across the continent.

Dr. Victor Nelson, who is vice-chairman of the executive committee of Key 73 and chairman of the program review committee, said it is hoped to present the main thrust of Key 73 in a nationwide telecast on Jan. 6.

Churches will be asked to observe Jan. 7 as Commitment Sunday when members will be asked to make a new commitment to Christ, he said.

Nader Reports

The system of political graft . . . has been thoroughly exposed in a research study by Nader investigators, the data now in book form with abundant documentary background. Nader charges that "the Nixon Administration is easily the most corrupt in history" in its relations to big business and to the biggest and most corrupt labor unions and other special interests. (The President should bring damage suits for millions against Nader — as the Democrats are doing against the GOP over Watergate — if there are doubts that the charges can be sustained.) A subtle form of graft, the monies do not go into the politician's pocket per se, but into campaign expense funds maintained by most on a permanent basis. Of course, expenses can be loosely designated and there are other ways Congressmen or officials are rewarded — by outsized lecture and consultation fees.

Bribery as a part of the legislative procedure has spread all through Congress, according to Nader's volume, *Who Runs Congress? — the President, Big Business or You?* (A Bantam-Grossman paperback). Coauthors, Mark J. Green and David R. Zwick.

Sing the Anthem or Leave

In a ruling aimed at Jehovah's Witnesses, school headmasters in South Africa's Transvaal province have been given the authority to suspend immediately "any child refusing to salute the flag or sing the national anthem."

Announcement of the new ruling was published in the official provincial gazette.

At a news conference, Henry Myrdal, a Jehovah's Witnesses' official, said that members of the sect who refused to

salute the flag or sing the anthem of any country were "law-abiding people."

"We obey every law of a country," he said, "until it clashes with God's law. Then we stop obeying man's laws."

Jehovah's Witnesses regard flag-saluting as "unchristian image worship," forbidden by the First Commandment.



To share the
Good News
of the
Prince
of
Peace
(Luke 10:1-12)

Mennonite Church
CHRISTMAS SHARING FUND - 1972
For Prince of Peace Evangelism Projects

Here is my contribution of \$_____ to help in evangelism
projects of the Mennonite Church in 1973.
(Place in your church offering or hand to your church treasurer)

Sponsored by Mennonite Church General Board
Room 104
10600 West Higgins Road
Rosemont, Illinois 60018



To honor
the birth
of the
Prince
of
Peace
(Luke 2:14)

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3003 BENHAM AVE
ELKHART IN 46514

Evangelism Projects--1973

The Christmas Sharing Fund of 1972 is being proposed by the Mennonite Church General Board for a twofold purpose:

1. To challenge the Mennonite Church constituency to invest more of its Christmas spending in a special way to honor the coming of the Prince of Peace (Luke 2:14) rather than spending for luxuries and the unnecessary purchase of gifts. This can be a Christian testimony to confront the commercial and material emphasis of the celebration of the Christmas season.

2. To finance projects related to the evangelism emphasis in the Mennonite Church in 1973. These funds will be used where most needed for sharing the gospel of the Prince of Peace, Luke 10:1-12. Since the Mennonite Church is involved in Key 73 with other church groups in a continentwide evangelism emphasis, it is appropriate that additional funds be invested in evangelism projects.

Funds received will be used in "Prince of Peace Evangelism Projects" in the Mennonite Church in 1973. These projects will be on three levels of our church life, as follows:

1. Churchwide Program Board Projects

A portion of these funds will be allocated to churchwide program board projects with an evangelism emphasis. Such agencies as the Mission Board, Minority Ministries Council, colleges, seminary, Board of Congregational Ministries, etc. can apply (by March 1, 1973) for these funds for evangelism projects which they will administer. Grants will be made on the basis of the evangelistic nature of the project, its potential for church growth, and the need for financial subsidy.

2. District Conference (or Regional) Projects

A portion of these funds will be allocated to district conference (or regional) projects with an evangelism emphasis. A cluster of congregations could also qualify in this cate-

gory. These funds will be reserved for areas where the resources are limited, but where the opportunities are so many. This is often typical of our younger conferences where the membership is quite small, and where growth might be accelerated if the program could be more adequately financed. Application (by March 1, 1973) for these funds can be made by having an authorized representative of the group describe the project and the amount needed. Grants will be made on the basis of the evangelistic nature of the project, its potential for church growth, and need for financial subsidy.

3. Congregational Projects

A portion of the funds will be allocated to congregational projects. This will be reserved for congregations whose persons and resources are few, but who live where the opportunities are many and the needs are great. New congregations in the inner city, or small congregations in heavily populated areas could qualify for these funds. An authorized representative of the congregation may apply (by March 1, 1973) for these funds by describing the congregation, the proposed project, and amount of funds requested. Grants will be made on the basis of the evangelistic nature of the project, its potential for church growth, and need for financial subsidy.

In summary then, the purpose of Christmas Sharing Fund—1972 is to encourage the Mennonite Church constituency to observe this Christmas season in ways that honor the birth of the Prince of Peace and which share the good news about Him with others. The Prince of Peace Evangelism Projects for 1973 are proposed as one way in which this can happen. A coupon for your contribution is printed in this issue of *Gospel Herald*. Place your contribution with proper designation in your congregational offering or hand it to the treasurer.—Ivan Kauffmann



GOSPEL HERALD

December 26, 1972



What Happened on the Christian Scene in 1972?

by David E. Hostetler

Norman Rohrer, executive secretary of Evangelical Press Association and director of EP News Service, says, "This year was characterized . . . as a time of calm redirection for the church, a winding down of loud protest, and a surging of conservative effort."

And looking at the youth, where unrest seems quickest to surface, Duane Pederson, an early leader in the Jesus People movement, observed: "The element of 'drop out and hate your parents' is totally disappearing." This may be an exaggeration but there appears to be some truth to it.

Small-group fellowships have become an accepted pattern in urban house churches and among the Jesus People and charismatic movements, while larger meetings of the latter two and mass evangelism continue to flourish.

There is some evidence that the charismatic wave has now crested, as an identifiable movement, and that its effects are reaching into the heartland of Christianity in an ever expanding movement of the Spirit.

Renewal Fires and Evangelism

Early in January, renewal hit Saskatoon, Saskatchewan, when Mansfield, Ohio, Missionary Alliance evangelists Ralph and Louis Sutera ministered there. The fire spread through Canada eastward and hopped to the U.S. where it joined the movements.

One thousand leaders of the five-year-old Catholic Pentecostal movement met in Washington Township, New Jersey, for Bible study and Christian fellowship. A Jews-for-

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Jesus group has emerged. Two thousand people from many nations descended on the Olympics in Munich for personal witness. Child Evangelism went ahead with TV evangelism.

Edward E. Plowman, news editor of *Christianity Today*, gave a lengthy report in the October 13 issue of that magazine on renewal in Europe. He quotes Cambridge University graduate Stuart McAlpine, 22, as saying: "I hear a rustling in the leaves. God is moving. Things no one expected to happen are happening. Large numbers of young people are coming to Christ."

From his visit to nine European countries, he concludes that "renewal along charismatic lines is seeping into some state-church circles and bringing life to congregations that have been dead. . . . And Catholics are showing a remarkable openness to evangelicals, especially in the realm of evangelism."

Something is happening in Eastern Europe as well. "A . . . worker of Russian descent who works extensively behind the Iron Curtain has met hundreds of young Jesus revolutionaries in Poland and Russia." Youth from Yugoslavia, Hungary, East Germany, and Siberia report growth of confessions in their countries.

At the same time, the Children of God sect has succeeded in bringing down the wrath of parents, civic authorities, police, and other persons. The group has often found itself unwanted, and moved on.

The Jesus People movement also has its critics. Dr. J. Edwin Orr, a historian of religious revivals, told a group at Miami Christian University that the movement has a way to go before it can be considered a genuine religious awakening. Bob Jones III branded the movement unbiblical. Malcolm Boyd called it "cheap publicity," and "mere faddism."

Whatever the criticisms, there are hundreds of thousands of young people and adults who are making new commitments through renewal movements in North America. Explo 72, though burdened with many faults according to the critics, was nevertheless a first on the North American youth scene. When had so many ever gathered for the purpose of learning something about evangelism? Note the contrast to those thousands of young people whose lives were already riddled with devastating attitudes and drugs.

At the same time, the need for an understanding of the true meaning of brotherhood churches has never been greater. Perhaps in the years ahead, those who love the church will be able to get across that evangelism is much more than "saving souls."

Missions

C. Peter Wagner, teaching at Fuller Seminary's School of World Mission, claims the rate of growth for Christianity around the globe has exceeded the world population growth rate.

"However," says Norman Rohrer, "1972 saw mission personnel in major U.S. Protestant denominations decreasing. The figure is a reduction of 10 percent or 1,000

persons during the past three years."

Political events are shaping missions as has always been the case. Developing nations are not willing to be cast in the discarded molds of Western civilization. In Latin America a new theology of liberation is being forged alongside national concern for freedom from oppression.

South Africa and Rhodesia continue their policies of apartheid. Uganda expelled many Asians or people of Asian descent. But it is in Asia that the church is expanding freely.

With regard to efforts to missionize through Bibles, there are other problems. "The wide publicity given to smuggling has brought politics into the picture and hurt missions," said Andy Semenchuk, of the Slavic Gospel Association. In an autumn trip with Ken Taylor and other visitors, the Russian-speaking missionary was not allowed to enter Russia after two copies of Russian Bibles were found on his person. "The Soviets think that religion and capitalism are working hand in hand to break down their system and are quite opposed to Bibles," he said.

More than half the globe was off limits to foreign missionaries as 1972 drew to a close. This may be a healthier situation than existed before, since national churches are picking up their responsibilities and the churches are growing.

Wilbert R. Shenk, Mennonite Board of Missions secretary of overseas missions, in an evaluative article printed in the July 28 issue of *Christianity Today*, summed up the current situation this way:

. . . despite the ethnocentrism, the too heavy psychological and physical dependence on Western political power, the burdensome bureaucracy, and the unclear understanding of the church, the Christian community was planted in countless corners of the world. Many of these Christians have been tested in the fire of political upheaval and have gained psychological and spiritual independence in the process.

Cooperation and Mergers

Churches are continuing to unite in mergers and to cooperate informally. Combining to form The Church of Canada were the Anglican Church of Canada, the Chris-

GOSPEL HERALD

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John M. Drescher, Editor

David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.25 per year, three years for \$16.25. For Every Home Plan: \$5.20 per year mailed to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

tian Church (Disciples of Christ), and the United Church of Canada.

In Puerto Rico two major denominations merged, the United Methodist Church and the United Evangelical Church, with a total membership of 20,000.

Going the other direction were the United Church of Christ, first, and the United Presbyterians, who pulled out of union talks with the Consultation of Church Union (COCU). The Presbyterian pullout dealt a crippling but not fatal blow to the former nine-group merger plan.

Jacob A. O. Preus, president of the Lutheran Church-Missouri Synod, also dashed cold water on merger talks between his denomination and the American Lutheran Church. Instead of moving into "new and hitherto untried expressions of Lutheran unity," the Missouri Synod was content with "former fellowship opportunities." World Lutheran membership edged ahead of last year's total to 73.5 million, this year, while North American Lutheran churches had a 68,194-membership loss.

Churches

The Presbyterian Church, U.S. (Southern) completed a new confession of faith, which, if adopted at the 1975 General Assembly, will be the first new confession in three centuries.

The Church of the Brethren dropped all holdings in corporations directly involved in defense or weapons-related industries.

The Reformed Church in America voted to accept women as elders and deacons.

The Southern Baptists received for membership the application of Union Baptist Church—one of the largest black Baptist congregations in Atlanta. The pastor said, "There are whites in our area who might be reached if we were a Southern Baptist church."

A Seattle Lutheran church decided to remove the national flag from its sanctuary to show visitors that their love and loyalty to God is greater.

Thirty thousand delegates to the eighteenth General Assembly of the Church of the Nazarene committed themselves and their church to doubling their membership of 500,000 to one million within the next four years.

Church groups were criticized for letting government and industry upstage them in time of need, while denominations struggled through bureaucratic and legal entanglements. An official of the Columbia Broadcasting System chided churches on their lack of proper use of mass media. "Too often," said the CBS vice-president, mass media efforts of denominations are flawed by a "vocabulary of religiosity that is frightening in its size and meaninglessness."

Education

Prayer in public schools, busing, and public funds for nonpublic schools continued to be issues with related ambiguities. The President of the U.S. promised, during the election year, "specific measures designed to preserve the

nonpublic school system." Some citizens sought federal tax credit legislation for parents of children in parochial and private schools, while their neighbors fought with equal energy to keep church and state separate in educational matters.

Courses on the Bible as literary art became popular on college campuses.

Christian colleges faced three basic problems: (1) separation from their roots, (2) financial lag, and (3) the question of public aid to private education.

Late in the year, Christian educators sought to persuade school systems to give equal time to the biblical view of human origins.

A landmark decision for Amish people in nineteen states allowed them to withdraw their children from public school upon completion of the eighth grade. What this will mean to other religious groups remains to be seen.

The Bible and Christian Literature

The Bible, or portions, has been translated into twenty-six more languages and dialects, bringing the total to 1,457. Portions of the Bible have been dispatched to the People's Republic of China. Partnership Mission introduced a massive program to provide a copy of the *Living New Testament* for each of India's 1,200,000 telephone subscribers. The *Radical Bible* appeared. The *New Chinese Bible* was published in Tokyo by the Evangelical Alliance Mission.

Topping the best-seller lists all year were Kenneth Taylor's paraphrased *The Living Bible* and Hal Lindsey's *The Late Great Planet Earth*. That the latter has ever been and continues to be a best-seller says something about the religious scene in America. What kind of hunger for the apocalyptic or cataclysmic do American Christians have? Why?

Taking the lion's share of the religious book publishing business were those with a conservative orientation. A survey of large publishers, denominational houses, and independent firms showed that Americans in 1972 bought books stressing personal religious faith amid everyday problems.

New publishing ventures in 1972 included a number of Jesus-paper tabloids. The *United Church Herald* of New York and *Presbyterian Life* of Philadelphia combined to form *A. D.*, which will cover denominational affairs for both groups while providing contemporary editorial fare.

Decision, published by the Billy Graham Association, reached a circulation of 4.5 million.

Alarming the Christian and religious press in general were the proposed postal increases for nonprofit second class rates by 351.3 percent. The Associated Church Press, the Evangelical Press Association, and the Catholic Press joined together to fight the legislation termed "confiscatory."

Among the Mennonite Churches

The various Mennonite churches and the Brethren in

Christ were not left untouched by the general religious milieu within which they move. Many church members have relatives who might be called Jesus People. They have also bought *The Living Bible* and read *Decision*. Youth from many parts of the country journeyed to Explo 72 in Dallas and were influenced one way or another. The signs of renewal and the movement of the Spirit are unmistakable.

Whereas concern for racial and sexual equality continue in the larger community, institutionalizing the Minority Ministries Council and appointing the first woman minister were a couple of the denomination's faltering steps toward broader action.

Moves toward more extensive cooperation could be seen in Mennonite Central Committee's concern for more than physical need at the January meeting. Peace promotion and relationships to church building missions go beyond relief and community development.

The year was full of interchurch meetings and events. There was Probe 72 in Minneapolis. So much has been written about this that saying more would add little light. The effects are being felt until now. The Ninth World Conference highlighted in attendance the newer churches. The first meeting of Mennonite and Brethren in Christ moderators and secretaries in Rosemont, Illinois, October 25, 26, was a step toward a longer vision.

In publishing, there is an increasing amount of information sharing. Two issues of a conjoint effort between

Gospel Herald and *The Mennonite* resulting in meeting-house issues with the same feature articles constitute another milestone in cooperation. The same articles were shared with other Mennonite periodicals. The idea and plan for interchurch curriculum publishing was launched.

Nothing has been said about the increasing number of fellowships requesting dual and triple membership affiliations among the various branches of Mennonitism. There are at least twenty of these going on now and this fact coupled with the Probe experience proves that there is a grass roots interest in getting reacquainted.

Where is all this leading to? Though church members still find a solid sense of identity within their denominational frameworks, there is an increasing desire to reach out and touch hands with Christians across the many dividing lines men have traced — young and old are finding joy in each other's company, Protestant and Catholic are worshipping in the Spirit, racial misunderstanding, though still a reality, does not seem as insurmountable as it did in the 60s.

By God's grace, His people will indeed become one in Spirit, in love, and in truth during the years ahead. While there are many causes for pessimism based on the year now ending, there is just as much cause for hope in what lies ahead.

Some background information for this article was supplied by Evangelical Press News Service's annual release — "Religion in Review," by Norman B. Rohrer.

A Dangerous Opportunity

by J. C. Wenger

It was recently reported that a Spanish-speaking member of our brotherhood cried out eloquently, "If you force us to lose our language, it will destroy our culture." These words are deeply significant. They contain much truth. It was this attitude, this concern, which made many of our congregations of Swiss Mennonites fear the transition to English. My father, who came from the Weaverland congregation of the Lancaster Conference, was of the seventh generation from the immigrant in his line and could not speak English when he started school in 1890. Two generations later many adults can no longer speak German — in this same line. Did we act wisely or unwisely in becoming English?

There are no easy answers to this question. This is true of many other questions, of course. We rightly oppose compulsory circumcision on religious grounds, namely, Christian freedom from old covenant institutions. But there may be medical grounds for giving favorable consideration to circumcision. Exegetically, there may be no basis in Scripture for a cultural minority to retain its distinctive language, and neither is there a command to drop it. There may be good reasons not to drop it.

Did we of the Swiss minority do the right thing in switch-

ing from German to English? I think we did, but it was wise not to be in a hurry about it. In 1725, when sixteen Pennsylvania church leaders met to endorse (a) the 1932 Dordrecht Confession, (b) a brief selection from the writings of Menno Simons, and (c) a defense of the Anabaptist-Mennonite theological tradition, they indicated that they hoped to learn the English language.

But both the Franconia and Lancaster Mennonites had many neighbors who were just as German as they were — Lutherans and Reformed, for the most part. All our confessions of faith, sermons, books of prayers, doctrinal treatises, catechetical materials, and martyr books were in German. (*The Martyrs Mirror* did not get translated from Dutch to German until 1748-49, but we had other accounts of our martyrs in German.)

In terms of self-interest, of the preservation of our unique values and convictions, a case can indeed be made for the retention of the German. The Amish know this very well. The Rockhill congregation of the Franconia Conference was also motivated by the same good and praiseworthy considerations when they were still opening every church service in German, and singing one German hymn, in the 1930s.

But the point where it was wise to retain the German had been passed. The last German preacher at Rockhill, Mahlon D. Souder, who died in 1924, knew that it was about time to switch to English. Consequently, when the German hymn was still sung in the 1930s the young people were immensely bored. A small minority of older people tried to help. But even in the interest of our young people it was high time to become fully English. (It is also of interest to note that two generations later many young people in this tradition are once more taking up the study of both German and their Anabaptist heritage.)

But we surely lost at least in part, some of the values of our culture as we became Americanized. Learning to think in English made it too easy for us to begin really to think like other Americans — (1) to forget in some measure that we are but "strangers and pilgrims" in this world, (2) to forget that our primary concern in life is to help build the divine kingdom, rather than to lay up treasures on earth, (3) to be tempted to take pride in our national military superiority and therefore in our position of "security" among the nations, (4) to lose sight of our duty to share generously with the needy, and instead of so sharing to adopt a life-style comparable with other people who enjoy a good income, (5) to forget about a life of humbly following Christ in faithful crossbearing, and to be satisfied with "just believing" — thinking to enjoy "grace" without costly discipleship, (6) to forget about the central biblical contrast between state and church, and to come dangerously close to a new Constantinian synthesis — a popular American type of lukewarm and confused Christianity which glories in Christ and His atoning death, and at the same time rains bombs on "suspected concentrations" of national enemies (the armed forces employ chaplains to reassure the young men of the holy cause they are serving), (7) to sometimes conduct our business operations in the compromising style of so-called Big Business, regardless of whether or not such methods conform to the teachings of our Savior and Lord. Thank God, we still have many members who seek with earnest prayer and brotherly counsel to resist these trends, to be faithful disciples of Jesus in New Testament nonresistance and in spiritual separation unto God.

It is said that the Chinese characters which are used to signify *crisis* really mean a dangerous opportunity. I am glad that our fathers decided by faith to face the danger and to switch to English. Not to have done so would have necessitated building higher and higher walls of separation from the world — walls which our own young people would surely in time have overthrown, only to cast away also the very essence of our precious heritage of faith and discipleship. And how could we have ever become a missionary and disciple-making band of Christians had we concentrated *only* on keeping separate from the world? In the transition to English we remained bilingual for a number of generations, which is a splendid situation involving many blessings.

Our best leaders also got busy and translated our finest

literary materials into English. Under the leadership of dedicated scholars the riches of our Anabaptist heritage were once more brought to light — the very essence of which involved being serious about the exemplary life and teaching of our Lord, including His so-called "hard sayings." (We refer to the Lord having told His followers not to employ force and violence to overcome evil, not to lay up treasures on earth, not to employ honorific titles, not to swear to one's word, and not to live in anxiety.)

Our fathers understood this to mean a readiness for martyrdom, living in self-denial while giving heavily to meet the needs of a hungry world, addressing one another only as Brother and Sister, and experiencing the deep peace and holy joy of those who really make Christ their Sovereign. In the New Testament era the Romans loudly proclaimed that Caesar was *Kyrios*, while the Christians quietly insisted that their *Kyrios* (emperor) was Christ.

Our Spanish brother was right. To switch to English is really dangerous. Our real concern however is not to speak English, but to think and live *Christian*. And if our Lord tarries, He will surely continue to lead all minorities in all countries as they first become bilingual and then slowly adopt the language of their several countries. We hope that these minorities may succeed better than we have in faithfully remaining spiritual "salt and light" by refusing to be spiritually assimilated into their several national cultures. ☺

Wit and Wisdom

Everyone is ignorant only on different subjects.
• • •

With so many divorces it seems that more parents are running away from home than children.
• • •

Usually, when God speaks, He speaks through a human voice that is kind. Nothing stops the sound of His voice so quickly as criticizing, carping, unkindness. — Andrew W. Blackwood, Jr.
• • •

I can well believe that the greatest part of what you achieve will be unseen by you now and will bear fruit later. It needs much faith and love to accept that and carry on all the same in a spirit of loving confidence. But that is the way, I fancy, that God's hardest jobs are done. — Evelyn Underhill.
• • •

During the afternoon a mother had to punish her daughter for disobedience. That night while the little girl was saying her prayers, she concluded by saying, "Dear God, please help me to understand my mother."

Alternative to War: A Story Through Documents

Part 2

Compiled by Leonard Gross

The United States declared war on Germany on April 6, 1917. In light of such a drastic turn in events, how were the Bill of Rights and congressional laws to be interpreted and applied to the case of the conscientious objector? The principle of rights for "COs" had been established. How were these principles to be worked out? The church decided to take the initiative on this, since the government did not seem eager to work at a clarification of its (still nebulous) CO policy. The Civil War had set a rather tenuous precedent at best. How were COs to be dealt with?

On August 29, 1917, Mennonite General Conference, in session at the Yellow Creek Church, near Goshen, Indiana, appointed Aaron Loucks, S. G. Shetler, and D. D. Miller as a war problems committee — sometimes referred to as the "Loucks Committee" — to represent the church in dealing with the wartime exigencies. The committee met that same week with Secretary of War Newton D. Baker, sealing a policy which on the surface seemed satisfactory to both church and state. Immediately after this remarkable meeting, the committee sent the following letter to church leaders throughout the country, informing them of the procedures outlined by Baker.

Alas, what seemed to be a bona fide agreement with the War Department took a disappointing turn. This fact was discovered by the Church of the Brethren during an interview they held with Secretary Baker, when he said that although he could confirm nine of the points, one point he could not accept, namely, point eight:

Those who cannot accept any service, either combatant or noncombatant, will be assigned to some other service, not under the military arm of government.

A corrected copy of the statement was sent to Baker, who answered:

War Department, Washington, D.C., Sept. 14, 1917. My Dear Mr. Loucks: The Secretary of War asks me to thank you for your kindness in sending him a copy of the corrected form of statement regarding the interview referred to which is entirely satisfactory to him. F. P. Keppel.

The following copy is the corrected form, as found in the Archives of the Mennonite Church. It is printed in a

slightly different form in Hartzler's *Mennonites in the World War*.

Washington, D.C.
September 1, 1917

Dear Brother,

In an interview with the Secretary of War Baker, who received us very kindly, we received the following information and instructions:

1. That none of our brethren need serve in any capacity which violates their creed and consciences.
2. When they are called, they should report at the place designated on their notice.
3. From the place designated on their notice, they should go with others, who are drafted and called to the training camp.
4. Report to the army officers the church to which they belong and their belief in its creed and principles.
5. This nonresistant position will place them in detention camps, where they will be properly fed and cared for.
6. In these camps, they will not be uniformed nor drilled.

In the retrospect of over fifty years it is clear that for the Mennonite Church, World War I was a continental divide. The total experience exposed the church to new contacts with government, with other religious groups, and with a world of need. The response of the church called for new ventures in missions, relief, and education. These in turn produced tensions, schisms, and even tactics of withdrawal in traditional Mennonite fashion. In order to understand both the creative and disruptive influences that the World War I experiences brought, it is helpful to look at documents of the times.

Many of the letters in this series (located in the Archives of the Mennonite Church, Goshen, Indiana) were found in the files of the War Problems Committee of the Mennonite Church of World War I days. This committee carried the chief burden of negotiating with the U.S. government, private agencies, and individuals, as the church sought to find its way. — Grant M. Stoltzfus.

7. A list of services considered noncombatant will be offered, but they need not accept any in violation of their consciences.

8. Those who can not accept any service, either combatant or noncombatant, will be held in detention camps to await such disposition of their case as the government may decide upon.

9. Our ministers will be allowed to visit the brethren at these camps and to keep in touch with them.

10. Our ministers will be privileged to give this information and advice to our brethren in private or in public meetings.

As a committee appointed by General Conference, assembled at Yellow Creek Church near Goshen, Indiana, August 29, 1917, in consultation with a committee appointed by the Franconia Conference, and a committee of the Old Order Amish brethren, we are unanimously agreed to advise the following:

1. Since the interview with the war department, we

advise our brethren to state their position on church creed and principles to the army officers at mobilization camps.

2. We again encourage our brethren not to accept any service, either combatant or noncombatant under the military arm of the government in violation of their consciences and the creed or principles of the church.

While our brethren will not be freed entirely, yet freed from serving under the military arm of the government, we should be very grateful for the consideration that the authorities have shown us.

May our churches everywhere continue to send prayers to the throne of grace in behalf of our young brethren in this trying hour and for those in authority so "that we may lead a quiet and peaceable life."

Your brethren,
Aaron Loucks
S. G. Shetler
D. D. Miller

General Conference Committee

Forgotten Minority

by Betty B. Hurd

In this day of increasing concern for the plight of minority groups, may I enter a plea for one you may not have seen? It is perhaps the most prevalent minority group, being represented in nearly every congregation across our church, I am sure.

This is not a highly visible minority. We are not black, nor Mexican, nor Indian. We do not cluster together in groups or ghettos: in fact, we sometimes rather envy those who do. We are not identified by language, appearance, or age.

We don't have the kind of needs that qualify us as a "project." Neither wealthy nor poverty-stricken, we don't come under the relief classification. Attempting to live as followers of Jesus, we don't qualify as a quarry to be hunted and converted. We are not alcoholics, prisoners, or addicted to drugs. Our family isn't breaking up; our nerves aren't breaking down (quite yet). Our needs just aren't spectacular enough to be interesting. We are only lonely.

We are the "perpetual newcomer" to your congregation. Our work has made it impossible for us to settle down in a community for life, as many of you may. We must move on the average of every two or three years. There are thousands of us in this predicament. It's a lonely way of life. We are following the call of Christ in our work—but since we aren't sponsored by the church, we never enjoy the welcome and usefulness accorded those whom the church moves around. We appear and disappear, and you may not even know we were around.

Only once in seven moves have we been invited to join

the congregation we attended—and sadly, that was not a Mennonite group. Perhaps you just haven't time to be bothered by temporary people.

Well-meaning folks have volunteered, "Relationships take time. You'll know people when you've been around a few years." They must not know how that hurts. We would not choose to be constant nomads. Must our obedience to the Lord condemn us to constant loneliness *even in His church*? May we never be a part of the body of Christ, except in theory?

Others advise glibly, "You have to take the initiative. Don't just sit and wait for people to come to you." Brethren, we have "taken initiative" till we're running out of ideas. For a while, we issue a dozen invitations to get a single response—then we get tired, and quit for a while.

When a stranger doesn't show up at every "adults only" meeting, don't blame her as unfriendly. In a strange place, with no handy relatives or longtime friends, it takes a while to find trustworthy people to care for children. Also, our family stays together more: after all, none of us *has* anyone else.

Look around your congregation. There are probably at least half a dozen people who could have written this. You can recognize them rather easily. They have no useful function in the church. They are neither needy enough to be a "responsibility" nor interesting enough to be sought out as a friend. They are just children of the Father, who don't happen to have the privilege of spending their lives in one place. They need you—and who knows? They *might* even have something to offer, as do the other minorities.



Sunday School Crisis Examined

"Sometimes I think it would be easier to abolish all our Sunday schools and Christian schools and start afresh," said Roy T. Hartzler, assistant secretary for the Mennonite Board of Education, Dec. 1, in discussing Mennonite education strategies at the seminar on Education and Discipleship meeting on Eastern Mennonite College campus. Hartzler reminded his audience of Bible and education majors, along with a sprinkling of pastors and teachers, that "Jesus did not work by abolishing the old structures but fused them with new meaning."

In the keynote address, on the present status of Sunday schools, Paul M. Lederach, director of the Congregational Literature Division at Mennonite Publishing House in Scottsdale, Pa., called the current situation a "crisis."

Public schools, originally carriers of Protestant morality have become less and less able to do this in a pluralistic society. When Sunday schools came into the churches, they were a "lean to" to the public schools' zeroing in on denominational emphases, while the public schools did the job the Protestant churches wanted done.

Lederach cited the removal of compulsory prayer and Bible reading from the schools as "releasing the tip of the dog's tail still caught in the door." The task of teaching Protestant morality left the public school long ago.

But he summed up the real crisis as being the fact that the churches are depending on the Sunday school as though the marriage between the church and public school were still intact. The churches seem unaware the public school partner is dead, and are content to rely on a one hour per week Sunday school to do the whole job.

He suggested a second crisis, that Sunday schools have not been integrated into the life of the total church. Originally a tool for evangelism on the frontier, Sunday schools have been transported nearly in toto into the churches, maintaining for the most part separate theology, songs, loyalties, offerings, and emphases, Lederach told his audience.

"With our emphasis on Sunday schools and church, we haven't properly understood the relationship between preaching and teaching, proclamation and instruction,"

the Christian education spokesman noted.

When asked what role the public schools should play, Lederach affirmed that "our problem is not so much the public schools as what our congregations and our families should do.

"We must help our children think internationally," he said, adding that "education has focused too much on children without a corresponding emphasis on the greater importance of teaching adults."

Throughout the day, seminar participants struggling with the question of what should be unique about Christian education in the "believers' church."

Hartzler said the importance of the congregation of believers is as a visible decision-making body for questions relating to the education of its members.

"Our mandate is to be the people of God," he said, noting that "it is not necessary to start schools, although this may happen as the church seeks to give Christian teaching to all its members—not only the leaders."

Hartzler emphasized that educational programs should reflect a church's beliefs and immediately raised questions as to whether present models of a Christian versus a state school are adequate.

After more questioning related to present crises and future problems, the participants split into three mini-seminars to look for some answers.

Keith Yoder and Edward Plank, faculty members at Millersville (Pa.) State College, challenged their group to focus on specific needs, draw up the appropriate goals, scour available resources within existing limitations, and finally evaluate the situation—which returns the focus to needs again.

"Too often we've been too program-oriented," Yoder said. "Just because a program works in one church or school doesn't mean it will work in another."

Together they illustrated with slides and charts the practical way they taught summer Bible school in a small Mennonite congregation.

"Each person must use his God-given creativity to solve specific problems facing him and the church," Plank added.

It's important to teach for response, they said, realizing that everyone is creative in his own way.

Joint Program Is Set on Offenders, Goshen

The Elkhart County Sheriff's Department and Goshen College are cooperating in an educational program for county police, corrections officers, community persons, and students in the area of the reform of prisons and rehabilitation practices.

Maj. Dick Bowman, of the sheriff's office; Bob Haydon, rehabilitation officer; and C. Norman Kraus, of Goshen College, met on Dec. 5 at the Elkhart County security building in Goshen to announce the two-part program.

The church has a growing interest in prison reform, Kraus noted, and the college's program reinforces what the church is doing in prison visitation, halfway houses, and ministries to delinquent youth.

"The area of corrections and rehabilitation," Kraus said, "is the next great frontier for social action by the church, in much the same way as mental health was a frontier after CPS men saw the vast need and opportunities during World War II."

The college offerings come at a strategic time, Kraus said, and are designed to help students apply the principles of nonresistance and how Christians treat persons as persons in the area of prison reform.

The first part is an evening seminar, to be offered at Goshen College during the winter trimester beginning in January. The course is to be taught by Bradley L. Yoder.

Kraus said up to 15 scholarships will be available through the Center for Discipleship at the college. In addition, he is looking for more scholarship funds.

Forums on Correctional Systems

The second part of the program is a series of forums by persons working for reform of correctional systems. These sessions will be open to the public and will begin in early 1973.

Although more details need to be worked out, one speaker will be Edgar Epp, of Toronto, Ont., who has been recognized widely in Canada for his progressive prison reform system.

The state-wide Indiana Criminal Justice Planning Agency through its Region I Board at South Bend has allocated \$3000 in funds granted through the federal program, Law Enforcement Assistance Administration, to the local sheriff's office to help pay for the forum series.

Work-Release Program

The work-release program, Haydon explained, provides limited freedom and makes it possible for qualified prisoners to continue their education or work at full-time jobs outside the security center while serving their sentences. They may

leave the Center during the day but must return at night.

Work-release is only one of a number of new programs being used at the more progressive state prisons or reformatories, and has proved thus far to be highly effective.

Shifts Toward Local Control

Throughout the country during the past few years, the treatment of offenders has begun to shift from large, centralized state prison institutions to local communities and their programs, Haydon explained. Although not all criminals can be rehabilitated, the newer programs place more responsibility on the community and the offender's family for his rehabilitation, for maintaining relationships between the offender and his community and his normal world of work and family.

Happenings Reported in South Texas Area

Three minority churches in the south Texas area have recently experienced blessings through church programs.

In Colonia el Banco de Reynosa, a town on the Rio Grande River in extreme northeastern Mexico, Alfonso Munoz Sanchez, pastor of Bethel Mennonite Church, has received a set of power tools which will enable him to become partially self-supporting as a cabinetmaker and carpenter.

Sanchez, father of four children—the oldest of whom has a crippling neuromuscular disease—reports that he has received an order to construct 20 pews for a church in Reynosa.

The new equipment—a joiner, bench saw, molding set, and stand—will make it possible for Sanchez to supplement the \$75 a month subsidy he and his family have been receiving. The equipment cost \$550 and was funded by a grant from the Home Missions Division of Mennonite Board of Missions, Elkhart, Ind., through South Central Mennonite Conference.

In Corpus Christi, Tex., the Prince of Peace Mennonite Church was involved in



Mario Munoz, pastor of the Mennonite church in Reynosa, Mexico; Juan Orive, member of Bethel; Wayne Hochstetler, VS worker from Robstown, Tex.; and Alfonso Munoz Sanchez, pastor at Bethel.

a month-long television ministry in September. Prince of Peace is subsidized by the Home Missions Division of the Mission Board.

With the whole congregation pitching in, four 30-minute programs were presented on Sunday mornings on television station KZTV, Channel 10, located near Robstown. The station presents religious services in Spanish each Sunday morning as a public service through the Latin-American Ministerial Alliance.

The theme for the four programs was "Hombres Buenos Necesitados de un Salvador" ("Good Men in Need of a Savior"). According to Paul Conrad, pastor at Prince of Peace, "included in each program were special music, an interview of contemporary persons in need of a Savior, and a message on a biblical example."

A member of the congregation, Inocencio Zaragosa, responded: "Yo doy gracias a Dios por habernos permitido participar en el programa televisivo, cantando himnos y alabanzas a nuestro Señor y Salvador Jesucristo!" ("I give thanks to God for having permitted us to participate on the television program, singing hymns and praises to our Lord and Savior Jesus Christ!")

In Houston, Tex., a day care center is flourishing at Houston Mennonite Church, the Church of the Sermon on the Mount. The congregation is a member of the General Conference Mennonite Church; however, Mennonites from south Texas who have moved to Houston attend there.

Pastor Marlin Kim also participates in the south Texas Mennonite Church Council of congregations belonging to the Mennonite Church. The Houston Mennonite congregation was represented by Candelario Trevino at the fourth annual assembly of the Minority Ministries Council held Oct. 20-22 in Elkhart, Ind.

Pastor Kim reports that the congregation is "involved in a regular day-by-day ministry of caring, through a day care

center, for 35 children three to six years of age."

Kim also reports that members of the Mennonite Church in Houston gather weekly for a "Celebration of Life"—a time for celebrating victories and sharing defeats. "This Christ happening," says Kim, "has taken members into real life situations involving alcoholism, drugs, draft counseling, transportation services, and other situations of need and want. In our city we find endless opportunities for bringing people, as they are, into a practical encounter with the here-and-now Jesus Christ."

Peace Fellowship to Consider "Third World"

"Third World" Development and Exploitation" is the theme of the Intercollegiate Peace Fellowship annual conference in 1973. The conference will be held March 18-20 in New York City, pending final planning. The presence of the UN as a resource was a major factor in choosing the New York City location.

Intercollegiate Peace Fellowship (IPF) is a loosely structured organization combining 15 Mennonite and Brethren in Christ colleges and seminaries across North America. The Mennonite Central Committee, Peace Section, Akron, Pa., provides an adviser to the three-member executive committee and serves as one of the sponsors. Funding for the organization comes from the Schowalter Foundation.

The purpose of the Peace Fellowship is: "To promote the cause of biblical nonresistance and to study the implications of nonresistance in current social issues by providing channels for sharing ideas among the college peace groups." Representatives from the member schools met during the Nov. 16-18 MCC Peace Section Assembly in Chicago to plan the spring conference.

An action taken by the IPF executive committee in August 1972 invites Mennonite college students at public institutions to participate in Peace Fellowship activities. In addition to the annual conference the Peace Fellowship during the school year publishes a bimonthly newsletter, *Peace Notes*. *Peace Notes* is distributed at member IPF schools and is available to other persons from MCC Peace Section.

The 1972-73 executive committee includes Lois Keeney, a student at Bluffton College; Dennis Koehn, the first IPF convict serving time at the Federal Youth Center, Englewood, Colo.; and Les Brandt, a student at Canadian Mennonite Bible College, Winnipeg, Man. Ted Kozt, associate executive secretary of MCC Peace Section, serves as adviser.



Bella Trevino (left) and Devi Somaiya oversee the children at play in the day care program of Houston Mennonite Church, Houston, Texas.

Minority Leadership Seminar, Cleveland

A Minority Leadership Training Seminar will take place in Cleveland, Ohio, Jan. 2-20, 1973. The get-together is being cosponsored by the Minority Ministries Council and the Mennonite Board of Congregational Ministries.

The program is geared for equipping the saints for building the church—in the spirit of Ephesians 4:12. Theological input from the black, Spanish, and traditional Anabaptist perspectives will be one of the featured foci at the seminar.

Resource persons for the sessions will be Howard H. Charles and Paul M. Miller, professors at Associated Mennonite Biblical Seminaries, Elkhart, Ind. Hubert Brown, Elkhart, will serve as a counselor-coordinator at the seminar, representing MMC; Hubert Schwartzentruber, Goshen, Ind., will be the counselor-coordinator representing MBCM.

Charles, professor of New Testament at AMBS, will be in charge of a study on New Testament interpretation. Miller, professor of practical theology at AMBS, will focus on evangelism technique and counseling. A three-member panel will deal with the study of theology.

Built into the structured experience will be times for response to the biblical input, field training in the community, local church attendance, individualized learning experiences, and informal sharing and devotions.

The seminar will take place at University-Euclid Mennonite Church, 1869 E. 85th St. and Chester Ave., Cleveland, Ohio (Warner Jackson, host pastor). Local persons will have the opportunity to receive the input from the resource persons weekday evenings at Lee Heights Mennonite Church, 4612 Lee Rd., Cleveland (Vern L. Miller, host pastor). For these persons, however, no time has been allotted for response and evaluation.

Invited as leaders, and potential leaders, in Mennonite minority congregations, MMC has budgeted funds to cover all costs of the seminar for persons from minority churches. For further information, contact Minority Ministries Council, Box 370, Elkhart, Ind. 46514.

Health Center on Rusinga Island to Be Organized

The 8,000 people of Rusinga Island will finally have access to a functioning health center with the arrival in late December of Elsie Cressman, a nurse from Canada, to their land off the coast of Kenya on Lake Victoria.

Elsie will direct the operations of the health center, assisted by two volunteers appointed by a Christian organization in

Germany. Additionally, she will employ local staff persons.

The emphasis of the Center will be on training and public health, a preventive rather than curative focus, although both kinds of needs will be met. One important goal of the program is to eradicate leprosy from the island. Elsie is well qualified to attempt this; she had worked with leprosy since 1953, when she first went to Africa.

Other activities of the health center will be prenatal clinics, maternal and child welfare clinics, aseptic delivery services, diet and nutrition aids, and an effort to promote hygiene and the prevention of diseases caused by parasites. Clinics and classes will be held at the Center, as well as in the villages.

The Rusinga Island Health Center was begun by the late Minister of Health and Economic Development Tom M'boya, who aimed to build a hospital. In 1969, just as the building was being completed, M'boya was assassinated. His widow, wishing to carry on the work, contacted the Mennonites and invited them to continue. Eastern Mennonite Board of Missions accepted the invitation, and with funds from *Bread for the World*, completed work on the building, built housing for staff, and channeled water to the site.

Elsie Cressman left Canada on Nov. 21. After some traveling and several weeks of studying the Luo language, she will tackle her new assignment at Rusinga. Church World Service will support her until the work can become self-supporting.

The government of Kenya plans to manage the Rusinga Island Health Center after a period of three years.

Henry's Red Sea Dramatized

To Nick Kampen and Peter Dyck, the scene unfolding before them in the play, *Henry's Red Sea*, was far more than a story being acted out by members of the East Petersburg Mennonite congregation. It was a deeply moving experience. For in the plight of Henry, 11-year-old refugee struggling along with his family and others to find food and shelter after escaping prison and death in Russia, Nick saw himself, a small, cold and homeless Russian refugee of thirty years ago. And the real Peter Dyck saw himself in the character Peter Dyck, doing what he had actually done during those years, aiding refugees to find food, clothing, shelter, and eventually a new homeland through the Mennonite Central Committee.

About ninety members of the East Petersburg congregation were involved in



Scene in *Henry's Red Sea* — Peter Dyck (Gene Forrey) leading a worship service for the refugees at the MCC center.

the total production. Janet Kreider, editorial assistant for Eastern Mennonite Board of Missions, was director of the play. She spoke for all when she said, "It was a great experience. It made us feel like a family—working together to produce something meaningful. The play drew a lot of people of varying ages and talents together."

Efforts to produce the story of *Henry's Red Sea* began several years ago when Janet adapted the drama from the book *Henry's Red Sea* by Barbara Smucker for a mission study guide. No one used the drama, so Janet decided her own congregation could present it. She said, "I wanted the project to draw us together, and also to portray feeling. And the story of *Henry's Red Sea* has a message, especially in a world upset by war."

So much interest was shown by the congregation that Janet ended up with two equally talented Henrys. Other cast members ranged in age from a first-grader to a grandfather. The cast started practicing in late September and rehearsed weekly until shortly before Thanksgiving, when they practiced every night.

The drama was presented three evenings during Thanksgiving weekend, Nov. 24, 25, and 26. Appropriately, it was performed at the Mennonite Central Committee Material Aid Center, from which many packages of relief items are sent to countries all over the world today. Just as fitting was the stage, designed in theater-in-the-round style by Roger Steffy, constructed on top of large bundles of clothing bales ready to be sent to refugees of the seventies.

The first performance was shown to a crowd of 350, the second to 475, and the third to an overflow crowd of 800 persons. In addition to being touched by the story of the miraculous escape enacted before them, many persons were deeply moved by the comments of Peter Dyck, presently the Europe and North Africa

Overseas Director for MCC, and Nick Kampen, now director of the MCC Material Aid Center. Peter spoke briefly on Friday evening, and Nick shared in an emotion-choked voice the following evening.

Peter, recalling his efforts through MCC to aid escaping refugees, said, "Two things make this drama authentic—the spirit of the refugees as they constantly pointed to God, shown in singing many times their favorite song, 'Now Thank We All Our God,' and the fact that this is indeed the century of the refugee." Nick Kampen told of fleeing Russia at the age of three, spending four years in Germany, and of finally being able to start life again in the new land of Paraguay. "I was on the *Volendam*," Nick said movingly. The ship *Volendam* was featured in the play.

Audience and cast alike seemed to feel deeply the heartbeat of the story, the characters' deep-rooted love for each other, and their unquenchable belief in God's goodness. Raymond Charles, president of Eastern Mennonite Board of Missions, said, "This kind of story moves people. If we can use drama to illustrate true-life situations like that, that's tremendous." A little girl who was a refugee in the play showed her new interest in homeless people by inquiring at the church library the next day if there wasn't a book on refugees she could take home and read.

The audience responded by giving over \$1,200 to cover expenses and to be used in two war-torn areas. Some of the money will go to kindergartens in Jordan, and some to support Bible correspondence courses in Vietnam.

"Lobgesang" Album Announced

Lobgesang is the title of a new album of German hymns from *The Mennonite Hymnal*, sung in English and German. This record, produced by John J. Miller, a grad student at Manhattan School of Music in New York, joins the musical forces of the Lancaster and Franconia Choral Singers under the direction of Hiram Hershey, with organist Carl Schroeder.

"While I was in Germany in Voluntary Service," said Miller, "the new *Mennonite Hymnal* was released in the U.S. At the same time, the Lutheran Church of Germany was releasing a new *Evangelisches Gesangbuch*. In comparing the two, I found we had more than 80 hymns in common. All the hymns of 'Lobgesang' are found in both hymnals. It is my hope that this album will be an aid in learning new hymns from *The Mennonite Hymnal*, as well as an inspiration to those who love the familiar hymns and a touch of the historical."

Brotherhood and Growth at Groveland

Testimonies of joy, peace, and the awareness of God's leading in their lives were given by those received into membership by baptism at Groveland Mennonite, Pipersville, Pa., recently. Mrs. Ann Christensen, an elderly lady from Lambertville, N.J., was received at our Sunday evening communion service on Nov. 5. Ann noted in her testimony that it meant much to her after many years of actively

fellowshipping with this congregation to now become a member.

The feeling of being accepted by God and His people seemed to be the focal point of the words of witness given by Mr. and Mrs. Bullman at their baptism on Sunday morning, Nov. 26. Howard and Carol are a young couple with four children who live next door to the church building. They have been most active in

Giving to Mission Board Up 7.6 Percent;

The End Is Not Yet

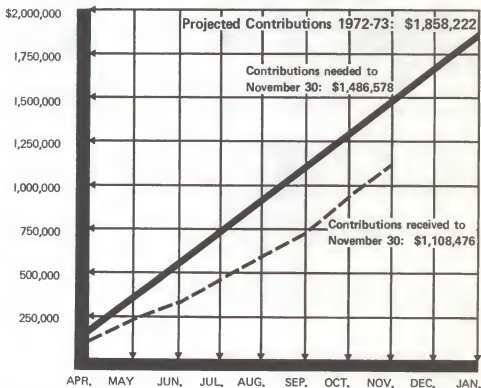
Contributions to Mennonite Board of Missions, Elkhart, Ind., rose 7.6 percent over the corresponding period last year, totaling \$1,108,476. This figure was reported by David C. Leatherman, treasurer, for the period, April 1 to November 30, 1972. Expenses were up 2 percent for the same period. "We are grateful for this good increase in giving from our brotherhood; we know people are making extra efforts to meet missions commitments," he says.

The Mission Board completes its ten-month changeover to a new fiscal year on January 31. "We will need \$749,746 during

December and January to meet budget commitments for this fiscal period," Leatherman notes. December and January contributions last year were \$503,253.

The current contributions budget, prorated for eight months (\$1,486,576), shows a gap of \$378,100, with receipts of \$1,108,476. Missions Week giving, special Mission Privilege contributions from Board personnel, and regular missions offerings, it is hoped, will narrow the gap and avert a deficit. "We are moving in faith, confident that the giving of our brotherhood will meet the financial needs," Leatherman said.

MBM Report on Contributions



Mennonite Board of Missions, Elkhart, Ind., reports contributions for the period April 1 to November 30, 1972 up 7.6 percent over the corresponding months last year. During December and January, the final months of the Board's 10-month changeover to a new fiscal year, \$749,746 will be needed to meet the budget.

their witness to friends, neighbors, and relatives. Many of these attended and joined the congregation in a fellowship meal which followed.

On Sunday morning, Nov. 19, John Wilson, Christian businessman from Uganda, E. Africa, spoke. A Gideon, he is a representative of Cal-Tex Oil of Uganda. He shared deeply of God's working in his own life, particularly as he relates to his wife and family.

Interest in Youth, Greencastle and Area

Mennonite churches in the Greencastle-Chambersburg (Pa.) area are finding new ways of helping their youth, reports Paul M. Roth, Home Bible Studies counselor for Mennonite Broadcasts.

Roth visited the Marion Mennonite Church near Chambersburg the weekend of Dec. 2 and 3 for a youth conference. Saturday evening he spoke on "The Spirit-Filled Life." Sunday morning he spoke to parents on "Responsible Marriage Relationships," pointing out how these relationships affect youth. His subject Sunday evening was "Youth Makes Choices." Three other congregations participated in the meetings.

The youth conference was held in place of revival meetings. It was one of a series of weekend conferences planned to meet the changing needs of the congregation.

Roth reports that congregational leaders in the area are eager to do more for youth in their churches. They are currently planning to provide a building for youth activities.

Great Lakes Floods Hit Rich and Poor

Three new areas in western Ontario, southern Michigan, and northern Ohio were declared disaster areas following recent high-water flooding from two of the Great Lakes. Nelson Hostetter, executive coordinator of Mennonite Disaster Service (MDS), reports that Lake Erie and Lake Huron were two to three feet higher than normal because of heavy rainfall in 1972. Strong continuing winds created waves that forced the water in the southwest corner of Lake Huron up to eight feet high.

In all three areas summer lakeside homes of the rich and the homes of people with minimal incomes were hardest hit. In Monroe, Mich., 700 low-income families and in Toledo, Ohio, 800 low-income families suffered home damage in the floods.

Major MDS operations in Monroe, directed by state MDS Chairman Homer Yoder, Reed City, Mich., and in Toledo supervised by John Ray Miller, Bancroft

Mennonite Church, Toledo, are assisting low-income flood victims. Nine counties in Michigan and five counties in Ohio were declared disaster areas. Repairs will be continuing for the next several weeks in these two states.

The Toledo Voluntary Service unit, supported by the Mennonite Board of Missions, Elkhart, Ind., assisted in MDS work by helping to cook Thanksgiving dinners for flood victims whose kitchens were damaged in the floods. The volunteers also worked on Red Cross vans and helped staff Red Cross shelters.

Haitians Take Increasing Initiative



Grande Riviere du Nord Haitians making wooden candleholders which will be sold through the self-help crafts shop.

This year Mennonite Central Committee completes 13 years of service in Haiti, the world's oldest black republic and one of the most densely populated countries in the world.

An old Haitian proverb, "Beyond the mountains are more mountains," reflects the geography of the country. Although 85 percent of the people make their living by farming small plots of land, about two thirds of the country is rough and mountainous and cannot be cultivated. Haiti is only as large as New Jersey and must support 4.5 million people. It is the poorest country in this hemisphere.

Edgar Stoesz, MCC Latin America director, recently completed an annual administrative visit to Haiti. "The price of rice in Haiti has doubled in the past year," he reported. "This doesn't even take into account the fact that the irrigation system, which watered much of the rice land, was recently destroyed and rice will become even more scarce."

In the face of poverty, illiteracy, and medical needs, MCC tries to provide human, material, and financial resources to help Haitians help themselves. Stoesz feels that one of the most exciting aspects of the program in Haiti is that various

Ohio MDS efforts in areas other than Toledo are being coordinated by Ralph Sommers, Pandora, Ohio.

Ontario MDS units, directed by Peter Hildebrand, western provincial MDS coordinator, Leamington, Ont., worked with the Emergency Measures Organization (the Canadian counterpart of the United States Office of Emergency Preparedness) in recovery work at Pelee Point, Ont. Fifty high school students were released from school to work with the MDS project. Recovery operations at Pelee Point are now closed.

projects are increasingly started and carried out with Haitian initiative.

"We used to say that the Haitians had something to teach us—but we didn't really mean it," Stoesz confessed. "They had all the needs and we had all the answers. We brought the agenda from the outside, certainly with sensitivity to what we thought they needed, but it was nevertheless a superimposed strategy."

One example of how MCC works in Haiti is the three Haitian "animators" who travel to communities which request their help. They help the communities find the resources they have at their fingertips. Outside assistance is only considered for things clearly beyond their own capabilities. One community decided it wanted to build a new school. The people came to MCC, explained what they wanted to do, and what they felt they could do about it. The people of the community agreed to carry sand from a riverbed to their village up in the mountains. One trip took three hours. All that MCC provided for the school was technical super-



Haitian men digging out a spring in the mountains. The spring is capped and water is piped into the village to several fountains. A fresh supply of water is then available to Haitian villages. MCC supplied tools and pipe for the project.

vision, and money for the roof and concrete floor. MCC assistance made the difference between having or not having a school but the initiative came from the people.

"The most important element was the spirit of pride and self-confidence that helped the community accomplish what it wanted," Stoesz said.

The increasing awareness that initiative for projects should come from the Haitian people is related to Stoesz' concept of development. He feels there is a distinction between helping create community institutions and performing services. "A service like a medical program is much needed in Haiti, but it seldom has a terminal point. Medical service is as much needed today as it was thirteen years ago. But when we bring into being a community institution like a school at the request of a village, there is an indigenous center of energy which begins to produce results on its own initiative. MCC is still performing some services in Haiti, but our increasing emphasis will be to give rise to community institutions capable of functioning without us."

Laham Speaks on Middle East at GC

Albert Laham, a lawyer and theologian of the Eastern Orthodox Church, Beirut, Lebanon, spoke on the topic, "Christian Perspectives on the Middle East," at a Goshen College convocation on the morning of Nov. 21.

Laham spoke about the separation of Eastern and Western Christians caused by the Crusades. "The Eastern Christians feel that the Crusades were made more for political rather than religious reasons, as is shown by the Fourth Crusade, when the Eastern Christian capital, Constantinople, was captured."

He said that since the time of the Crusades, Roman Catholic and Western missionaries have come to the Middle East to promote their own religions and have not supported the local Eastern Christian churches. The Eastern Christians feel that the Western Christians have tried to eliminate them.

According to Laham, "Christians are now in an ecumenical age and beginning to realize that what unites the Eastern and Western Christians is far more important than what divides them." All Christians are part of the body of Christ. It is a duty, as well as a necessity, to cooperate to serve fellowmen and express love for the needy and oppressed.

Laham believes the chosen people today are not restricted by nationality; anyone who proclaims the kingdom of God is among the chosen people. "Christianity is a theology of love, freedom, and justice."

Laham and other Arab churchmen are on a goodwill mission to the United States, sponsored by the Near Eastern Ecumenical Bureau on Information

(NEEBI). He came to Goshen after addressing the World Affairs Council in Indianapolis on Nov. 20.

Amarnek Explains Confrontation

Three meetings in the interest of Jewish evangelism have been held in eastern Pennsylvania recently.

The most recent one was held Nov. 26 at the South Christian Street Mennonite Church, Lancaster, Pa. Steve Amarnek, 21-year-old Christian of Jewish origin from Philadelphia, Pa., shared the story of his confrontation with Jesus Christ after unsatisfying encounters with nearly all the world had to offer. Joe and Debbie Finkelstein, young couple of Jewish background, sharing Jesus Christ in Philadelphia are the persons God used to bring Steve to his Messiah. Steve's fiancée, Mary Buzzard, a Lutheran who recently came into a personal relationship with Jesus Christ, also gave her testimony.

Earlier meetings were held at East Petersburg and Stumptown Mennonite churches.

Luke Stoltzfus, bishop of the Philadelphia-Chester district and coordinator of Jewish evangelism work for Eastern Board's Home Ministries, aids in contacting Christians of Jewish origin in Philadelphia who are available to share their testimonies. Reports mention the presence of several hundred Christians of Jewish background, in Philadelphia, many of whom are youth.

Children's Clothes Go to Cincinnati

In Cincinnati, Ohio, school children without enough warm clothing had socks, sweaters, winter coats, slacks, and skirts by Christmas. Mennonite Central Committee (MCC) delivered a load of children's clothing from the MCC Material Aid Center, Ephrata, Pa., to the Voluntary Service unit in Cincinnati on Dec. 4.

Three of the Voluntary Service personnel in Cincinnati are teachers in the city schools. They noticed that some students did not have adequate clothing. Cincinnati unit leader Vaughn Engle, Upland, Calif., requested the clothing which is being distributed through Hub Services, Inc. Hub, a multiservice agency under the model cities program, serves the area of Cincinnati where the unit is located. The unit will notify school principals that children's clothing is available at the Hub Center. Needy children can be referred there for assistance.

A local ad hoc group that is organizing "free" stores in Cincinnati has set up a new clothing outlet at the Hub Center.

The Hub agencies, which offer welfare, employment, education, and legal aid services to people in need, refer people to the free store. These people can then choose needed clothing from the supply.

The Cincinnati VS unit feels the free store is an excellent distribution point for the clothing. Volunteer Gary Hansen from Rockwell, Iowa, spends three afternoons a week assisting at the store.

Besides the children's clothing, the Cincinnati unit requested adult winter coats for the store. "We just got the coats yesterday," Vaughn Engle reported, "and already they're going like crazy."

Last year the unit also received a shipment of clothing from MCC. However, the clothing was distributed with much less involvement by the Cincinnati unit than this year. "We feel it is good that MCC has a hand in passing out the clothing to community people," said Vaughn. "We will be assured that the clothing will be properly distributed and used."

The Ball Bounces Straight in Santa Cruz



Volunteers roof a small recreational building on the MCC headquarters property in Santa Cruz, Bolivia. The building, situated beside a cement basketball court, will be used for ping-pong and other table games as part of a ministry to community youth.

Mennonite Central Committee in Bolivia, in cooperation with the Andes Evangelical Mission (AEM) and the World Gospel Mission (WGM), has constructed youth center athletic facilities on MCC headquarters property in Santa Cruz.

The purpose of the center is to provide planned recreational activities and to share the love of Christ with the young people of the community.

About two years ago Bolivia MCCers constructed a simple dirt basketball court so MCC volunteers would have a place to exercise and have a good time together when they came to Santa Cruz from their village places of assignment.

The court soon became the envy of every neighborhood boy. The children often scaled the walls surrounding the court just to play a few minutes of soccer or basketball before they were discovered

by some MCCer and kindly escorted back to the street.

Soon we MCCers began feeling guilty having the exclusive use of such a fine court when we used it so little. We decided it was time to reconsider the use of our facilities and our purpose for living in the community.

About the same time, Dale Linsmeyer, MCC director in Bolivia, Dan Brown (AEM), and I realized there was great need to have a simple means of relating to the Bolivian young people in the area so that the love of Christ could be shared with them in a real and practical way.

The three of us, with Tim Hawk from WGM, decided to begin planned basketball, soccer, volleyball, and table games three nights a week for young people 13 and older.

Once the decision was made, the word spread like wildfire. The first several nights there were more people than we could manage and we realized we would have to be better organized in the future. That was two years ago.

After about a year of use, the dirt court lost its original appeal. The court could not be used during the rainy season when almost daily showers left it covered with pools of water and mud. We decided, the dirt court had to go. Cement was the answer, but the \$1,500 cost was the problem.

Dan Brown and Tim Hawk, who were primarily responsible for the day-to-day planning and operation of the youth center on a full-time basis, proposed that we make a cement court, erect a small building beside the court to house the table games, and put up lights, since most of the activities took place in the evenings. The cost could be split between MCC, AEM, and WGM.

Dale Linsmeyer was convinced that the Center outreach was a good idea and he soon had Edgar Stoesz, MCC director for Latin America, convinced as well. And, thanks to all the people who support MCC and its volunteers, our \$500 share was approved and the improvements were made.

The improvements were certainly worth the money. During the rainy season water drains off the sloping cement court and activities continue. Dirty faces and clothes now become skinned knees and elbows, but the ball bounces straight, there are no mud puddles, and everyone is happier.

Many young people have been taken off the streets three nights a week to engage in a program in which they know someone is interested in them personally. The young people participate in basketball and volleyball tournaments and have heard testimonies from youth groups of local evangelical churches.

Another improvement, made with no additional outlay of money, will have a

profound effect on the future course of the youth center activities.

Every mission's objective is to work itself out of a job and go home. By that I mean that national leadership must be established and the work carried on by them. Sickness or revolutions can force foreign missionaries out of any country. But if the leadership in Santa Cruz is Bolivian, the work will go on without outsiders.

When Tim Hawk was transferred to Satta, Argentina, and Dan Brown, was to go home on furlough, they selected two dedicated Bolivian Christians to run the Center in their place. The Bolivians are doing an excellent job and it is good to know that there are more like them who can take over if they are needed. MCC has hired a young Bolivian, Raul Arze, to serve as a specialist in the area of cooperatives in rural development and to work with the youth center when possible.

— Carlton Miller

Broadcast Council to Meet in January

Radio and the small radio producer will be the focus on the annual meeting of the Mennonite Council on Mass Communications scheduled to meet on the campus of Eastern Mennonite College, Jan. 25-27, 1973, according to a planning committee spokesman.

The three-day meeting will begin Thursday afternoon following Ministers' Week, which runs Monday through Thursday noon, Jan. 22-25.

A "Meet the Mike" session is planned Thursday afternoon to give pastors and local producers an opportunity to observe recording sessions at Mennonite Broadcasts and campus radio programming at WEMC-FM, the spokesman noted.

A get-acquainted dinner is set for 7:00 p.m. Thursday. Following the dinner, Dan Shenk, and John Eby will discuss "Who Is Our Audience." Shenk heads the Community Counseling Center in Harrisonburg, Va., and will examine "Where Individuals Are." Eby, chairman of the sociology department at Eastern Mennonite College, will note "Where Our Society Is."

A "Show and Tell" session will be featured Thursday morning for local churches and special-interest groups to display how they're using radio and other media. Following this, Webster will keynote "The Medium of Radio."

The three-day meeting will end Saturday evening.

Lodging and meals for out-of-town guests will be available at Eastern Mennonite College. Interested persons may contact Mennonite Media Services, 1251 Edom Road, Harrisonburg, Va. 22801, or call (703) 434-2026.

College Presidents Span 48 years



Sanford C. Yoder (left) celebrated his 93rd birthday on Dec. 5.

Yoder, the eldest of three living ex-presidents of Goshen College, is a native of Iowa. He and his wife, who died last month, returned to the Goshen community to live at Greencroft Nursing Center earlier this fall after four years at Pleasant View Home, of Kalona, Iowa. They had moved west in the spring of 1968 after living on South Main Street for many years.

Yoder, whose term as president of Goshen College was from 1924 to 1940, was on the faculty 27 years, 1924-51.

Seated right is Ernest E. Miller, a 1917 graduate of Goshen College, who was president 1940-54, and on the faculty 1939-62, 23 years. Miller and his wife are also living at the Greencroft Villa retirement community.

Standing are J. Lawrence Burkholder, eleventh president of Goshen College, who assumed responsibilities on July 1, 1971, Paul E. Miner, who was president 1954-70. Miner, a 1934 graduate of the college, has been on the faculty since 1937. He is professor of Christian education and director of the Center for the Study of Christian Higher Education.

Writer-in-Residence Appointed at Fresno

Recognizing the significant role writing plays in the church's communications, the Mennonite Brethren have made a writer-in-residence appointment at Biblical Seminary and Pacific College in Fresno, Calif.

Urie A. Bender, Three Rivers, Mich., of the Mennonite Church, was given this assignment which began on Nov. 1 and should cover a six-month period. His work during this time includes editorial responsibility for a number of manuscripts, teaching a course in creative writing, seminars, and convocation addresses. His major writing project this winter is a drama to be performed in connection with

a spring conference on Anabaptist theology.

This appointment is another example of increasing interchurch cooperation. "It's a real pleasure," said Bender, "to be working with this group of our Mennonite brethren—the Mennonite Brethren Church. The streams of communication flowing between various Mennonite groups is part of the exciting new day we're living in. Who knows what may result? Possibly the Anabaptist theology of peace and reconciliation may yet find its affirmation in reality."

Healing to Be Examined at Ministers' Week

The annual Ministers' Week program at Eastern Mennonite College and Seminary will "examine the broad field of healing as part of the church's ministry to the physical and spiritual needs of the whole man," according to a planning committee spokesman.

Scheduled for Jan. 22-25, 1973, on the EMC campus, the program will also tackle multifaceted issues such as abortion, demon possession, drug abuse, and sexual morality, the spokesman added.

"Having received a gratifying response last January to the 'Consultation on the Person and Work of the Holy Spirit,' we have adopted a similar input-discussion-small-group format this year," said George R. Brunk, seminary dean.

Although the meeting, traditionally called Ministers' Week, will continue to appeal to ordained men, Brunk added that laymen and laywomen interested in the discussions are expected to participate.

In addition to input provided by college and seminary faculty, resource personnel will include D. Rohrer Eshleman, a family counselor from Lancaster, Pa.; psychiatrist Charles A. Neff from Lebanon, Pa.; J. J. Krahn, 1972 EMS graduate and general practitioner from Vancouver Island, B.C.; and Wayne W. Womer, director of the Alcohol-Narcotics Education Council of Richmond.

Registration is free, with meals and lodging available for out-of-town guests, the college reported.

Participants are also invited to attend the annual meeting of the Mennonite Council of Mass Communications (MCMC) to be hosted Thursday evening through Saturday, Jan. 25-27, by the Mennonite Broadcasts, Inc., in their new facilities adjacent to EMC.

An MBI official said that the program is being planned "especially for pastors, Christian education workers, and producers of small radio broadcasts." It will include workshops, and discussion groups.

For more information write to Norman Derstine, Eastern Mennonite College.

Calvary, A Growing School on the West Coast

While Southwest Conference, meeting in Upland late last month, provided a high point for Arizona and California church members, Calvary Christian School went quietly about its business in Inglewood.

On the south-central edge of Los Angeles is the city of Inglewood, where LeRoy Bechler, with the support of his family and the aid of Arthur Cash, pastors Calvary Mennonite Church. The first Mennonites began to arrive in L. A. more than 50 years ago. Then in November of 1969, the church which had formed over the years moved from a limited site on 73rd Street in L. A. to the large set of buildings it had purchased at 2400 West 85th in Inglewood.

Previously owned by the Brethren, the church edifice and other facilities, occupying three building lots, were ideally suited to be used for a school. To take best advantage of the space and equipment, Calvary Christian School was opened in September of 1970.

In three years, the school has grown from an enrollment of 39 to 120 and has expanded from kindergarten through grade five. Located in a changing racial situation, Calvary has attracted mainly black pupils, though the church is interracial.

Heading up the school as principal is Mrs. Arthur (Nancy) Cash. As Pastor Bechler shows the visitor through the school, the impression he gets is one of serenity and work. The children are all busy about their tasks and cast only discreetly curious glances in the direction of those passing through. The teachers and Voluntary Service aides have the rooms under control. Mrs. Cash's office reflects her order and dignity.

"Only 5 percent of the children attending our school go to any church," ex-

plained Mrs. Cash. Thus, she feels that in providing quality education, the church reaches homes in a way it would otherwise not be able to do.

Because of overcrowding in inner-city schools, it is difficult to maintain the highest standards and the confidence of the parents, said Mrs. Cash. For this reason, the Christian school, with its dedicated teachers, offers a positive alternative. Discipline is an integral part of the school's program but creativity is also encouraged at every level and in all activities. "Our program is structured but flexible," said Mrs. Cash.

To get the children off to a good start, the Self-Pronouncing Alphabet (SPA) is used at the kindergarten level. Teachers and pupils make animal puppets and animal names are used for teaching the alphabet. Field trips are planned to acquaint the children with the real animals represented by the puppets. Mrs. Cash feels this method has improved the children's reading skills perceptibly. It is on this foundation she hopes to build.

Pervading the atmosphere of the school is a spirit of reverence for the things of God. The staff conducts weekly chapels. But no pressure is applied to force religion on the children or their parents.

What are some of the needs the school has at this time? Getting qualified teachers, with some Bible background, for an expanding program is one of the most pressing. A movie projector and a typewriter with extra large type for primary children would increase the school's efficiency.

Because of a carefully structured financial program, the school is able to hold its own, but remains limited with regard to expansion.

The church and the school make a solid contribution to the community they serve because the people involved believe in what they are doing.

mennoscope

Studer Accepts Lansdale Invitation

Gerald Studer, Scottdale, Pa., has accepted the invitation of the Plains Mennonite Church, Lansdale, Pa., to become their pastor, effective in August of 1973. In the interim Charles Shenk is serving there along with John E. Lapp. Studer is presently the pastor of Scottdale Mennonite Church, where he has served for the past 11 years. Before coming to Scottdale, he had been the pastor of the Smithville Mennonite Church, Smithville, Ohio, for 14 years. His coming to Plains will make it possible for John E. Lapp to retire after

a 40-year ministry with that congregation.

During his years of pastoring, Gerald has served on the executive committees of both the Ohio and Eastern and the Allegheny conferences. He is presently a member of the General Board of the Mennonite Church, serving as its recording secretary.

Studer is actively interested in Mennonite history and research. He is the author of the book, *Christopher Dock: Colonial Schoolmaster*, an exhaustive study of this early American educator. At present he is coeditor of the *Mennonite*

Historical Bulletin, published at Goshen, Ind. He is also known for his unusual Bible collection of over 1,500 volumes.

Mr. Studer has degrees from Goshen College and Goshen Biblical Seminary, and has had clinical training at the School of Pastoral Care, Winston-Salem, N.C.

In 1950 Gerald was married to Marilyn Kreider of Wadsworth, Ohio. They are the parents of two daughters, Jerri Lynn and Maria. The family will be moving to Lansdale during the summer of 1973.

Christmas Fund Responses

Responses to the Christmas sharing fund have begun coming to the General Board in Rosemont, Ill. The first contribution was a check for \$250 from a pastor's family in Ontario. The second contribution was \$350 from a family in Illinois. These and other contributions will be used in 1973 evangelism projects. (See page 1040.)

Luz y Verdad Celebrates Twenty Fifth Year

Twenty-five years ago, two missionaries began broadcasting the gospel in the Spanish language from Ponce, Puerto Rico. From this one broadcast produced live each week, the Spanish work has grown to include television and radio spots, Christmas and Easter specials, two broadcasts for women, a short program of religious comment on current events, and follow-up activity—Bible correspondence courses, radio tracts, and counseling. Beginning Apr. 1 of this year, an executive board of Latin-American Mennonite leaders assumed full responsibility for the Spanish language broadcast work formerly done by Mennonite Broadcasts.

The 25th anniversary of the international students program at Eastern Mennonite College will be observed during 1973 homecoming activities, Apr. 27-29, Fred L. Denlinger, chairman of the homecoming planning committee, announced recently. An international theme will be employed throughout the weekend. There will be a musical drama Friday evening, a baseball tournament, departmental and class reunions, and an alumni banquet Saturday. Sunday worship services have already been scheduled. Reunions will be held for all classes ending with a "3" and an "8," heralded by the 50th anniversary of the class of 1923, he said.

Clyde D. Fulmer, pastor of the First Mennonite Church, Morton, Ill., for the past eleven years, has accepted the pastorate of the Neffsville Mennonite Church, Lancaster, Pa. The Fulmers plan to reside at 510 Somerset Road, Lancaster, Pa. 17601, by late January.

Jacob H. Good, formerly a deacon at

S. 7th Street Mennonite Church in Reading, Pa., was ordained a minister for the same place. He will be serving as pastor in the absence of William Weaver, former pastor, who has accepted a call to serve at Camp Hebron as program director.

The Voluntary Service unit in La Junta, Colo., operated by Mennonite Board of Missions, Elkhart, Ind., has moved to the following address: 1401 Grace Ave., La Junta, Colo. 81050.

In northern Phoenix, Ariz., the VS "unit" is now located at two addresses. They are: 4231 W. Vista Ave., Phoenix, Ariz. 85021, and 5207 W. Myrtle Ave., Apt. 4, Glendale, Ariz. 85301.

A married couple is urgently needed by Feb. 1, to serve as houseparents in a home for young girls in Sarasota, Fla. According to Dennis Clemmer, regional director for Voluntary Service with Mennonite Board of Missions, Elkhart, Ind., the couple should have no children and be able to serve a two-year VS term. A college degree is preferred, though not essential. Numerous pressing needs for married couples exist today in the Voluntary Service program. For more information about any service opportunity, write to John Lehman, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

The Lawrence Brunk family and Richard Friesen from Argentina arrived in the USA on Saturday, Dec. 2. Brunk address: R. 5, Box 145, Mt. Pleasant, Pa. 15666; Friesen address: 602 College Avenue, Goshen, Ind. 46526.

Mennonite Broadcasts, Harrisonburg, Va., has just completed a recording of the entire New Testament for Floyd Whitacre of Frederick County, Va. Several months ago Whitacre, a businessman with special interests in distributing music and the living Word, contacted MBI about production of a master tape of the New Testament for duplication and distribution on eight-track cartridges and four-track cassettes. Whitacre says, "People listen before they read. So the gospel should be put on tape so people can listen while they do other things, like driving a car, working at home, etc."

The Hallam Street Band of Aspen, Colo., has just recorded its first album. Selections deal with their struggles, hopes, dreams, and joys of life in eleven original compositions recorded in stereo. During the past year, this group has played at Probe 72, Festival of the Holy Spirit, Mission 72—Hesston and Harrisonburg—and in numerous churches and coffeehouses. This project is sponsored by the Mennonite Board of Missions and all benefits after expenses will return to the Board.

Omar Stahl, Eastern Board worker in Germany, reported that workers of the German Mennonite Home Mission gathered together for fellowship and

mutual exchange with the Mennonite Brethren missionaries from Austria in the Lawrence Warkentin home in Traunreut, Germany, on Nov. 27. Twenty-one persons were in the group.



J. Irvin and Ruth Lehman were recently honored at the Marion (Pa.) Mennonite Church for his fiftieth anniversary in the ministry. Bishop Mahlon Eshleman presented him with a plaque which called attention to his "dedicated service as pastor, evangelist, teacher, writer. Many friends from Ohio, Virginia, and eastern and western Pennsylvania were present for the celebration. In response, the Lehmans wrote the following: "We appreciate that you remember the good things we permitted Christ to do through us and on the other hand you forgave us when we were wrong. We felt very happy as we thought of the treasure our Lord places in earthen vessels. . . . Ruth and I, together with our family, say thanks to God and you and may God bless you."

Wanted: Camp Administrator, year round, for Spruce Lake Retreat, Canadensis, Pa. For more information write Franconia Mennonite Camp Association, Box 401, Souderton, Pa. 18964.

Nationalization of mission medical and educational programs in Somalia on Oct. 21 has brought changes mostly in administration. All mission personnel have continued in their programs, excepting the adult English classes, which are still closed. There are areas that are not clearly spelled out but on the whole it has been a good experience. Mission personnel carry less keys and make fewer decisions but they continue to carry a great deal of responsibility.

Helen Ranck began teaching in the government school in Chisimaio, Somalia, as of Nov. 18. She teaches English to a class of eight students and is helping to prepare them for their school-leaving examinations in English at the end of the school year.

Special tribute is paid the late Mary Alice Holden, who died on Nov. 6 in

Denver, Colo. Mrs. Holden's writing career spans many years. She was a contributor to *Gospel Herald* while Paul Erb was editor. She wrote poetry, stories, and articles for other religious periodicals as well. Mrs. Holden was a dedicated member of First Mennonite in Denver.

Donna Sommers Hensler has accepted an appointment to the staff of the Pastoral Care Department of the St. Joseph Catholic Hospital, Kokomo, Ind. Mrs. Hensler, a member of the Howard-Miami Mennonite Church, in Kokomo, Ind., is the first and only Protestant in the department. She serves as a pastor along with several Catholic priests and sisters.

Special meetings: Fred Augsburg, Youngstown, Ohio, at Tressler, Greenwood, Del., Jan. 17-24, 1973.

New members by baptism: five at North Leo, Leo, Ind.; two at Kern Road Chapel, South Bend, Ind.; six at Warwick River, Newport News, Va.; one at Trinity, Glendale, Ariz.

readers say

Submissions to Readers Say column should comment on printed articles.

This is not intended as a criticism of what appears in our periodicals, rather of what does not appear. We are spiritually famished for solid, sound exposition of the Scriptures. General reporting and comments on contemporary issues are offered us, but we can count our ribs on the biblical expository fare we get in our papers.

Every activity of a Christian people emerges from the Scriptures. We would therefore expect the literature of such a people to be heavily invested with biblical truth interpreted to capture the interest of old and young, and feed their souls.

The revived interest in Anabaptist history is very salutary, but it seems to be mostly professional at this point. Audiences fill auditoriums to view the drama, but will they read the histories? A people who will maintain a religious historical consciousness will have a point of reference for future strategy.

But minds which will interest themselves in our church history and its interpretation will also have the capacity for biblical, abstract, doctrinal thinking if properly led by a responsible, spiritual leadership.

The Holy Spirit, evangelism, and social issues are being emphasized, but how about the church of Christ and holiness, the great salvation doctrines, the fruit of the Spirit, and Christian ethics from Romans, Galatians, Ephesians, Hebrews, etc?

Can we have our minds sharpened on God's whetstone of His Holy Spirit to perceive the great abstract principles of God and of Christ, in God's revelation for this generation? Can we do this from the Scriptures themselves, properly discerning between Old and New Testament and reading other books (however good), only after we have studied the Word itself? Nothing on earth is as interesting and captivating as God's revelation of truth, perceived in its correct proportions, for it is infinite. — Shem Peachey, Lititz, Pa.

In response to the article, "Can We Repent?" by Boyd Nelson — I feel his call to repentance is a valid one. However, to call the feelings of true repentance "emotional baggage" goes

against the Word of God.

In James 4:9 we read, "Let there be tears for the wrong things you have done. Let there be sorrow and sincere grief. Let there be sadness instead of laughter, and gloom instead of joy" (*The Living Bible*). And this letter was written to Christians.

If we are too proud to truly repent and weep bitterly as Peter did, if repentance is going to become a flip "I'm sorry," a "getting feedback and acting on it," instead of a godly sorrow, do we really expect to feel God's forgiveness washing over us?

Do we really expect Him to lead us if we make our own rules for repentance and close our ears to His Word?

Or are we just trying to make ourselves feel better, saving our consciences, changing our directions, in our own power and heading for destruction?

Our strength comes from the Lord and "God opposes the proud, but gives grace to the humble" (Jas. 4:6). — Sally A. St. John, Grottoes, Va.

Just finished reading the Nov. 14 issue of the *Gospel Herald*. I cannot tell you how the articles in this issue have moved my heart to great compassion. The three articles about American Indians and the Thanksgiving prayer were plenty to keep me awake and thinking, reevaluating my own life, wondering why I am sitting here so comfortably in these United States of America.

Particularly the article by James Lee West, "A Native American's Reflection on Thanksgiving," moved me to raise a number of questions in my own life. I also asked myself the question of how I tend to respond to articles such as this other than saying, "Oh, isn't that just too bad?" I find my heart and my guts twisting and turning, my eyes and cheeks wet with tears, and yet so helpless to change the plight of our fellow brothers, the American Indians. I see the plight of all earnestly seeking American people today going down the same trail of tears! Why people cannot see the disastrous road our nation is heading, I guess has been heading ever since its beginning or at least the time the white man came to take dominance, is something I do not understand.

Thanks for putting such articles in the *Gospel Herald* and for keeping the *Gospel Herald* relative and pertinent to the gospel! My thanks go out to you for doing a superb job. — Al Zook, Americus, Ga.

Dear Editors:

Meetinghouse 2 nudges me to express a word of appreciation for your efforts as editors. Particularly your efforts to bring Mennonites together, whether it be across denominational lines or international lines. I have been receiving both *The Mennonite* and the *Gospel Herald* and it has been my feeling that much of the material was appropriate to both of our church groups. Thus your efforts at putting out joint material quarterly recognizes our common interests and our mutuality.

I also want to add to the comments of the persons who were interviewed. Kraybill was right on when he noted that the coming generation is ignoring our denominational lines. This has been evident for some time. At the MCC peace assemblies which have been going for four years, denominationalism of Mennonite youth has been absent. Other instances can be pointed to. This holds large implications for our church institutions. Will the colleges be able to be competitive with each other when students no longer care whether the institution belongs to one denomination or another? Will not our support of so many institutions be looked on as wasteful and meaningless? Must all institutions struggle to survive when fewer in number

will be better able to achieve our goals?

It was also suggested that the push for merging our denominational boards has subsided. God forbid. Merger for the sake of merging is false. But maintaining separate and duplicating offices for the sake of maintaining denominational tradition and pride is also false. Again, must we wait to work in full unity until the old foundations have rotted away and crumbled? If the coming generation says that our denominational lines are meaningless, so too will they say are our separate offices and ways of organizing. How long must we add committees to committees and meetings to meetings to work both singly and together? While we can rejoice that we are doing many things together, let us look to the day when we can dismantle unnecessary structures. Our dividedness must never be seen as the gift of God. It is the result of our lack and our failings.

Thanks again for your efforts to be God's instruments in bridging our separateness. — David Habegger, Elkhart, Ind.

In the Oct. 31 issue Henry and Alan Yoder postulated that possession of guns is inimical to peacemaking. In the Nov. 21 issue Donald E. Powell protested that it was by hunting that he experienced peace and joy in God's outdoors; and that he needs weapons for his defense against criminals. It is a poor choice. Crime fighters who adopt the criminals' weapons don't fight crime — they escalate it. How can one have God's peace and joy who shoots the unfortunate soul who has lost his way, and for whom Christ died? — Wilbur Hostetler, Elkhart, Ind.

I read with interest in the Items and Comments of the *Gospel Herald* your statement labeling Billy Graham as "being highly political," because he announced his intentions to vote for President Nixon.

During the campaign I received a two-page letter with a direct appeal to vote for and contribute campaign funds, and also to contact five other people to do the same for Senator McGovern.

This letter was from an organization called "Evangelicals for McGovern." Printed on the side of the letter were about ten names of the promoters of this organization. Included were the names of a prominent Seminary professor from Mennonite Biblical Seminars, Elkhart, Ind., and the name of the VS director from MCC, Akron, Pa.

To me, it seems as if it is pious Pharisaism to label one person such as Billy Graham highly political on the one hand, and on the other hand being silent about those advocating support for the other political party.

Hopefully the day will come when Mennonites will take seriously the words of Jesus when He reminded His disciples that "he who is for Me is not against Me."

Perhaps then we can truly thank and praise God for men like Billy Graham, Bill Bright, and others who are reaching people for Christ while we fail miserably to present Christ to the lost in the U.S. — Dean Swartzendruber, Wellman, Iowa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bucher, Jonathan and Esther (Shank), Herman, W.Va., first child, Anthony David, Nov. 29, 1972.

Chico, Marcos and Tita, Bronx, N.Y., first child, Ramon, Nov. 27, 1972.

Goshaw, John M. and Janet (Swartley), Wooster, Ohio, first child, Jeffrey Marc, born Aug. 19, 1972; received for adoption, Oct. 4, 1972.

Hofstetter, Myron and Esther (Miller), Wooster, Ohio, second and third daughters, Jina Kay and Tina Renee, Nov. 28, 1972.

Kauffman, Gerald and Joy (Kropf), Jawa Tengah, Indonesia, third child, second son, Troy Galen, born Sept. 9, 1972; received for adoption Oct. 24, 1972.

Kurtz, Paul and Marie (Delano), Fleetwood, Pa., second child, first son, Brian Delano, Nov. 7, 1972.

Lichti, Thomas and Janice (Peters), Hesston, Kan., first child, Brent Alan, Nov. 30, 1972.

Matthews, Donald William and Joanne Ruth (Zehr), Harrison, Ont., first child, Jeffrey Donald, Nov. 2, 1972.

Metzger, Ernie and Helen (Yoder), Waterloo, Ont., third child, second son, Kevin James, Nov. 8, 1972.

Moyer, Dale and Doris (Hertzel), Quakerstown, Pa., third child, second daughter, Lorita Dawn, Nov. 15, 1972.

Nunemaker, Ronald and Susan (Huston), Wakarusa, Ind., first child, Eric Scott, Nov. 30, 1972.

Oswald, Gerald and Mary Lou (Hunsberger), Shickley, Neb., second son, Joel Gerald, Dec. 1, 1972.

Parde, Harlan and Pam (Schultz), Grand Island, Neb., first child, Heather Dionne, Nov. 23, 1972.

Schlabach, William and Donna (Lally), Uniontown, Ohio, second daughter, Jennifer Lyn, Nov. 30, 1972.

Schrock, Elwood and Fanny (Mullet) Schrock, Exeland, Wis., first child, Ranene Sue, Oct. 25, 1972.

Shantz, Leroy and Carol (Brubacher), Waterloo, Ont., first child, Timothy Lee, Nov. 28, 1972.

Stauffer, Harley and Gloria (Boettger), Blue-sky, Alta., fourth child, third daughter, Nov. 2, 1972.

Stoltzfus, David K. and Betty (Stoltzfus), Ronks, Pa., fourth child, third daughter, Julie Kristene, Sept. 1, 1972.

Stutzman, Merrill and Violet (Troyer), fourth child, second son, Barry Alan, Dec. 2, 1972.

Troyer, Melvin and Anna Joy (Classen), Hesston, Kan., first child, Michele Lee, Nov. 21, 1972.

Wenger, Benjamin H. and Lorraine (Landis), Strasburg, Pa., first child, Natoshia Jolynn, Dec. 6, 1972.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Ashcraft — Trudel. — James Ashcraft, Walkerton, Ind., Fish Lake cong., and Darlene Trudel, Pittsburgh, Pa., Lutheran Church, by J. Robert Detweiler, Oct. 7, 1972.

Brunk — Dailey. — Lewis Brunk, Newport News, Va., Warwick River cong., and Marlene Dailey, Newport News, Va., by Kenneth G. Good, Nov. 22, 1972.

Bury — Merry. — Stephan Bury, Canton, Ohio, and Peggy Merry, Louisville, Ohio, Stoner Heights cong., by Harold G. Stoltzfus, Oct. 28, 1972.

Jeanneret — Stephenson. — Henry Allen Jeanneret, Orrville, Ohio, Orrville cong., and Kathy Gail Stephenson, Wooster, Ohio, by J. Lester Graybill, Nov. 18, 1972.

Kolb — Hoover. — Aaron Jay Kolb, Spring City, Pa., Vincent cong., and Mary Faye Hoover, New Carlisle, Ohio, Huber cong., by Paul R. Yoder, Sr., Nov. 22, 1972.

Lehman — Anien. — Joseph Lehman, Goshen, Ind., College cong., and Anna Anien,

Marshall Islands, United Church by J. Robert Detweiler, Sept. 9, 1972.

Martin — Britton. — Robert Martin, Hopedale, Ill., Hopedale cong., and Maureen Britton, Hopedale, Ill., Catholic Church, by David Roche, Nov. 24, 1972.

Moyer — Clemmer. — Barry Moyer, Souderton, Pa., Schwenkfelder Church, and Karin Clemmer, Harleysville, Pa., Franconia cong., by Bob and Bill Detweiler, Oct. 12, 1972.

Peachey — Kaufman. — Joseph G. Peachey, Belleville, Pa., Locust Grove cong., and Twila M. Kaufman, Belleville, Pa., Maple Grove cong., by Eric Renno, Nov. 12, 1972.

Sanders — Brugger. — David A. Sanders, Louisville, Ohio, and Marie L. Brugger, Paris, Ohio, both from Stoner Heights cong., by Harold G. Stoltzfus, Oct. 7, 1972.

Savage — Hissand. — Regan W. Savage, Chagrin Falls, Ohio, Friendship cong., and Janice E. Hissand, Doylestown, Pa., Doylestown cong., by Hershey Leaman, Sept. 30, 1972.

Springer — Taylor. — Marvin Springer, Tremont, Ill., Hopedale cong., and Beverly Louise Taylor, Bloomington, Ill., Baptist Church, Dec. 2, 1972.

Steckly — Pigeon. — Dennis Steckly, Preston, Ont., Preston cong., and Joanne Pigeon, Kitchener, Ont., Missionary Church, by Rufus Jutz, Oct. 21, 1972.

Wayble — Huff. — Darryl Wayble, Hartsville, Ohio, and Gloria Huff, Louisville, Ohio, Stoner Heights cong., by Harold G. Stoltzfus, Oct. 21, 1972.

Taylor — Peifer. — Robert Noel Taylor, New Carrollton, Md., Cottage City cong., and Amy Marie Peifer, Lancaster, Pa., East Petersburg cong., by Paul M. Gingrich, Aug. 12, 1972.

Yoder — Lickingteller. — Elwin Dean Yoder, Warsaw, Mo., Evening Shade cong., and Coleen Lickingteller, Warsaw, Mo., Baptist Church, by Maynard D. Yoder, Aug. 19, 1972.

Yoder — Tindall. — Cecil Yoder, Warsaw, Mo., Baptist Church, and Nancy Tindall, Le Mars, Iowa, by Erwin Osterberg and Maynard D. Yoder, father of the groom, May 12, 1972.

Zook — Lauber. — Glenn Zook, Allensville, Pa., Allensville cong., and Lois Lauber, Shickley, Neb., Salem cong., by J. Robert Detweiler, Aug. 12, 1972.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Aeschliman, Omar G., son of Isaiah and Fannie (Beck) Aeschliman, was born in Fulton Co., Ohio, Sept. 3, 1912; died of a heart attack at his home in Wauseon, Ohio, Nov. 27, 1972; aged 60 y. 2 m. 24 d. On Nov. 5, 1933, he was married to Viola Sauder, who survives. Also surviving are 3 daughters (Mrs. William Christensen, Mrs. George Gibson, and Mrs. William Shehorn), one son (Donald), one brother (John Aeschliman), one half brother (Clayton Aeschliman), one half sister (Mrs. Viola Babcock), 2 stepbrothers (Henry and Uriah Miller), and 2 stepdaughters (Mrs. Mary Short and Anna Miller). He was preceded in death by one daughter (Betty Lucille). He was a member of the Zion Mennonite Church, where funeral services were held on Nov. 30, in charge of Ellis B. Croyler; interment in the Pettisville Cemetery.

Bisler, Barbara, daughter of John P. and Kathryn (Zuercher) Gerber, was born near Dalton, Ohio, June 20, 1884; died of a heart ailment at the home of her son Clifford, Nov. 29, 1972; aged 88 y. 5 m. 9 d. On Nov. 3, 1908, she was married to Daniel J. Bisler, who preceded her in death July 7, 1956. Surviving are 2 sons (Clifford and Earl), 3 grandchildren, 2 great-grandchildren, and one sister (Ella Gerber). She was preceded in death by 3 sisters

and 2 brothers. Funeral services were held at the Des Voignes Funeral Home on Dec. 2, in charge of Reuben Hofstetter and Mark Steiner.

Detweiler, Katie F., daughter of Enos and Sallie (Frederick) Freed, was born in Hatfield Twp., Pa., Nov. 15, 1889; died of cerebral thrombosis at the Grand View Hospital, Sellersville, Pa., Nov. 30, 1972; aged 83 y. 13 d. On Oct. 5, 1910, she was married to Howard L. Detweiler, who preceded her in death on May 18, 1960. Surviving are 8 sons (Erwin, Oswin, Enos, Tyson, Vincent, Jay, Paul, and Raymond), 4 daughters (Emma — Mrs. Norman Benner, Sallie — Mrs. John F. Detweiler, Hannah — Mrs. Louis Farina, and Martha), 3 sisters (Sallie — Mrs. Wilson Allebach, Flora — Mrs. Henry Landis, and Emma — Mrs. Elwood Kolb), and one brother (Raymond). One daughter (Lydia — Mrs. Earl Hunsberger, Jr.) preceded her in death. She was a member of the Plains Mennonite Church, where funeral services were held on Dec. 4, in charge of John E. Lapp and Charles Shenk; interment in the Plains Cemetery.

Engle, Emma, daughter of John H. and Lydia (Miller) Bender, was born at Springs, Pa., Oct. 22, 1904; died at the Meyersdale, Pa., Hospital, Dec. 4, 1972; aged 68 y. 1 m. 13 d. She was married to Leonard Engle, who survives. Also surviving are 2 brothers (Ezra and Herman), and 2 sisters (Anna and Mrs. Marie Hanning). She was a member of the Springs Mennonite Church. Funeral services were held at the Newman Funeral Home, Grantsville, Md., on Dec. 6, in charge of John H. Kraybill and Walter C. Otto; interment in the Springs Cemetery.

Hershberger, David Monroe, son of John H. and Katie (Troyer) Hershberger, was born at Walnut Creek, Ohio, Jan. 2, 1889; died at the Maple View Nursing Home, Louisville, Ohio, Nov. 27, 1972; aged 83 y. 10 m. 25 d. He was married to Ida Crilow, who survives. Also surviving are 3 daughters (Erma — Mrs. Ralph Krabill, Bernice — Mrs. Melvin Kapper, and Joyce — Mrs. Thomas McDonald), one son (Olen), 4 sisters, and one brother. He was a member of the Beech Mennonite Church, where funeral services were held on Nov. 30, in charge of Wayne North and Harold Stoltzfus; interment in the church cemetery.

Hollopeter, Ray, son of Elias W. and Elizabeth (Beers) Hollopeter, was born at Rockton, Pa., May 16, 1893; died at his home near Medina, Ohio, Nov. 11, 1972; aged 79 y. 5 m. 26 d. On Apr. 4, 1917, he was married to Velma E. Spicher, who survives. Also surviving are 3 sons (Sheldon, Glenn, and Carl), 2 daughters (Wilma — Mrs. David Shank and Phoebe — Mrs. Mervin A. Yoder), 20 grandchildren, one great-grandchild, and one brother (Jason). Funeral services were held at the Bethel Mennonite Church on Nov. 13, in charge of Aden J. Yoder; interment in the Rockton Cemetery, Rockton, Pa.

Hostetter, Oscar B., son of Benjamin and Elizabeth (Miller) Hostetter, was born at Charm, Ohio, July 21, 1900; died of a heart attack at his home at Louisville, Ohio, Nov. 22, 1972; aged 72 y. 4 m. 1 d. In June 1929 he was married to Della Schmucker, who preceded him in death in February 1970. On Oct. 14, 1972, he was married to Grace Schlenger, who survives. Also surviving are one son (James D. Schlenger), Mary Kathryn Mann and Lela Fyrene Russell), 4 stepchildren, 3 grandchildren, 9 stepgrandchildren, 3 sisters, and one brother. He was a member of the Beech Mennonite Church, where funeral services were held on Nov. 24, in charge of Wayne North and O. N. Johns; interment in the church cemetery.

Landes, Clara, daughter of Valentine and Anna Eliza (Cassel) Schlenger, was born in Towamencin Twp., Pa., June 21, 1882; died at Souderton, Pa., Nov. 14, 1972; aged 90 y. 4 m. 24 d. She was married to Henry T. Landes, who

preceded her in death in November 1937. Surviving are 4 daughters (Pearl—Mrs. Jonas Bergey, Margaret—Mrs. Roland Detweiler, Kathryn—Mrs. Harold Erb, and Valeria—Mrs. William Swartley), 8 grandchildren, and 21 great-grandchildren. She was a member of the Upper Skippack Mennonite Church. Funeral services were held at the Eastern Mennonite Home, Souderton, Pa., on Nov. 18, in charge of Charles A. Ness and Marvin Anders; interment in Upper Skippack Mennonite Cemetery.

Liechty, Emma, daughter of Jacob C. and Mary (Burkholder) Frey, was born in Fulton Co., Ohio, Aug. 21, 1893; died at the Greencroft Nursing Home, Goshen, Ind., Nov. 30, 1972; aged 79 y. 3 m. 9 d. On Jan. 3, 1915, she was married to Joseph C. Liechty, who preceded her in death on Mar. 17, 1960. Surviving are 3 daughters (Mary—Mrs. Ernest Smucker, Lorraine—Mrs. Wilbur Wyse, and Doris—Mrs. David Lehman), 6 sons (Donald, Herman, Harold, Wayne, Wesley, and Russell), 42 grandchildren, 9 great-grandchildren, 3 brothers (Edward, Harvey, and Ora), and 3 sisters (Amanda, Pearl—Mrs. Sylvan Rupp, and Bessie—Mrs. Charles Miller). She was a member of the West Clinton Mennonite Church, where funeral services were held on Dec. 3, in charge of Edward Detweiler and Robert Detweiler; interment in Pettitsville Cemetery.

Longenecker, Enna E., daughter of Henry R. and Ada (Groff) Herr, was born in Pequea Twp., Pa., Nov. 12, 1901; died at the Osteopathic Hospital, Lancaster, Pa., Oct. 31, 1972; aged 70 y. 11 m. 19 d. On Jan. 15, 1925, she was married to John S. Longenecker, who survives. Also surviving are 2 daughters (Ruth—Mrs. John Wester and Alma—Mrs. John Shertzer), 2 sons (Ralph and J. Melvin), 10 grandchildren, 4 brothers (Elvin G., Abram G., Harry M., and Raymond G.), and one sister (Ada—Mrs. Henry H. Rohrer). She was preceded in death by one

daughter (Anna May) and one brother (Elias). She was a member of the Bossler Mennonite Church, where funeral services were held on Nov. 3, in charge of Clarence E. Lutz, Harlan Hoover, and Martin S. Longenecker; interment in the Bossler Cemetery.

Morgan, Russel A., son of Edmund and Mary (Cunningham) Morgan, was born at Philadelphia, Pa., Jan. 18, 1898; died of a stroke at Pottstown Memorial Medical Center, Pottstown, Pa., Nov. 14, 1972; aged 74 y. 9 m. 27 d. In November 1919 he was married to Ida Rutt, who preceded him in death in December 1961. Surviving are 3 sons (Edmond R., David R., and Russel R.), one daughter (Marian—Mrs. Robert Blackledge), 26 grandchildren, and 18 great-grandchildren. One son (Allen) preceded him in death. He was a member of the Upper Skippack Mennonite Church, where funeral services were held on Nov. 17, in charge of Charles A. Ness; interment in the Methacton Mennonite Cemetery.

Myers, Elizabeth, daughter of Henry L. and Barbara (Ebersole) Myers, was born in Mount Joy Twp., Pa., Sept. 7, 1886; died at the Oreville Mennonite Home, Lancaster, Pa., Dec. 1, 1972; aged 86 y. 2 m. 24 d. Surviving is one sister (Mrs. Kathryn M. Horst). She was a member of the East Chestnut Street Mennonite Church. Funeral services were held at the Mennonite Home, Lancaster, Pa., in charge of Landis H. Brubaker and Elmer G. Hertzler; interment in Riser Mennonite Cemetery.

Nafziger, Levi, son of Christ and Katherine (Springer) Nafziger, was born in Minier, Ill., Aug. 29, 1898; died of a heart attack at Menno-nite Hospital, Nov. 23, 1972; aged 74 y. 2 m. 25 d. On Aug. 29, 1922, he was married to Emma Oswald, who survives. Also surviving are 2 daughters (Mrs. Rex Ritter and Mrs. Gene Cooper), 2 sons (Merle D. and Donald L.), 7 grandchildren, one great-grandchild, 3 brothers (Aaron, Lawrence, and Simon Nafziger), and

one sister (Marie Nafziger). Two brothers and 2 sisters preceded him in death. He was a member of the Hopedale Mennonite Church, where funeral services were held on Nov. 26, in charge of Lee J. Miller; interment in Mennonite Cemetery.

Norris, Diane Marie, daughter of Gayle and Ethel (Sell) Norris, was born at Orrville, Ohio, Oct. 5, 1972; died at Orrville, Ohio, Oct. 6, 1972; aged 1 d. Surviving is one brother (Douglas). Graveside services were held at the Crown Hill Cemetery on Oct. 7, in charge of J. Lester Graybill.

Schrock, Fanny, daughter of Milo and Susie (Miller) Mullet, was born June 24, 1943; died during childbirth, Oct. 25, 1972; aged 29 y. 4 m. 1 d. On Aug. 9, 1969 she was married to Elwood Schrock, who survives. Also surviving are her infant daughter (Ranene Sue), her parents, 2 brothers (Vernon and Gerald), and one sister (Edna Mullett). She was a member of the Griner Mennonite Church, Middlebury, Ind. Funeral services were held at the McElravy-Geier Funeral Home, Ladysmith, Wis., on Oct. 28, in charge of Floyd Kauffman; interment at the Exland Cemetery.

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calendar

Sunday School Superintendents' Seminar, Laurelville Mennonite Church Center, R. 3, Mt. Pleasant, Pa., Jan. 5-7.
Minister's Week: "Consultation on the Healing Ministry of the Church," at Eastern Mennonite College, Harrisonburg, Va., Jan. 22-25.
Millwood Winter Bible School, Cap., Feb. 5-16.
Assembly 73—God's People in Mission, Harrisonburg, Va., Aug. 7-12.
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

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items and comments

Add Religious Questions

A leading social scientist has urged that religious questions be included in the U.S. census because "religion is far more important to society than the bathtubs we ask about."

"In a time of confusion and rapid change, we need to learn all we can about religious values and resources in the life of our people," said Dr. Earl D. C. Brewer of the Graduate Theological Union, Berkeley, Calif.

"Yet," he observed, "asking religious questions continues to be debated and avoided as it has been for decades. (Prior to the 1970 census, church statisticians lamented the Census Bureau decision to follow a past precedent of omitting such questions because of pressure from church-state separationists.)"

Dr. Brewer, a former professor of sociology at Emory University, Atlanta, made his plea for more information about religion in the U.S. during his H. Paul Douglas Lecture at the joint meeting of the Religious Research Association (RRA) and the Society for the Scientific Study of Religion (SSSR) (Oct. 26-28) in Boston.

Stations Hire No Minority Help

Twenty percent of the country's commercial television stations had no full-time minority group employees in 1972, according to a study released by the United Church of Christ Office of Communications.

Based on figures supplied by the Federal Communications Commission, the survey found that 137 of the country's 685 commercial stations were composed of exclusively white staffs as of May 1972.

Shows Wrong Side of Youth

Citing a national survey which "reveals a new and hopeful picture" of American youth, an editorial in *Columbia*, the Knights of Columbus monthly, chided the nation's news media for presenting a focus on youth that is "both unbalanced and unfair."

The editorial, noting that news reports "dwell on the disrupters and . . . ignore the contributors," suggested that "there is something wrong with public information criteria which rely entirely on the sensational, thus violating objectivity and disregarding the inspirational value of positive example."

The study was based on replies from 23,000 students, and according to the editorial "showed that the great majority of America's leading high school students

have a happy relationship with their family, are adherents of an organized religion, do not believe in premarital intercourse, never have used drugs, are committed to traditional marriage patterns, and find life meaningful.

"The media too long and too often have focused their attention and their cameras on the rebels, disrupters, and dissenters."

One-Sixth of Jewish Marriages Involve Non-Jew

A survey of American Jews indicates that 16.8 percent are married to non-Jews.

That figure was one of the preliminary findings of a three-year study conducted by the Council of Jewish Federations and Welfare Funds. It was released during the Council's 41st annual general assembly in Toronto.

The survey was taken in all cities having 40,000 or more Jewish residents, and a "representative sample" of areas with smaller Jewish populations.

Teacher Need Not "Pledge"

The U.S. Court of Appeals has ruled that an upstate New York high school teacher has the constitutional right to refuse to participate in the pledge of allegiance to the flag.

Mrs. Susan Russo, a high school teacher at Henrietta, filed a suit under the Civil Rights Act after the school board dismissed her because she stood at silent attention during the required pledge of allegiance instead of saluting the flag and reciting the pledge.

Reversing the lower court's decision, the three-judge panel of the Court of Appeals for the Second Circuit unanimously ruled in favor of Mrs. Russo. It noted that it did not share her views but upheld her right to have them.

Honors Dean Kelley Book

Why Conservative Churches are Growing, written by Dean M. Kelley, has been named the most significant book of 1972 by the editors, writers, and reviewers of *Eternity* magazine.

Second place went to Leon Morris' *Commentary on the Gospel of John* (Wm. B. Eerdmans) and third place to *I'm O.K. — You're O.K.* (Harper & Row), a book of popular psychology by Thomas Harris, first issued in the late 1960s but the best-selling nonfiction title for much of 1972.

All told, 25 books received 11 or more votes. Eight of the titles were published by Wm. B. Eerdmans of Grand Rapids (Mich.), leading *Eternity* magazine to name that firm "publisher of the year."

Fourth place in the survey was held by Jacques Ellul's *The Politics of God* and *The Politics of Man* (Eerdmans). Fifth was B. F. Skinner's *Beyond Freedom and Dignity* (Knopf). Sixth went to *The Jesus People* (Eerdmans), by Ronald Enroth, Edward Erickson, and C. Breckinridge Peters.



To share the
Good News
of the
Prince
of
Peace
(Luke 10:1-12)

Mennonite Church

CHRISTMAS SHARING FUND - 1972

For Prince of Peace Evangelism Projects

Here is my contribution of \$_____ to help in evangelism
projects of the Mennonite Church in 1973.

(Place in your church offering or hand to your church treasurer)

Sponsored by Mennonite Church General Board
Room 104
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Prince of Peace Evangelism Projects

The Christmas Sharing Fund of 1972 is to be used for funding Prince of Peace Evangelism Projects in the Mennonite Church in 1973. Hopefully this will be one of a number of ways through which the Mennonite Church will share the good news and experience growth in the coming year.

Projects on three levels of our church life are being proposed:

1. Churchwide agency projects;
2. District conference projects;
3. Congregational projects.

Application for these funds can be made (by March 1, 1973) to the Mennonite Church General Board by an authorized representative of one of the above mentioned groups. Grants will be made on the basis of the nature of the project, its potential for church growth, and the need for financial subsidy.

The challenge to the church has been to invest more of its Christmas spending in projects that honor the Prince of Peace and which share the good news about Him with others, rather than to spend for luxuries and unnecessary items. It is an attempt to give a Christian testimony in a world which is commercial and materialistic.

Your contribution will be used in an evangelism project somewhere in the Mennonite Church in 1973. You may use the coupon printed in this issue of the *Gospel Herald* to identify your contribution. Place it in your congregational offering or hand it to your treasurer.

You are urged to share in these evangelism projects by making a contribution. You are also urged to support the projects with your prayers. Pray that the Prince of Peace will be honored, that He will be introduced to others, and that many will allow Him to direct their lives.

— Ivan Kauffmann.

To the Scriptures

A definite dearth exists in the area of biblical understanding and belief. That is, in spite of education, study helps in abundance, and a great deal of church activity many members are biblically illiterate. Why?

Could it be that one of the basic reasons for biblical illiteracy is that for a generation or two much of the preaching turned to textual, topical, or issue-centered discussions rather than in-depth study and preaching of Scripture? While it is true that preaching alone cannot do everything, yet it is also true that biblical understanding does have a lot to do with a solid and regular diet of the word from the pulpit. So Paul says to Timothy "preach the word." Or as an English preacher years ago responded, when he was chided for not preaching up to times, "I'll let others preach up the times while I preach up Jesus Christ."

Those who have hungered for scriptural study, in the meantime, have many times sought out some Bible conferences here and there or received, with little Bible back-

ground, the remarks of radio preachers as final authority. Thus many members have gotten their Bible understanding and theology from strange fountains.

Unless pastors are ready to dig into Scripture and preach expository messages and lead their people into the pleasant pastures of Bible study we will more and more experience a biblical illiteracy on the part of those who continue to attend the church meetings. People stop carrying Bibles to church only after preachers stop using the Bible in church.

One of the encouraging things, shown by Bible sales, small-group Bible studies, and youth interest, is that this is a time when people are interested to look again at what the Bible says. Will we latch onto this opportunity?

If we are Christians then we have no choice but to take the Bible seriously. If we are unwilling to take it seriously to that extent we will be unchristian because what Christianity believes is found there. And every period of renewal is a response to what the Scripture has to say. — D.